Areas of cultural and linguistic difficulty in English-Arabic translation

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Areas of Cultural and Linguistic Difficulty in English-Arabic Translation

By

Reem Abed Al Latif Al Ghussain

A Thesis Submitted to the University of Durham for the Degree of PhD in the Department of Linguistics and English Language and the Institute of Middle Eastern and Islamic Studies

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Dedication

To the soul of my mother,
To my father and my husband,
To my children Nour and Abdullah

I dedicate this study
Acknowledgements

The researcher would like to acknowledge the contribution of the following persons for this study.

To Dr. James Dickins my academic advisor for the time he devoted to improve every aspect of the study, for his positive attitude during all of our interactions, for reading and editing of several drafts of this thesis, for his assistance, guidance and support.

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To students who translated several texts for this research at Al Azhar University-Palestine.

To my father and husband for their love, patience, encouragement and support throughout the study.
Abstract

Translation difficulties are often the reflection of the differences between the source and target cultures and linguistic systems. This research is a practical step towards identifying cultural and linguistic difficulties in English/Arabic translation. The researcher chose Al Azhar University-Palestine as a case study in order to base the recommendations of this research on actual difficulties encountered by students learning English/Arabic translation. The researcher chose 26 texts dealing with different Western cultural subjects. Ten texts were devoted to political subjects in Western, and particularly British, culture. Another ten texts dealt with different Western, and particularly British, social subjects. Six texts were related to important concepts in Christianity. Seven students from the English Department at Al Azhar University-Palestine were asked to translate these texts. The researcher analysed 177 translated texts and identified various linguistic and cultural problems in their translations. Students' choice of word order, connectors, active and passive, the emphatic particle 
, tenses, transliterations and loan words, proper-noun equivalents, singular and plural, definiteness and indefiniteness, classifiers, punctuation, acronyms, metaphors, puns, collocations, polysemy, adverbs, use of colloquial Arabic and other grammatical and stylistic errors are discussed. The above linguistic difficulties were often the result of differences between the English and Arabic linguistic systems. Other translation issues such as layout and use of alternative translations are also analyzed in detail. Results indicate that cultural difficulties are typically the result of differences between Western and particularly British, culture and Arab Palestinian culture. Students' choice of cultural transplantation, literal translation, translation by omission, translation by addition and the tendency of some students' to reflect their own experiences, religion and culture in their translations are also discussed.

On the basis of this research, I make practical recommendations to improve translation teaching at Al Azhar University-Palestine. These recommendations are mainly related to providing practical and wider pedagogical perspectives in English/Arabic translation. The researcher suggests practical techniques and exercises to overcome each area of linguistic, stylistic and cultural difficulties in English/Arabic translation.
Chapter One: Introduction

1.0 Introduction

Language is not only the basic method used by human beings for communication and debate, but also the medium that ties people together through their cultures. In order to understand our humanity, we have to understand language, without which, we would not be fully human beings. Wherever mankind is found, language is found. It helps us form communities, exchange meanings and pass on thoughts through time and place. Thus, we are tied to our ancestors and our predecessors are tied to us. As human beings, we are equipped to acquire and master language. The diversity of people and the distances that separate them lead people to have different linguistic systems. However, language is not only a set of verbal and syntactic forms. It also encodes a peculiar system of ideas and thoughts. Culture is the general attitudes and views of life that gives particular people their distinctive place in the world (Sapir 1949, 34). This means that culture influences all aspects of life in a community. Culture affects peoples' thoughts, behaviour and beliefs. Since language derives its meaning from culture, all natural languages have the capacity to express all the range of experience of their cultural communities. Translation necessitates a process of conveying messages between different speakers of different systems of language. According to Catford (1965, 20), “The replacement of textual material by equivalent textual material is called translation”. The fact that cultures vary and languages vary in their form and content is undeniable. Translation difficulties are often the reflection of cultural differences materialized by the differences between two linguistic systems. Culture-specific lexicon reflects and expresses the interests and needs of societies. So, the availability of certain lexical items or linguistic expressions in one culture and their absence in another presents a serious difficulty in the general process of translation. This is due to the fact that languages are not copies of a universal reality, but each corresponds to a particular organization of the human experience. Translators should be well acquainted with at least the basic cultural features of the source and target language in order to avoid serious pitfalls in their translations. “Translating
involves not just two languages, but a transfer from one culture to another” (Dickins et al 2002, 29). Culture and language are closely interrelated, because culture is mainly expressed through language. The vocabulary of a language derives its meaning to a large extent from the wider cultural context in which this language evolves and operates. Consequently, the absence of cultural background knowledge of a text may restrict the possibility of an adequate translation. Cultural problems often pose a greater difficulty for a translator than do linguistic problems (Aziz, 1982).

1.1 Need for the research

English is considered the first international language in politics, economics, and commerce. It is also the language in which science is taught. Most medical, technological and scientific publications are published in English. The vital role which English plays in international communication and the growing impact of the Arab nation on world affairs have created a demand for English/Arabic translation in the Arab world. Translation nowadays finds increasing demand in Palestine. This is due to the important role of international bodies such as the United Nations. Moreover, there is a great demand for accurate translation of international agreements related to Palestine. Palestinians also need to present their beliefs and attitudes on the international scene. This goal necessitates developing students' translation skills at Palestinian universities and overcoming syntactic, semantic and cross-cultural problems in English-Arabic translation. There are no adequate translation courses in Palestine. There have been few attempts to design undergraduate and postgraduate translation syllabuses, and the courses which exist lack a clear linguistic approach that combines translation theory and practice. Al Azhar University is established recently and students at Al Azhar University-Palestine lack efficient and systematic training in translation theory, translation techniques and problem-solving strategies. The same as Other universities in Palestine, students at Al Azhar University live under pressure from the Israeli occupation and suffer the lack of systematic education during Intifada times. This contributes widely to students’ lack of competence in English/Arabic translation. The researcher’s decision to use Al Azhar University-Palestine as a
case study is based on Nichol and Watson’s view that “case studies embody examples of real-world teaching and learning that are evaluated in terms of both professional and learning outcomes. The production of a corpus of case-studies provides an evidential base for generalisation, and, more importantly, for the dissemination of good practice” (Nichol & Watson 2003, 134). Apart from the general usefulness of the research findings, the importance of this study is underlined by the notable weakness of Palestinian university students in English-Arabic translation and the absence of previous studies in this specific context.

1.2 Statement of research problem

The problem addressed in this study can be stated in the following major question:
What are the cultural and linguistic problems in English-Arabic translation faced by students at Al Azhar University-Palestine?
Culture is “the complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society” (Taylor 1958, 1). This research focuses on areas of difficulty in English-Arabic translation in relation to political, social and religious cultures and relates students’ translation problems to the broader Western and Arabic political, social and religious background. This poses particular challenges in English/Arabic translation. Due to the importance of linguistic problems in English/Arabic translation, the researcher also investigates students linguistic problems and relates them to a wider contrastive presentation of some aspects of the English and Arabic linguistic systems.

1.3 Research hypotheses

Each language is associated with different cultural norms. The differences between the source and target cultures are expected to pose difficulties in students’ translations. Thus, the first hypothesis in this research is that students at the English Department in Al Azhar University-Palestine are expected to encounter cultural problems in English-Arabic translation especially in translating...
serves as a guide for student translators on how to overcome cultural and linguistic problems in English-Arabic translation.

1.5 Importance of research

The importance of this research lies in the fact that it is an attempt to draw translation teachers' attention to cultural and linguistic problems in English-Arabic translation. The insufficiency of previous practical studies related to this subject is plain evidence for the importance of this research. The research also forms part of the preparation and development of an English/Arabic translation programme at Al Azhar University in Palestine.

1.6 Limitations of research

1.6.1 Academic limitation

The study focused on cultural and linguistic problems in English-Arabic translation. Translation tasks in this thesis were chosen to be from English into Arabic. This choice is supported by the fact that "translator training normally focuses on translation into the mother tongue. Higher quality is achieved in that direction than in translating into a foreign language" (Dickins et al 2002, 2).

1.6.2 Human limitation

The study is concerned with students studying English language at the English Department, Al Azhar University-Palestine.

1.6.3 Time limitation

The study was conducted within the academic year 2001-2002.
1.7 Structure of the thesis

The remainder of this thesis deals with the issues raised in this chapter. Chapter two discusses theoretical issues related to translation in general. The relationship between language, thought, culture and translation is discussed in detail. Various definitions of translation, translation theories and approaches are also provided. Chapter three deals with research methodology and design. Type of research, research instruments, subjects of research, translation sample and administration of translation tests are presented in detail in this chapter. Following chapter three, readers who only require an overview of the issues should go directly on to chapter four. Readers who require a detailed statement of the research which underlies chapters four, five, six and seven should immediately read chapter eight which provides a general analysis of students’ of political, social and religious texts following chapter three. Chapter four introduces some cultural issues in English/Arabic translation. A detailed background about the political culture in Britain is provided. The Western and particularly the British social and religious cultures are compared with the Arabic social and religious cultures. Chapter five discusses specific linguistic problems in English/Arabic translation. English and Arabic morphology, syntax, determiners, definite and indefinite articles, adjectives, adverbials, prepositions, modal auxiliaries, relative clauses, direct and indirect speech and conjunctions are discussed in detail. In chapter six, the researcher classifies research results according to the following categories: general comprehension issues, linguistic and stylistic issues, wider cultural issues and other translation issues such as layout, translation by omission, translation by addition, use of alternative translations, ignoring the translation of texts and titles. Chapter seven presents research conclusions and recommendations in a structure that mirrors the structure of chapter six in this thesis. Chapter eight, as noted above, provides a general analysis of students’ translations. Chapter eight is exceptionally placed at the end of the thesis following the conclusions and recommendations in chapter seven for two reasons: (i) structurally the thesis is more coherent with chapter eight placed outside the main body of the text. Chapter eight is extremely long and would draw attention away from the main line of the argument of the thesis if placed immediately after
chapter three; (ii) chapter eight functions as a reference element to which the arguments presented in chapters four, five, six and seven can be related. The researcher has not treated chapter eight as an appendix because of the centrality of the material presented in it to the entire thesis. The fact that chapter eight presents the results of the translation analysis on which the whole thesis rests means it must be regarded as an integral part of the thesis itself.
Chapter Two: Theoretical background

2.0 Introduction

Translation is an activity of enormous importance in the modern world and has become an established area in language studies. Translation studies are a serious discipline whose aim is to investigate the process of translation, to attempt to clarify the question of equivalence and examine what constitutes meaning within that process. Because theory and practice are linked together, understanding the processes can only help in the production. It is important to investigate the practicality of translation theory and its usefulness in providing insights in solving translation problems. Translation is an art as well as a skill and a science (Newmark 1981, 36). It rests on three aspects: the foreign and native cultures, the two languages, and the writer and the translator respectively.

Chapter two deals with several aspects of the theoretical background to this thesis. The relationship between language, thought, culture and translation is considered first. Then, a survey of various definitions of translation and a brief overview of current translation theories are provided. The purpose of this theoretical background is simply to survey the field, in order to orient the readers towards the current “state of the art” in translation studies. The researcher does not attempt to assess in detail the relative merits of theories presented. The final section of this chapter considers the notion of equivalence and translation loss.

2.1 The relationship between language, thought, culture and translation

Communication between cultures can be achieved through translation. Through translation, people are introduced to different languages and ways of thought. It is important to understand the relation between language and culture in order to train translators and interpreters. “What truly distinguishes translation is that it takes place in the context of the relations between two cultures, two worlds of thought and perception” (Delisle 1988, 74). To some extent, language reflects culture by courtesy of its organization as a whole. For instance, the fact that
Bedouin Arabs have many different words for “camel” reflects the fact that the camel is important to them. Halliday emphasizes that as each text has its environment, the overall language system has its environment, which is the context of culture. Just as language is manifested through texts, so a culture is manifested through its situations. Newmark (1981, 183-185) argues that there is a cultural value in translation. Language is partly the reflection of a culture. Translators like linguists tend to define culture as the sum of people’s customs and ways of thinking. Culture is heavily indebted for its intellectual development to translation. Nothing demonstrates the complexity of language and of specific texts more vividly and explicitly than translation. Further, nothing exposes good writing and bad writing as effectively as translation. Translation is important as a source of diffusion of knowledge of every kind. By understanding the development of every aspect of culture in other civilizations, people can also enrich their understanding of their own culture.

Knowledge of the target culture is crucial for successful English-Arabic translation. Poor comprehension may arise from lack of insight into the target culture. There is a mismatch in cultural norms and beliefs between the Arab and Western cultures. Each different language has its own individuality, which makes it distinctive and peculiar to the people who speak it. Words denote things and put them in a distinct category of thought. Language shapes a person’s view of the universe. As a result, differences between languages are not only related to the linguistic system, but involve differences in the speakers’ interpretation and understanding of the world they live in. Languages classify knowledge in various ways for the purposes of speech. Different languages classify experience on different principles. In every language, groups of ideas are expressed by certain phonetic symbols, which are different from one language to another. The linguistic classifications reflect the ideas and ways of thinking which is the part of a culture. Variations among languages reflect the historical experiences of the people who speak them because such experiences give rise to people’s thoughts and perceptions. Such thoughts and perceptions are connected to their language. Sapir in his book “Language and Environment” developed these ideas and emphasized that these classified experiences are shared between members of a group who live in the same environment and speak the same language. Sapir
explained that language classifications do not merely reflect ideas but also shape them since they are organized in a coherent organizing system. Sapir argued that culture influences language. The physical environment that surrounds speakers and has an influence on their language is itself influenced by social factors. The influence of culture on language is mediated by its influence on thought. According to Sapir, thought has cultural and linguistic dimensions. The cultural dimension is the content of thought and the linguistic dimension is the formal aspect of thought. As a result, thoughts act as an intermediary between culture and language. The influence of culture on language is manifested essentially through the lexical level of the language. There is a strong link between language and identity. This relation is evident in form, which identify and express concepts that are important to the speech community. For instance, Arab Bedouins have different names for the camel, as already mentioned, and sand dunes because they are part of the environment that surrounds them. Eskimos have different names for snow. Words are created to suit the environment in which they are used. The importance of a certain element in a certain community encourages the development of separate lexical items to describe this element in its various forms. Language is not only an important part of culture, but it is also the basis for every cultural activity, which makes it the strongest reflection of society. All languages produce meanings. These meanings result from the attitude towards the classification of the universe by a certain community. The differences between communities with regard to meanings are culturally determined.

2.2 Definitions of translation

Arguably, no comprehensive definition for the term “translation” has been provided. This is due to the fact that theorists differ on its precise nature and the processes involved, despite their apparent agreement on the main factors. Most definitions of translation, however, may be classified under one of two headings. The first is concerned with what is involved in translation as a process. An example is Catford’s definition (cf. chapter 2, section 2.3.1). The second group of definitions concentrates on translation as a product, and describes what good translations should be like. An example is Nida’s definition (cf. chapter 2, section
2.3.2). Product-oriented theories depend on the concept of equivalence. Definitions of this type typically focus on the issue of transferring content, substituting one form for another or rendering both form and content into another language.

The researcher will present Catford’s, Nida’s, Newmark’s, and Hatim and Mason’s definitions in this section and illustrate their translation theories and approaches in (chapter 2, section 2.3). I have chosen these authors because of their importance in translation studies, and because they are representative of a range of different types of approach to the subject.

Catford (1965, 1) defines translation as “a process of substituting a text in one language for a text in another”. Thus, translation is considered an operation performed on languages. Catford builds his definition on the concept of equivalence, describing translation as the replacement of textual material in one language by equivalent textual material in another language. He considers the central problem of translation to be finding target language equivalents. Catford distinguishes between full and partial translation, depending on the extent to which the source language text is submitted to the translation process. In a full translation, the entire text is submitted to the translation process and every part of the source text is replaced by target text material (1965, 2-20). On the other hand, in partial translation, some parts of the source language text are left untranslated, and they are simply transferred to and incorporated in the target text (1965, 21).

Catford also distinguishes between total and restricted translations. These are related to the levels of language involved in translation. Total translation is defined as “the replacement of source language grammar and lexis by equivalent target language grammar and lexis with consequential replacement of source language phonology/graphology by (non-equivalent) target language phonology/graphology” (1965, 22). In contrast, restricted translation means “the replacement of source language textual material by equivalent target language textual material at only one level” (1965, 22). Catford makes a clear differentiation between rank-bound and rank-unbound translation. This relates to the rank in a grammatical (or phonological) hierarchy at which translation equivalence is established. Rank-bound translation is an attempt to select target language equivalents at the same rank. Translation is usually rank-bound at word
or morpheme rank; it sets up word-to-word or morpheme-to-morpheme equivalences, but not equivalences between higher rank units such as the group, clause or sentence (1965, 25). For instance, a word-rank bound translation is useful for certain purposes such as illustrating in a crude way differences between the source language and the target language in the structure of higher-rank units. On the other hand, unbound translation is normal in total translation in which equivalents shift freely up and down the rank scale (1965, 25).

Nida and Taber (1969, 12) define translation as “producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”. Giving priority to the target reader or audience, they “… attach greater importance to the forms understood and accepted by the audience for which a translation is designed than to the forms which may possess a longer linguistic tradition or have greater literary prestige” (Nida and Taber 1969, 31). Nida and Taber emphasize the importance of understanding the original text before constructing the target language text. Nida (1964, 14) argues that “Translation is the interpretation of verbal signs of one language by means of verbal signs of another”.

Newmark (1981, 7) defines translation as “a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or statement in another language”. He (1988,5) states that “translation is rendering the meaning of a text into another language in the way that the author intended the text”. Newmark (1981,18) shares Benjamin’s (1932) view that translation goes beyond enriching the language and culture of a country which it contributes to, beyond renewing and maturing the life of the original text, beyond expressing and analysing the most intimate relationships of languages with each other and becomes a way of entry into a universal language.

Hatim and Mason (1990,1) consider translation as “a communicative process which takes place within a social context. It is a useful test case for examining the whole issue of the role of language in social life and creating a new act of communication of a previously existing one”. Translation is also a matter of choice, but choice is always motivated: omissions, additions and alterations may indeed be justified in relation to intended meaning.
2.3 Translation theories and approaches

Most translation theories are constructed within the domain of language studies. They draw attention to the role of linguistics in building various translation definitions. Newmark (1981, 5) states the importance of linguistics to translation theory as follows: “Translation theory derives from comparative linguistics, and within linguistics, it is mainly an aspect of semantics, all questions of semantics relate to translation theory”. Translation is also a subject of interest to many linguists who have approached it from different points of views. Such different views about translation theory show how closely translation theory relates to the philosophy of language. The structuralist view of language, for example, is different from the functionalist. Based on their different views of language, different theorists also have different views related to the translation process. As Kelly (1979, 34) emphasizes, “Each stream of language theory corresponds to a theory of translation. All linguistic schools or trends devoted part of their work to translation problems”. Since the 1950s, some writers have started to investigate possible theories related to the practice of translation within translation studies. The focus has recently shifted towards the relationship between linguistics, culture and translation. Theories, which depend upon comparative linguistics and semantics, are considered linguistic (Baker (ed.) 1998, 118). Theories which adopt the communicative method are called socio-linguistic. There is also a newer orientation gradually moving from the mainly sentence-oriented approach towards more discoursal and macro-textual approaches such as discourse analysis. This aims at providing the language user with adequate tools to deal with aspects and properties of language beyond sentence-oriented theories. According to Hatim and Mason (1990, 35), “Translation theory has indeed, moved away from its sentence-based stage and has taken a discoursal and macro-textual orientation which not only operates on the textual and discoursal level in both source text analysis and transfer, but also considers translating as a dynamic communicative act, and restores to the translator the central role in a process of cross-cultural communication and ceases to regard equivalence merely as a matter of entities within texts”.

There has also been a great change in the theoretical basis of translation. In the past, the emphasis was on achieving a translation theory based on source texts.
The focus was on translation products rather than processes. Then, translation entered its linguistic phase when the translation process and the crucial concept of “equivalence” were investigated in a more systematic and scientific manner. With the early developments in linguistics, the craft of translation was increasingly influenced by the new emerging disciplines such as sociology, psychology and communication theory. Thus different translation theories emerged from these disciplines. Many translation theorists, such as Nida, Catford and Newmark are linguists who have applied current linguistic theories to the activity of translation. Catford based his translation approach on structural linguistic theory. Nida based his translation theory on transformational generative grammar. Newmark adopted a more eclectic approach, borrowing from different linguistic theories. Hatim and Mason aimed to develop a proper and complete translation theory. Some linguists such as Halliday developed socio-linguistic theories (systemic-functional grammar/the theory of context, text and grammar), which were used by other writers as bases for translation theories.

2.3.1 Linguistic and socio-linguistic translation theories

Translation theory really began with Eugene Nida’s (1964) “Towards the science of translating” and Catford’s (1965) “A linguistic theory of translation”. This was the first time that linguistics began to concern itself with translation. Crucial notions such as discourse, context and text had a great impact on translation theories. “The relationship of linguistics to translation can be twofold: one can apply the findings of linguistics to the practice of translation, and one can have a linguistic theory of translation as opposed to a semantic theory of translation” (Baker (ed.) 1998, 119). Other approaches related translation to communication, considering the linguistic ground for a translation theory insufficient. Sociolinguistic approaches, for example, do not neglect linguistic structures. They view them, however, in terms of their function in communication. The translator must be aware of the extra-linguistic factors for the interpretation of the text such as the social setting. Due to the fact that there are many different views of translation theory, the researcher will focus her presentation on a number of central figures. These are Catford, Nida, Newmark, Halliday and Hassan, and Hatim and Mason.
2.3.2 Catford’s theory of translation

In the preface to his “Linguistic Theory of Translation”, Catford (1965, vii) states that there is a mutual influence between language and translation. The theory of translation is concerned with a certain type of relation between languages and is consequently a branch of comparative linguistics. He explains that translation is connected to language. So the analysis and description of translation processes must make considerable use of categories set up for the description of language. In other words, it must draw upon a theory of language – a general linguistic theory. Translation is seen as an operation performed on languages. Although language is a vehicle of communication, it is viewed as a patterned behaviour based on structuralist linguistic theory. Catford also stresses the importance of the role of context in the translation process. According to Catford (1965, 32), a formal correspondent is any target language category, which may be said to occupy, as nearly as possible, the same place in the economy of the target language as the given source language category occupies in the source language. Thus, formal correspondence between languages is nearly always approximate and it can be most easily established at relatively high levels of abstraction. Formal correspondence can only be established ultimately on the basis of textual equivalence at some point. A textual translation equivalent is a target language form as a text or portion of text, which is observed to be the equivalent of a given source language form as a text or portion of text. Catford stresses the importance of meaning particularly in total translation. Formal relations are relations between one formal item and others in the same language (1965, 35). The various formal relations into which a form enters constitute its formal meaning. Thus, formal meaning can rarely be the same in two languages. Similarly, equivalence in total translation is possible only if the source language and target language texts are interchangeable in a given situation. Contextual relations mean the relationship of grammatical or lexical items to linguistically relevant elements in the situations in which the items operate or in texts (1965, 36). The ranges of situational elements which are found to be relevant to a given linguistic form constitute the contextual meaning of that form.
Catford (1965, 56-71) proposes four types of translation. The first is phonological translation. Here, the source language phonology of a text is replaced by the equivalent target language phonology. The grammar and lexis of the source language text remain unchanged. The second is graphological translation. Here, the source language graphology of a text is replaced by equivalent target language graphology. The basis for equivalence is relationship to the same graphic substance. The third type of translation is grammatical translation. Here, the source language grammar of a text is replaced by equivalent target language grammar, but with no replacement of lexis. The basis for equivalence is relationship to the same situation substance. The final type of translation is lexical translation. Here, the source language lexis of a text is replaced by equivalent target language lexis, but with no replacement of grammar. The basis of equivalence is relationship to the same situation-substance.

Catford also distinguishes between formal correspondence and textual equivalence. He (1965, 27) considers textual equivalence to obtain when any target language form as a text or portion of text is observed to be an equivalent of a given source language form as a text or portion of a text. Textual equivalence means that source language and target language have to function in the same way and in the same situation. All items of the source and target texts are equivalent when they are interchangeable in a given context. Formal correspondence (1965, 27) involves any target language category “unit, class, structure, element of structure, etc.” which can be said to occupy, as nearly as possible, the same place in the economy of the target language as the given source language category occupies in the source language. Thus, translation is reduced to a purely structural exercise in which syntactic and grammatical relations are given priority over semantic and cultural aspects. Translation consists of replacing each word in the source language text by one in the target language text. It defines classes, abstract rules and grammatical categories to search for the correct target language equivalent lexicon/syntax. This approach is a direct application of traditional grammar. Fawcett (1997, 55-56) criticizes Catford’s linguistic theory of translation as being disappointing: “Much of his text on restricted translation “translating grammar or alphabet” seems motivated mainly by a desire for theoretical completeness, covering all the aspects of his model, and is out of touch with what most translators have to do. Even though the process is based on a
linguistic procedure called "communication" which works well in discovering the structural description of a language, it becomes dubious in application to translation".

2.3.3 Nida's approach

Nida (1964a, 61-68) incorporates linguistic notions derived from transformational generative grammar such as surface and deep structure in his translation method. Nida illustrates the differences between surface and deep structure in the following example: "the fat major's wife" is a single surface structure, which includes the following two deep structures "The fat major has a wife", or "the major has a fat wife" (1964a, 61). Nida suggests some practical methods for a linguistic translation theory geared towards efficient translation. One of his methods is to reduce the source text to its structurally simplest and most semantically evident kernels. The kernel constructions in any language are the minimal number of structures from which the rest can be most efficiently and relevantly derived (1946a, 66). In other words, kernels are the basic structures of different languages.

Another method of translation is to transfer the meaning from the source language to the receptor language on a structurally simple level and generate the stylistically and semantically equivalent expression in the receptor language. Nida's aim is to transfer the deep structure of the source texts to the deep structure of the target language and then generate a surface structure, which is considered the translated version. Transferring the deep structure is considered an important issue in translation, since the meaning can be more adequately determined in terms of the deep structure than the surface structure. Thus, according to Nida, finding equivalence is made an easier task. Nida and Taber (1969) also draw attention to the role of context in translation; highlighting the different ways languages map reality and the effect of such differences on language organization, use and processing.
2.3.4 Newmark's approach

Basing himself on a number of different linguistic theories, Newmark (1981, 19-26) proposes an eclectic translation approach. According to him "translation theory is the body of knowledge that we have and have still to have about the process of translating, extending from general principles to guidelines, suggestions and hints". Translation theory, like translation, has no particular bounds (1981, 19). Being eclectic, it draws its material from many sources. It attempts to give some insight into the relation between thought, meaning and language; the universal, cultural and individual aspects of language and behaviour, the understanding of cultures; the interpretation of texts that may be clarified and even supplemented by way of translation. It introduces all that is or may be involved in the translation process by offering principles and guidelines. Newmark believes that the central concern of translation theory is to determine an appropriate method of translation. It is concerned with both linguistic and cultural factors in the translation process. Translation theory goes hand in hand with translation methodology at every stage, so it acts as a body of reference both for the translation process and for translation criticism. Translation theory also goes into areas beyond linguistics; the decision on the quality of a source language text; arguments about various procedures for translating institutional or cultural terms and what is important or unimportant in the sense and sounds of a text. It precipitates a methodology concerned with making the translator pause and think about the translation process. It is also concerned with precise concrete instances. Since translation theory is applied to a potentially unlimited variety of texts, and is not basically concerned with comparing language systems, its theorizing function consists of identifying a general or particular problem, enumerating the various options, relating them to the target text reader, proposing a solution and then discussing the generality of the problem for future use. It is pointless and sterile if it does not arise from the problem of translation practice, from the need to stand back and reflect, to consider all the factors, within the text and outside it, before coming to a decision. The ultimate aim of translation theory is to determine appropriate translation methods for the widest possible range of texts. It is concerned with choices and decisions. It also provides a framework of principles,
restricted rules and hints for translating texts and criticizing translations, a
background for problem solving. Thus translation theory covers a wide range of
useful attempts to assist the individual translator both by stimulating him/her to
write better and to suggest points of agreement on common translation problems.

Newmark emphasizes that assumptions and propositions normally arise only
from practice, and the importance of offering examples of originals and their
translations. A general translation theory cannot propose a single method, but
must be concerned with the full range of text types and their corresponding
translation criteria, as well as the major variables involved. So, the main reason
for formulating a translation theory is to proposed methods of translation related
to and derived from translation practise for teaching translation.

The concepts of communicative and semantic translation represent
Newmark's main contribution to general translation theory. In his book
"Approaches to Translation" (1981,40-50), Newmark states the importance of
communicative translation. "In communicative translation, one has the right to
correct or improve the logic; to replace clumsy with elegant, or at least functional,
syntactic structures; to remove obscurities; to eliminate repetition.... One has the
right to correct mistakes of facts and slips, normally stating what one has done in
a footnote. The difference between communicative and semantic translations is
that such corrections and improvements are usually inadmissible in semantic
translation" (Newmark 1981, 42). Unlike semantic translation, communicative
translation encourages translators to modify the source text to communicate its
message to the target readers. Communicative translation is concerned with
receptors in the context of a language and cultural variety. Semantic translation is
cconcerned with the transmitter usually as an individual. The aim of semantic
translation is to create the precise flavour and tone of the original.

Newmark also asserts the importance of text typology in the translation
process. Identifying the text type provides the source text reader with clues to
understanding the choices and decisions made by the text producer at any level of
the text. Newmark (1981, 12-14) distinguishes three types of texts corresponding
to three functions of language. The first of these is the expressive-function. This is
self-expressive, creative and subjective. It is author-centred and a personal use of
language. The expressive function usually exists in literature and authoritative
texts. The ideal style of translation is individual because the focus is on the writer more than the reader. The emphasis of the text is on the source language. The second function is the vocative function. This is reader-centred. It includes all the resources with which the writer affects the reader and makes him/her get the message. It is social, emotive, affective, directive, dynamic, suggestive, and persuasive. The vocative function usually exists in laws and regulations, propaganda, popular literature and notices. The ideal style of translation is persuasive or imperative, aiming to emphasize the target language. The focus will be on the reader. The final function is the informative function. This emphasizes the extra linguistic information content of the text. It is objective, descriptive, referential, intellectual, representational, denotative or cognitive. The informative function is usually found in scientific and technical reports and textbooks. The ideal style of translation is neutral and objective. The text emphasis is on the target language. The focus of translation is on situation (1981, 14-15). Newmark states that the three functions co-exist in all texts in varying degrees and that it is the dominant function which determines the text type. All texts have an informative function.

In terms of the application of semantic and communicative translation methods to the three text types, Newmark maintains that vocative and informative text types demand a communicative translation method. This is due to the fact that they rely on socio-cultural context. Expressive text types, by contrast, require a semantic translation method. Communicative translation attempts to produce an effect as close as possible to that produced on the source text readers. Like Nida’s dynamic equivalence, it seems to be favoured on the grounds that it can be used as a measure of translation adequacy because it lays emphasis on the reader of the target language. The target reader should not anticipate difficulties or obscurities and would expect a generous transfer of foreign elements into his/her own culture and language where necessary because it is essential to avoid any loss of meaning in the target language. On the other hand, semantic translation is considered an attempt to render as closely as allowed by the target language the semantic and syntactic structures of the source language. Due to the differences between the source language and target language, structure is sacrificed at the expense of other elements in including meaning, and thus loss of structure is inevitable. Within this
type, both grammar (form) and semantics (content) are seen as one unit. According to Newmark (1981, 39), semantic translation is more complex, more awkward, more detailed, and more concentrated, and pursues the thought processes rather than the intention of the transmitter. It is considered more informative and less effective.

2.3.5 Halliday and Hassan’s approach

As a functionalist, Halliday defines the goal of a functional theory of language as explaining linguistic structure, and linguistic phenomena, by reference to the notion that language plays a certain part in our lives; that it is required to serve certain universal types of demand. It approaches language through text. His theory establishes six levels:
- Social system: the world of abstract relations and consciousness as well as the physical world.
- Register: the variety of language used in a particular situational context or the contextual dimensions of social meaning. This represents the socio-contextual or semiotic resources from a socio-cultural system, which apply in a given situation, determining the choice of meaning options in the semantic system of language. The parameters of register are field (which specifies the subject matter and includes reference to persons, things, nature of activities and attributes to the entities involved), tenor (personal tenor is concerned with the social roles of the participants together with their status relationships, while functional tenor is concerned with determining the social function or role of an utterance, identifying the purpose for which the language is being used) and mode (this refers to the medium and channel of the text) (Morley 1985, 47-48).
- Semantics: register is realized by semantics. It has three functional components: ideational, interpersonal and textual (Morley 1985, 50-81).
- Lexicogrammar: this realizes the semantics. It is the level of wording (Morley 1985, 49).
- Phonology: this realizes lexicogrammar. It is the level of sounding (Morley 1985, 49).
Phonetics: this is the ultimate 'output', and involves the actual sounds, which are uttered, or the physical graphic marks in writing (Morley 1985, 49).

Each level realizes the one above it, i.e. it brings the analysis closer to the phonetic or graphic substance. The linguistic system proper comprises three of the above levels: phonology, lexicogrammar and semantics. The social system and register are above the linguistic system. In contrast, phonetics is below the linguistic system. Within each level, there are different ranks. In phonology, Halliday recognizes phoneme, syllable, and foot and tone group. Within lexicogrammar, he recognizes morpheme, word, group/phrase, clause and clause complex. The text is regarded as a semantic unit, rather than a lexico-grammatical one. Within each level, as well as ranks, Halliday recognizes different "components" or "strands". At the level of register, as already noted, Halliday talks about field, mode and tenor. Field is realised at the semantic level by the ideational component. This accounts for the underlying content of an utterance. It handles all types of processes, qualities, participating entities and circumstances (1985, 50). Tenor is realized by the interpersonal component. This deals with the interactional and personal aspects of grammar (1985, 61). Finally, mode is realized by the textual component. This accounts for the thematic organisation and the information structure of the prepositional content of the sentence. It handles relationships of cohesion within and between sentences (1985, 70).

According to Morley (1985, 48), the inclusion of the semantic level in the grammar, which is a feature of Halliday's approach from the late 1960s onwards, makes a considerable difference to the overall appearance of the linguistic system. In including a semantic level, Halliday lays the foundations for the enhanced nature of modern systemic grammar. The systemic description becomes the underlying form of representation, since the structural description is derivable from it. The systemic component, which provides the rationale for the title of grammar, derives its name from the fact that it is made up of systems, each having a set of features. Systemic grammar formally incorporates a semantic functional dimension. It interprets a language as being an enormous systems network of meaning potentials. Texts include structures that are related to the ideational and interpersonal components and texture is related to the textual component. Cohesion, in particular, is an important element in text texture. It is a relationship
between elements of a text where the proper interpretation and understanding of one element depends on that of another (Morley 1985, 76).

As mentioned previously, socio-linguistic approaches do not neglect linguistic structures. They view them in terms of their function in communication. The translator must be aware of the extra-linguistic factors such as the social setting, which are important for proper interpretation of the text. Culture forms the language-external relations, being a property of a community, especially those that might distinguish it from other communities. Halliday and Hassan (1976, 10-48) consider texts as cohesive and coherent units. They render continuity and explicitness in their surface structure (i.e. cohesive ties can indicate co-reference). Text meaning can be achieved through reader’s interpretations. These interpretations are based on coherent semantic relations underlying the text (cf. deep structure) as well as on cohesive clues found in the surface text. The notion of texture, which includes both coherence and cohesion, is considered a crucial textual aspect in understanding the meaning of the source text. As a result, notions of equivalence at textual levels are more important than notions of equivalence at sentence level. Coherence is a universal phenomena and more easily transferable than cohesion. This is due to fact that coherence is expressed through continuity in the textual world underlying text and the semantic relations existing between concepts and events are universal. Types of cohesive devices and the way they are used in texts are language-specific and may change from one language to another, depending on the grammatical rules, norms and convention operating in it. So, the translator should relay the semantic relations underlying the text, together with their intended meaning to the target reader. Both should be made recoverable through cohesive devices and clues available in the target language.

Halliday and Hassan (1976, 52-56) also introduce text structure as another dimension in their approach. They consider the unity of any text as a combination of unity of texture and structure. The contextual configurations being a specific set of values that realise field, tenor and mode enable the reader to make assumptions, statements and predictions about the text structure, as well as about the choices made in organizing the text, such as obligatory and optional elements, their location and their frequency. According to the two authors, context creates the text because our knowledge of the context of the situation provides us with adequate means to make assumptions and hypotheses about the text. Moreover, it
enables the translator to explain and justify the choices made by the text producer and thus to understand and interpret the text (Halliday and Hassan 1976, 38-40).

2.3.6 Hatim and Mason’s theory

The analysis of text structure draws the attention of Hatim and Mason (1990, 169-178) to the importance of the language/culture-specific nature of conventions, norms and restrictions set up for text organization. These conventions underline the potential differences between languages in this area, as well as the importance of taking such aspects into consideration in translation. Hatim and Mason consider that the task of translators with respect to source text analysis is to determine the strategy followed by the text producer in organizing the text. In order to do this, the text analyst needs to identify the hierarchically ordered constituent “elements” and “sequences” which make up the text. This should be done in the light of clues from the text itself, the context of situation, the larger cultural context and the crucial rhetorical purpose underlying the text.

Hatim and Mason (1990, 140) lay particular stress on two notions: “text strategy” and “text type”. “Text strategy” is the strategy or plan set up by the text producer to organize his/her text, according to a specific communicative and rhetorical purpose. “Text type” is a “conceptual framework” on the basis of which texts are classified according to their rhetorical purpose and the communicative goal of their text producer. “Text typology” is a crucial notion in text-linguistic theory. Its aim is to provide the reader with tools and criteria to perceive and produce texts based on their affiliation to specific types such as “narrative”, “descriptive”, “argumentative” and “instructional”.

Hatim and Mason also stress the importance of translation procedures in transferring the source language into the target language. Depending on the type they are affiliated to, texts display common characteristics related to their structure, texture, and choice of grammatical devices (Hatim and Mason 1990, 73, 148-160). Identifying the text type enables the translator to find the best equivalence at both, the macro- and micro-textual levels of the text. The authors also believe that translators should be aware of the textual restrictions “constraints imposed by language-specific norms and conventions in relation to different text-
types”. The communicative intention of the text producer and the overall rhetorical purpose underlying the source text should be preserved and conveyed in the target text to achieve proper equivalence. The translator, as the reader of the source text, needs to identify the writer’s communicative goal in order to understand the text and the strategies used in its production. This sheds light on the notion that the production and reception of language is seen as a transaction or negotiation of meaning between the receiver/reader/listener and the text producer/writer/speaker. The text producer makes choices and decision when building the text based on assumptions about the readers’ expectations as well as his/her potential response. As the producer of the target text, the translator reconstitutes the message of the source text by adapting it to his to his/her target text readers, in order to match their experience, knowledge and expectations. According to Hatim and Mason (1990, 92), the role of the translator as a source text reader is to construct a model of the intended meaning in the source text and form judgments about the likely impact of the source text on intended receivers. The translator as a text producer operates in a different socio-cultural environment, from the source text writer, seeking to reproduce his interpretation of meaning in such a way as to achieve the intended effect on target text readers.

Hatim and Mason’s translation theory echoes Newmark’s approach in many respects. Both approaches emphasize the importance of context in determining the appropriate meaning. Like Hatim and Mason, Newmark also emphasizes that the areas of text-linguistics, cohesion and discourse analysis have evident application in translation theory. Discourse analysis can be seen as an essential point of reference for clarifying semantically undetermined expressions and establishing the significance of connectives in the source language text.

2.4 Translation Equivalence

"Translation equivalence is the relationship between a source text and a target text that allows the target text to be considered as a translation of a source text in the first place. Equivalence relationships are also said to hold between parts of the source texts and parts of target texts” (Baker (ed.) 1998, 77). Although equivalence is considered an essential concept in several translation
theories (e.g. Catford 1965 and Nida & Taber 1969, who defined translation in terms of equivalence), it is a controversial concept in translation studies. Some linguists reject the theoretical notion of equivalence considering its function as relative. For instance, Baker (1992, 6) notes, “the term equivalence is adopted ... for the sake of convenience.....although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative”. Snell-Hornby (1988, 22) also considers equivalence to be unsuitable as a basic concept in translation theory because “it is imprecise and ill defined”. Others, however, consider it a positive notion in translation theory.

Fawcett (1997, 53) suggests an important equivalence “check-list”, which includes five frames of reference constituting word and text meaning:

- Denotation meaning/referential meaning/ the object or concept referred to.
- Connotational meaning. This includes nine subcategories: language level/elevated, poetic, formal, normal, familiar, colloquial, slang, vulgar, sociolect/ the jargon of different social groups such as students, dialect/ the language of particular region, medium/ written or spoken, style/ old-fashioned, trendy, etc., frequency/ common versus rare words, domain/ normal, scientific, technical, value/positive versus negative and “emotional tone/ neutral, cold, warm, etc.
- Textual norms/ the kind of language typical of such things as legal texts or instructions for use, etc.
- Pragmatic meaning/ reader expectations.
- Linguistic form/ rhyme, rhythm, metaphor, etc.

Dickins et al (2002, 5) provide a practical approach to equivalence. They propose that one should not seek absolute equivalence at all levels in translation. Rather it is necessary to decide which aspects of the source language are to be given priority in translation (phonological, metrical, semantic, generic, etc.). It is also necessary to accept that in practice, there is likely to be some translation loss at all levels. That is to say, it is highly unlikely that one can preserve any aspect of the source text in the target text or produce corresponding features in the target text, to those of the source text, which can reasonably be regarded as entirely equivalent. The important point is to minimise translation loss in those aspects of the target text which are prioritised, accepting greater translation loss in those
aspects which are not prioritised. The matrix in Dickins et al (2002, 5) for assessing equivalence between source text and target text comprises four main levels:

- **Genre matrix**: This matrix deals with the question whether the source text and the target text are oral or written, literary (e.g. short stories), religious (e.g. Quranic commentary), philosophical (e.g. essay on good and evil), empirical (e.g. scientific paper), persuasive (e.g. advertisement), or hybrid (e.g. job contract).

- **Semantic matrix**: This matrix deals with denotative meaning (e.g. synonyms), attitudinal meaning (e.g. hostile attitude to referent), associative meaning (e.g. gender stereotyping of referent), affective meaning (e.g. offensive attitude to addressee), allusive meaning (e.g. echo of proverb), collocative meaning (e.g. collocative clash), reflected meaning (e.g. play on words) and metaphorical meaning (e.g. original metaphor).

- **Formal matrix**: This matrix deals with the question of whether there are significant features on the phonic/graphic level (e.g. alliteration), prosodic level (e.g. rhythm), grammatical level (e.g. lexis) and syntax, sentential level (e.g. subordination), discourse level (e.g. cohesion markers) and intertextual level (e.g. Quranic allusion).

- **Varietal matrix**: This matrix deals with tonal register (e.g. ingratiating tone), social register (e.g. Islamist intellectual), sociolect (e.g. urban working class) and dialect (e.g. Egyptianisms).

In this thesis, the researcher will make use mainly of categories taken from Dickins et al (2002, 5) in considering translation equivalence in relation to the analysis of the translation sample, since these have proved of practical applicability in considering Arabic/English translation.
Chapter Three: Research methodology and design

3.0 Introduction

Chapter three explains the type of research, description of research instruments, subjects of research, translation samples of research, administration of translation tests and statistical analysis of some aspects of translation difficulties.

3.1 Type of research

According to Kussmaul (1995, 4), "Product-oriented …. translation quality assessment can be divided into three steps, description of errors (looking at the symptoms), finding the reasons for the errors (diagnosis), and pedagogical help (therapy)". This research is product-oriented. It describes cultural and grammatical errors made by students at Al Azhar University (chapter 8), tries to find the reason behind students' errors (chapters 4, 5) and suggests pedagogical help (chapter 7). The orientation is practical because the research provides recommendations based on students' errors at Al Azhar University.

3.2 Research instruments

Three translation tests were conducted related to various cultural aspects of Western and particularly British culture.

3.2.1 Political culture test

This test comprises ten texts dealing with political topics related to Western and particularly British culture. The themes of these texts were chosen to reflect important aspects of Western political culture such as political parties, globalisation, the European Union, the Euro and human rights. Each text focuses on a specific political aspect. The test aims at exposing students to various aspects of political culture through the translation task. The analysis of students'
translations is the source for the analysis of their cultural, linguistic and stylistic errors.

3.2.2 Social culture test

This test comprises ten texts dealing with social topics related to Western and particularly British culture. The themes of these texts were carefully chosen to reflect aspects of Western and particularly British social culture such as asylum seekers, addiction, the child care system, domestic violence, the National Health Service and gay rights. Each text focuses on a specific social aspect. The test aims at exposing students to various aspects of social culture through the translation task. The analysis of students' translation tasks is the source for the analysis of students' cultural, linguistic and stylistic errors.

3.2.3 Religious culture test

This test comprises six texts related to Christian religious culture. The themes of these texts were carefully chosen to reflect important aspects of Christian religious culture such as baptism, confirmation, Christian worship, Eucharist and the early church. Each text focuses on a specific Christian religious aspect. The test aims at exposing students to various aspects of Christianity through the translation task. The analysis of students' translation tasks is the source for the analysis of students' cultural, linguistic and stylistic errors.

3.3 Subjects of research

The subjects of this research are seven female students from the English Department at Al Azhar University in Gaza, Palestine.

3.3.1 Students' background

The subjects of this research are fourth-year students who have passed their Tawjihi (school leaving) exams. Their mastery of the English language is considered satisfactory for several reasons:
- These students have successfully passed the entry requirements and the entrance exam for the English Department at Al Azhar University.

- They have subsequently studied for three years at the English Department in Al Azhar University.

- These students have had translation experience during their study at Al Azhar University. They have finished five translation courses during their three years at Al Azhar University. However, none of these courses were taught by a specialist in translation studies.

Students have been chosen from the female section at Al Azhar University. At Al Azhar University, men and women are taught separately, which is considered preferred practise at Islamic universities. As a female, it is easier for the researcher to have access to women.

3.4 Translation sample

The translation sample which has been analysed consists of 26 source texts to be translated by 7 students constitute half the total population of female students studying at the Arts section of the English Department at Al Azhar University-Palestine. In principle, this would give a total of 181 target texts. However, one student ignored the translation of 4 texts. Thus, 177 texts were in fact translated. This sample has been analysed word-by-word, phrase-by-phrase and sentence-by-sentence.

The texts were taken from various published materials. The researcher has no responsibility for the views expressed in these texts. The authors of these texts are responsible for their own views.

The general analysis of the translation sample was related to the following aspects.

3.4.1 Cultural errors

The major area of analysis in this research is related to cultural errors due to differences between the source and target cultures.
3.4.2 Linguistic and stylistic errors

Another area of analysis in this research is related to linguistic and stylistic errors. These are often due to differences between the source and target linguistic systems.

The translation of tenses, passive, complex sentences, word order, nominal and verbal sentences, adverbs, singular and plural, cohesion and coherence, punctuation marks, use of , definiteness and indefiniteness, metaphors, puns, vocabulary misunderstanding, polysemous words, translation by addition and translation by omission are discussed in detail. Aspects of Arabic stylistics are also discussed through the analysis of translation tasks.

3.5 Administration of translation tests

-The three translation tests were conducted separately within three days at the English Department, Al Azhar University in Gaza, Palestine in 2002. Students were given sufficient time for each test.

-The purpose of the translation, and the target readership were explained to students. The purpose of the translation task was to introduce the average Arab reader to Western political, social and cultural phenomena.

-Students were provided with the al Mawrid dictionary to help them consult meanings of words that they did not know or were not sure about.

As noted in section 1.7, readers who only require an overview of the issues covered in this thesis may go directly on to chapter four. Those who need a detailed statement of the research analysis should read the reference chapter, chapter eight, before going on to read chapters four, five, six and seven.
4.0 Introduction

Culture is the complex whole, which includes knowledge, belief, art, morals, law, customs, and any other capabilities or habits acquired by man as a member of society (Taylor 1958, 1). It is the set of general meanings that people use to explain their origins, and to predict their future. Culture plays an essential role in determining the appropriateness of linguistic units. In addition, cultural variables affect the degree of understanding between two language communities (cf. Kussmaul 1995, 65). As a result, language is an integral part of culture because the vocabulary of a language derives its meaning from its culture. Arabic is associated with specific cultural and social norms quite different from those, associated with other languages. According to Sapir (1949), “environment and culture have a considerable influence on the language of speakers as is clearly seen in their vocabulary”. Through translation, translators become transmitters of different civilizations. Inevitably to some extent, any translation will reflect the translator’s own mental and cultural outlook, despite the best of impartial intentions. Every translator has her/his own beliefs, knowledge and attitudes. “A target language culture can also be extended by the introduction of new ideas and styles... the translational act may give rise to new forms of the target language” (Holman and Boase-Beier 1999, 15). Discrepancy in cultural beliefs, norms and linguistic expression between the two cultures and languages is responsible for difficulties in English/Arabic translation. Cultural differences often impose greater difficulty for translators than linguistic features such as language structure. There are often cultural gaps caused by different aspects of societies, which lead to linguistic gaps. Therefore, finding translation equivalents for cultural terms requires the bridging of the cultural and linguistic gaps and meeting readers’ expectations. “Translators have to be aware of the fact that readers’ expectations, their norms and values, are influenced by culture and that their comprehensions of utterances is to a large extent determined by these expectations, norms and values” (Kussmaul 1995, 70).
A lot of the translation difficulties discussed in this chapter are closely connected to the distinction in Arabic between Standard Arabic (الصحبى) and colloquial Arabic العامية (Dickins et al 2002, 167). Translation from English to Arabic is normally bound to be into Standard Arabic rather than colloquial Arabic. Although Arabic has colloquial equivalents for many English terms, Standard Arabic has limited terms. Standard Arabic is also intrinsically formal in register terms. So, there are almost no informal terms available in Arabic to relay informal English ones. Some of the translation problems presented in this chapter involve the interaction between cultural and linguistic problems. They often involve the lack of equivalents in Standard Arabic for certain English terms. It is the role of the translator to understand the applications and connotations of words and determine suitable equivalents in specific contexts. The translator should decide whether to use the original term to preserve the essence of meaning of the culture-bound word or to use an appropriate translation equivalent. Borrowings can often be used to fill lexical gaps but they sometimes need an explanatory gloss. Sometimes, a translation equivalent shows links between languages and can bridge the lexical gap between the source and target language.

In this chapter, the researcher has divided cultural features according to Nida’s classification (1964,91): political, social, religious, material and ecological. General cultural background about the first three cultural aspects is provided. This general background illustrates a number of differences between Western, and particularly British, and Arabic cultures, which are expected to be problematic in English/Arabic translation. Some examples of translation difficulties from the research translation sample are also provided. Due to limitations of time and space, these texts are limited to political, social and religious aspects of culture. In fact, translation difficulties appeared in virtually all of the translated texts. These difficulties illustrate that cultural texts can pose difficulties for some students of a degree that hinders target readers’ understanding. Better understanding of Western culture is important for translators to overcome cultural difficulties in English/Arabic translation.
4.1 Political culture

According to Newmark (1981, 1), the twentieth century has been called the “age of translation”. The setting up of new international bodies, international agreements between states, the constitution of independent states, the formation of multinational companies, and the growth in international communication have given translation enhanced political importance. Accurate translation has become generally politically important. In section 5.1, key aspects of political culture in Britain are presented, illustrating difficulties, which arose in this regard in the translation sample.

4.1.1 Political culture in Britain

The British political system is heavily influenced by the fact that British society is multinational. The centralized nature of British government has, however, reduced social differences between the various parts of the country. Sometimes, British government resolves conflicts from linguistic, religious or racial cleavages (Birch 1998, 6). Modern British society is relatively free from the most troublesome kinds of cleavage. There is no linguistic cleavage in Britain except in some parts of Wales where Welsh is spoken and the far north west of Scotland where Gaelic is spoken. This does not, however, pose a serious threat to political stability. In addition, religious divisions are no longer of any general significance, largely because of the decline in religious conviction. According to Birch (1998, 6), the attitude of the great majority of people towards religion is one of indifference. The conflict in Northern Ireland between Loyalists and Republicans has a strong base in the existence of separate Protestant and Catholic communities there. In mainland Britain, however, political and religious issues are normally kept separate. In addition, Britain has had a high degree of ethnic homogeneity, with immigrants arriving only in a trickle and thus becoming assimilated. In the present century, British society has absorbed several contingents of immigrants seeking refuge from the political and economic problems of their own countries. The existence and growth of these ethnic minorities, largely concentrated in a few cities, has given rise to various types of
concern. There has been concern that the minorities may suffer from racial
discrimination, and also that the minorities might not become integrated into the
British economy and society. In addition, there have been fears that areas
containing sizable ethnic minorities might be marked by violent conflicts between
races or between minorities and the police.

The development of liberal institutions

The central institutions of British government are extremely old. The
monarchy has an almost unbroken history dating from before the Norman
Conquest, and the two houses of Parliament both have medieval origins (Brich
1998, 28). Britain has not experienced a political revolution since 1688, when the
powers of the monarch were effectively curtailed, and in consequence the
institution of the monarchy has survived into the age of democracy. The main
political advantage of retaining a monarchical system in a democracy is that it
provides a head of state who can be accepted as neutral between the contending
parties. This constitutes a symbol of the identity and unity of the nation. The
monarch plays a small but continuous part in the normal process of government.
By the twentieth century the monarch had become a figurehead rather than an
active political force.

Political parties

The main characteristics of the party system are that it has been dominated
by two major parties, with smaller parties playing only a minor role. The major
parties are parties of mass membership, having branches throughout the country.
The Conservative Party has existed since the 1830s. Throughout the period 1924-92,
the Conservative Party had more members than all others parties put together
(Seldom and Ball 1994, 275). However, in the past decade, the party has been
faced with a declining membership and a worsening financial situation. The
growth of ideological disputes within the party is one of the factors that have led
to this decline. The Labour Party is the second main party in England. It differs
from the Conservative party in its structure as well as in its ideology. The Liberal
Democrats successors of the historic Liberal Party and the short-lived Social
Democrats are a smaller party, and there are nationalist parties in Scotland and Wales, as well as various parties representing different strands of unionism and Irish nationalism in Northern Ireland. In a liberal democracy, decisions about which political party or parties shall govern the country are made by electors, casting votes in free elections. Most Members of Parliament (MPs) are from the professional classes. The basic duties of the MPs are to look after the interests of their constituents and conduct debates on public policy. The MPs should act as trustees for the national interest. Party management in the House of Commons is the responsibility of a small group of members known as Whips.

The following illustrate problems, which students faced with regard to the party system in Britain, and also the USA. One student translated “the Conservative leader” in “The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on” Text 8.1.9 as . The student translated Conservative literally in this context as . Another two students translated “the Conservative leader” literally as which may give a different meaning from “leader of the Conservative party”. The above students considered “conservative” as an adjective describing the leader rather than a reference to the name of his political party (cf. chapter 8, section 8.1.9).

Another two students misunderstood “party politics” in “The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on” Text 8.1.9 and translated it unacceptably as (cf. chapter 8, section 8.1.9).

Two students translated “Liberal Democrats” in “The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 8.1.9) as . It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have
standard forms in both English and Arabic. To illustrate, the Arabic equivalents of
“Labour party” can be both حزب العمال in the case of the British Labour Party and حزب العمل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations. Although the two students who translated “Liberal Democrats” as الديمقراطي الحر made a good attempt, they did not use the standard Arabic term for the party الديمقراطي الحر. It would have been a good idea on the part of the student who translated “the Liberal Democrats” as حزب الحر to add حزب to make it clearer to the reader (cf. chapter 8, section 8.1.9).

Three students omitted “shadow” in their translation of “shadow ministers” in “In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US” (Text 8.1.9), as follows:

- سيدع - بأنه سوف يطلب من ممثلين أن
- بأنه سوف يترك وزرائه يجلسون الالافر المقررين ليجلسوا.

Another student translated “shadow” as ممثلين. It is totally unacceptable to translate “ministers” as ممثلين “representatives” instead of والراء حكومة الظل (cf. chapter 8, section 8.1.9).

Four students were inconsistent in their translation of “partisan development” in “Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting” and “the development of partisanship” in “Among the U.S. born population, the development of partisanship is often associated with either age or experience with the political system” Text 8.1.3. The reason for this is probably that they do not know its proper meaning in this context. One student translated “partisanship” in the first sentence as تطور المشابهة and “partisan development” in the second sentence as تطور المناصرة. Another student translated “partisanship” as تطور المناصرة (المناصرة) and then translated “partisan” as تطور المشابع (المناصر) . This is probably because the first occurrence of “partisan” is compounded with “ship” to indicate that it is a noun. One student produced an unacceptable translation for both occurrences, تنمية الحرة تنمية الحرية in the first sentence and تطور المناصرية تطور التصويرية in the second sentence, suggesting complete misunderstanding. Finally, one student translated
"partisan" acceptably as "تطوير مواطنهم" in the first sentence and "partisan development" unacceptably as "شعور بالمواطنة يتفتت" in the second sentence, using يتفتت instead of the more acceptably abstract يتطور.

Students’ failures to render the intended meaning in the source text reflect their lack of competence in translating certain political texts especially those which are not related to their everyday life (cf. chapter 8, section 8.1.3).

Three students unacceptably translated "party identification" in "Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting" (Text 8.1.3) as معرفة تطور الحزب. The other two students modified their translation of "identification" according to the context as الاختيار الحزبي or الولاء الحزبي. Such mistakes may be related to students’ ignorance of the operation of political parties, being under occupation for more than thirty years (cf. chapter 8, section 8.1.3).

Four students translated "Party identification intensifies over a life span" (Text 8.1.3) producing unacceptable translations due to lack of their understanding of the source text, as follows:
- دمج الحزب يؤكد على مدة الحياة
- دمج الحزب يشد على مدة الحياة
- يتمكّن اختيار الحزب مدى الحياة
- يقوى تحديد الحزب على مدار الحياة

The Prime Minister and the Cabinet

Prime Ministers are chairpersons of the Cabinet and wield a good deal of authority over it. They determine the agenda, guide discussion and declare the sense of the meeting. In times of peace, the cabinet normally has about twenty members. By convention, the holders of the following offices are always members of the Cabinet (Brich 1998, 129): Lord Chancellor, Lord Privy Seal, Home Secretary, Foreign Secretary, Chancellor of the Exchequer, Secretary of State for Defence, Secretary of State for Trade and Industry, Secretary of State for
Education and Employment, Secretary of State for Social Security, Secretary of State for the Environment, Secretary of State for Scotland, Secretary of State for Wales and Secretary of State for Northern Ireland. Junior ministers (parliamentary secretaries and under secretaries) are on probation in case they are unsuited to their posts. Throughout this century, Parliament has normally been dominated by the conflict between two main parties, and the smaller of these parties is officially recognized as Her Majesty's Opposition. The main function of the Opposition is to oppose. The need to defend their policies in Parliament may well lead Ministers to think more carefully about the advantages and disadvantages of each policy before it is adopted.

The following are examples of translation problems faced by students, which had to do the structure of government and the opposition. Text 8.1.10 "The battle for leadership" discusses some issues related to the leadership of the Tory Party and the role of the Tory leader towards his party (cf. chapter 8, section 8.1.10).

Three students translated “Tory Party” in “In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US” (Text 8.1.9) as حزب الأحرار and another student translated this as حزب التوري (cf. chapter 8, section 8.1.9).

Four students translated “Scottish Secretary” in “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” (Text 8.1.2) literally as سكرتيرة حكومة اسكتلندا - السكرتيرة الإسكتلندية and the other three students translated “Scottish Secretary” as الوزيرة الاسكتلندية - الوزيرة الخارجية اسكتلندا (cf. chapter 8, section 8.1.2). Another student translated “Cool Heads” in the same sentence literally and unacceptably as الرووس الباردة.

Three students provided different weak equivalents for the title “European Union and the case for portfolio” (Text 8.1.7) as follows:

\[\text{حالة الوزارة - قصبة الوزارة}\]
The best translation, which was provided by one student, was the لائحة الوزارية. None of the students modified the title to make it genuinely clear using an idiomatic equivalent, e.g. translating it as الاتحاد الأوروبي و تحديد المسؤوليات. This seems to be related to their preference for literal translation.

The following are other examples of translation problems faced by students, which have to do with the wider Western political context.

Text 8.1.8 discusses the issue of the Euro. Students’ translations revealed here and elsewhere that when they are not familiar with concepts, they tend to translate literally. To illustrate, one student translated “Euro-12” version in “Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’” as ولا يزال اليورو 12 نسخة لأعضاء المجلس. And two other students omitted it from their translations (cf. chapter 8, section 8.1.8).

Text 8.1.7 discusses the definition of the European Union. Some students faced difficulties, translating the acronym EU in “The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network” as الأوروبية-أوروبا. In fact, not all European countries are part of the European Union. As a result, it is not acceptable to assume that Europe and the European Union are the same thing (cf. chapter 8, section 8.1.7).

In Text 8.1.6, only two students translated “Deepening the Melting Pot” in the title “Deepening the Melting Pot: Arab-American at the Turn of the Century” acceptably in a political context as تعميق رطوبة الدمج. All other students either omitted it from their translations or translated it literally as تعميق وعاء الصهر - درجة الاندماج العميق - تعميق البلد البوتقة. (cf. chapter 8, section 8.1.6).
In Text 8.1.1, two students translated “The doctrine” in “The doctrine of human rights has come to play a distinctive role in international life” as مذهب and عقيدة. Both Arabic equivalents have religious associations. If they are used in a political context, they imply a political belief-system. So, it is not acceptable to describe human rights by using either مذهب or عقيدة in Arabic. It is more acceptable to use the word مبادئ. Five students used مبادئ in their Arabic translation.

In Text 8.1.4, five students translated “volatile moments” in “Political transitions contain volatile moments when long-established political landscapes change markedly” unacceptably, as follows:

حَوَذَات متغيرة – لحظات سريعة الزوال – لحظات خيالية – لحظات سريعة

None of the students translated this in a good Arabic style as من سمات التحولات السياسية لحظات تقسم بالتفجر.

In the same text, four students translated “landscapes” literally and unacceptably as الصور السياسية – المناظر السياسية – المشاهد السياسية. None of the students translated this using the idiomatic Arabic equivalent الوضاع السياسية.

In addition, two students translating “securing democracy” in “and the opportunities for securing democracy are uncertain” (Text 8.1.4) unacceptably as تسلم الديمقراطية – حماية الديمقراطية. This is abstract and not a concrete object to be handed over. Therefore تسلم is incorrect. حماية الديمقراطية is unacceptable because it indicates that democracy already exists, which is not indicated in the original context.

4.2 Social culture

Due to the fact that language is a social norm, it is considered an essential part of social behaviour. It is used by human beings in a social context to communicate their needs, ideas, and emotions to one another. Therefore, a proper understanding of its function and use necessitates a serious grasp of the various social and cultural ingredients constituting the broad context within which language utterances are deeply and inevitably embedded (Lataiwish 1995, 255). Social culture is the totality of inherited ideas, beliefs, values and knowledge of a society, which constitute the shared bases of social action. Sex and marriage, for
example, are important issues which differ between different social cultures. Failure in understanding foreign social cultures can be related to a mismatch in the social norms in the two different communities.

4.2.1 Features of Western and Arab social cultures

I will consider here love, courtship and marriage in Western and Arab societies, as an illustration of differences between these societies. Generally speaking, Western societies are liberal in their attitudes towards love and sex. For instance, having intimate relationships without marriage is an ordinary feature of Western social life. Concepts such as boyfriend and girlfriend are acceptable.

In contrast, in Arab societies, social interactions, attitudes, perceptions and even types of speech are influenced and deeply rooted in the Islamic religion. The Arabic social culture is traditional and conservative, especially in issues related to love, sex and marriage. Many Western concepts in this domain do not have complete equivalents in Arabic. Arabic equivalents for "boyfriend" and "girlfriend" may only denote plain friendship and ignore other aspects such as romantic or sexual relationships (Aziz 1982, 28). It is also unacceptable in Arab societies for couples to live together without being married. Some words are considered taboo and should not be used in "polite company" (Fromkin and Fromkin 1993, 303). In both Arabic and English cultures, words relating to sex and natural body functions make up a large part of the set of taboo terms. But, they are more strongly taboo in Arabic than English culture. It is expected that some translators will face difficulty and embarrassment in translating such words and concepts related to sex and love because of their connotations in the Arabic culture.

To illustrate, four students ignored the translation of "gay" which is a taboo notion in the Arabic culture in "State fragmentation has shaped tactical choices of gay rights" (Text 8.2.10). One student unacceptably omitted "gay" in her translation. This is partially related to the Arabic culture, which considers notions such as "gay" taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable
equivalents, such as L.,--341  - (...)4J-111 . It is less common in Arabic to say ,,-4 11ji  than 14-4 (D..341-1.11 (cf. chapter 8, section 8.2.10).

One student chose to translate “love” in “Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath” (Text 8.2.7) as 3-4 3-4 rather than the more emotionally intense حب (cf. chapter 8, section 8.2.7).

Islamic beliefs are connected with every aspect of Muslim social culture even proper names. “Mohammed” and “Abdullah” are common names in Islamic culture because they have religious significance. Many of the Muslims choose their children’s names from the Quran, names of prophets, compound variations of عبد “slave”, “servant” and the names of “God” or religious occasions. Parents believe that these names will bless their children. So, Arab societies are more conventional and traditional in using proper names than Western societies. It is difficult for the target language reader to understand the religious dimensions related to such proper names. Traditional proper names may also be a good indicator of social and cultural background. For instance, urban communities have a greater tendency to use new names than rural communities. Sometimes, it may be appropriate to have a footnote in the translation to explain the related social and cultural aspects or religious dimensions of proper nouns.

Islamic-based greetings are another important aspect of Muslims’ daily life. Expressions of good will, resignation to God, self-ingratiation and other forms of social grace have different social functions. For example, some Arabic greetings such as السلام عليكم may have several English equivalent such as “Hello”, “Hi”, “Good morning” or “Good afternoon”. These religious Arabic greetings do not have religious greeting equivalents in English. السلام عليكم و رحمة الله و بركاته can be translated literally as “Peace be upon you and the mercy of God and His blessings”. This translation does not, however reproduce the actual sense of the utterance.
“Politeness is showing, or appearing to show, consideration of others. Being a social phenomenon, it is one of the basic guidelines for human interaction” (House 1998, 54). To illustrate, Although Sheikh and Sayyid are polite forms in Arabic, they differ in their usage and application. Sheikh in Arabic has complex political and religious implications. At the communicative level, variation in the use of Sayyid and Sheikh indicates the level of formality. An acceptable target text requires more than knowing the lexical meanings of the above greeting forms. In some contexts, an explanatory phrase may be needed to explain the cultural dimension of these titles. For example, most basically, sheikh means “elderly man”. It can be used also for the chief of a tribe or the head of an order or sect. Sheikh has many other uses such as a learned doctor of religion in Islam. In some contexts, Sheikh or Sayyid may be omitted in translation or replaced by “Mr.” in English. Moreover, the personal status, social relations and the degree of intimacy affect both the addressee and addresser. Arabic expressions like Mr.-u and Miss- are frequently used in communication. They are polite forms of address reflecting social relationships and highlighting differences between addresser and addressee. Some of these terms such as Cabinet are loan words from Turkish. If they are translated literally, it is difficult for the target reader to grasp their significance. The multiple functions of Arabic titles demands a familiarity with Arabic culture in general and titles conventionally associated with names in particular. According to House (1998, 61), there are cross cultural difference in politeness in terms of social norms. To illustrate, it is also difficult to differentiate when polite titles that are used for the purpose of respect or humour. Translating such Arabic expressions literally will produce an unnatural effect because the Arabic mode of address is different from the expectations of the English reader. Thus, differences in cultural and linguistic usage in respect of politeness are evident in English/Arabic translation. Word-for-word translation would often result in either a meaningless or undesirable target language version of polite forms. The most likely English equivalents for such complex Arabic forms are “Mr.” or “Sir” which have a neutral honorific value and are acceptable to target language readers. Similarly, Arabs usually address old people by using for a man and for a woman as an affectionate title. It is difficult to render such affectionate forms. If they are translated as “uncle” or “aunt”, they will indicate unintended kinship.
It is also difficult for the Arabic translator to translate words whose meanings reflect attitudes, emotions and value judgements. For instance, “police” has two equivalents “the filth” and “the boys in blue” but whereas the former is pejorative, the latter has overtones of affection (Dickins et al 2002, 67).

4.2.2 Issues related to kinship

Kinship concepts influence greatly the language of the society. Basic kinship terms like mother, father, son, daughter, etc. are expected not to pose any difficulty for translators. This is because they function fairly precisely in English and Arabic. But, when this structure is extended to further kinship such as great-great-grandfather, great-uncle, sister-in-law etc., differences between English and Arabic kinship systems increase. English extends the domain of kinship by numerals, prefixing and suffixing. These devices do not exist in Arabic. In the semantic field of kinship, translation equivalence can sometimes be partial. This can be related to the influence of cultural and religious factors, which play an important role in the life of the community. In Arabic, there is a lexical distinction between paternal and maternal uncles and aunts, whereas in English the same word is used in both cases (cf. Dickins et al 2002, 54-55). In Arabic “paternal uncle” is عم and “maternal uncle” is خال. “Maternal uncle” is خال and “maternal aunt” is خالة. As a result, Arabic counterparts of cousin are compound lexemes that are formed from two words such as ابن الخال. “Aunty” or “auntie” is a form of “aunt” showing affection in English, which does not have an Arabic equivalent. There are also other informal kinship terms such as “mama”, “pa”, “papa”, “mammy”, “dad”, “daddy”, “granny” or “gramma”, which are translated formally into Standard Arabic “mother”, ”father” and ”grandmother”. There are, however, other informal colloquial Arabic equivalents, such ماما and بابا.

In addition, due to the fact that in Islam it is permitted to marry more than one wife, the term “sister” can mean sister from the same father, but not the same mother. In Islam, two persons can also be regarded as brothers or sisters if they breast-fed from the same woman. In this situation, someone is termed أخت بالرضاعة -أخ غير شقيق. The term “foster mother” in English denotes both the nursing mother and the mother who raised a child. In Islam, the
nursing mother becomes a real mother and it is forbidden for the child to marry one of her children in the future. In Arabic, أخ or أخت are the equivalents of many English kinship terms such as "stepbrother", "stepsister", "half brother", and "half sister". "Second cousin", i.e. the son or daughter of a parental uncle of the second degree might be translated into Arabic as بنت عم من الدرجة الثالثة or ابن العم من الدرجة الثالثة. However, there are no precise equivalents for the kinship terms which are preceded by numerals such as second or third cousin. Numerals in Arabic denote kinship generations.

In addition, "agnate" "a relative on the father’s side" and "cognate" "a relative on the mother’s side" or "a kinsman" "a relative" do not have translation equivalents in Arabic. The appropriate equivalents could be نسب in its kinship sense, which is related by blood or family. The other meanings of نسب are marriage relation such as son-in-law or brother-in-law. In addition, "sister-in-law" may refer to the sister’s of one’s wife, the sister of one’s husband, the wife of one’s brother of one’s husband. In Arabic, each one these notions is expressed by a different term, e.g. بنت الحمة. "Great aunt", "great uncle", "great niece", "great nephew", "great grandfather” and “great grandchild” are common to both English and Arabic cultures. "Great grandchild” means the child of one’s grandson or granddaughter. Explanation is needed for "great aunt" and "great uncle" in English if it is necessary to distinguish whether the referent is the father or mother’s relatives. There are also some English words such as "grandfather", "grandsire"/"grandsire", “ancestor”, “forefather”, “forebear”/"forebear” which can be translated by two Arabic words نسب or جد.

4.2.3 Issues related to food

Food is related to culture. Unlike Arabic meals, English evening meals are traditionally three-course meals. There are many types of English food that are unknown to Arabs such as jacket potatoes. It is the duty of the translator to find the best equivalent for unknown English foods. For instance, stews could be رغيف in Arabic. Translators should also be careful about the translation of some types of food such as pancake, which looks like قطايف in Arabic. Even Arab bread has a different shape from the British loaf. Thus, the Arabic word رغيف does not have
a complete equivalent in English. Nan bread looks like Arab bread to some extent. It is also difficult to find Arabic equivalents for English sweets such as "Black Forest Gateau" and "Yorkshire pudding". The appropriate equivalents are likely to be types of sweets in Arabic. Cakes in Arabic always denote sweets. Thus, it is difficult to translate "fish cake", as it is not a type of sweet.

4.2.4 Issues related to dialects

Another important aspect related to translation difficulties is diglossia (Dickins et al 2002, 167). This is a language situation in a specific speech community in which two or more varieties of the same language exist side by side. One of them is a "high" variety that is used in formal situations such as Modern Standard Arabic. The other is informal and colloquial. The colloquial variety typically varies considerably between speech communities (Johnson & Johnson 1999, 97). Certainly, there are great similarities between the speech forms of communities which are near to each other geographically, but variations between areas which are further apart can be so great that some linguistic forms that are used in one community may not be understood in another region. This linguistic phenomenon gives rise to certain difficulties in English-Arabic translation. Arab translators may understand formal English but they may not understand colloquial English, for example. "canny" in Newcastle (Geordie) means friendly.

Differences in lexical stock do not exist between speakers of the same language who share the same cultural background. This is due to the difference in the environmental background. In dialects, there are many terms which have developed local meanings or which do not exist at all in the standard. Therefore, there are many words that have meanings, which are different in the dialects from the standard language. For example, the dialect in Newcastle is difficult to understand. "Lads" and "lasses" mean "boys" and "girls" as it does in English, but these terms are also used to mean "men" and "women". Moreover, "aye" means "yes", "Gannin doon the toon for a bottle of broon?" means "Do you want to go to town for a bottle of brown ale?", "Pet" and "hinny" mean "girl", "netty" means "toilet", "geet" means "very", "owt" equals "anything". "Geet canny as
"owt" means "nicer than anything", "lush" means "really good" and "howay" means "come on".

4.2.5 Some examples of translation difficulties in social texts

The researcher chose ten translation texts that deal with social issues in Western and particularly British culture. The subjects of these vary from learning difficulties to gay rights, addiction, domestic violence, etc. Students faced difficulties in translating some of the above texts due to the difference between their Arabic social culture and the source text Western culture. I will give a few examples, which illustrate general difficulties experienced by students.

In Text 8.2.1 "Inverness", many students failed to translate "Inverness". Two students translated it as:تَهْنَاء (a type of clothing). Students failed to translate "Inverness is undermining cliché’s about life in the Highlands through its attempt to become the cultural capital of Europe in 2008" as follows:

- تظل الانفرناناسية من كلاشيبات الحياة في الهايبرود بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.
- إن انفرننس فكرة وصيغة عن الحياة في (هاي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008.
- الانفرناناسية والتعاون الانفرناناسية فكرة الحياة في المناطق المرتفعة ومحاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008.
- تقوم انفرننس بجهد فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008.
- بحيرة انفرننس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة 2008.

Six students confused "through" and "though" which indicates that they do not understand the intended meaning in the source text. There is a possibility that
they consider “Inverness is undermining” and “Inverness attempts to become the cultural capital” are two unrelated attempts to achieve the same goal. Most students’ translations indicate that there is a problem in understanding the intended meaning in the source text (cf. chapter 8, section 8.2.1).

In Text 8.2.4 “Domestic Matters”, some students translated “domestic violence” in “A growing number of social workers have acknowledged the impact that domestic violence has on their clients” as الملف المحلي - العنف الداخلي . Only two students chose the standard Arabic alternative for “social workers”:\nالأخصائيين الاجتماعيين . Three students translated “social workers” literally and less acceptably in Arabic, for example: العمال الاجتماعيين - العاملين الاجتماعيين . Two students translated “social workers” unacceptably as الباحثين-العمال . These students unacceptably omitted “social” in their translations.

There are also other acceptable Arabic alternatives for “social workers”, such as: مرشد اجتماعي - مشرف اجتماعي (cf. chapter 8, section 8.2.4). In the same sentence, most students translated “clients” relatively acceptable as عملائهم . The Arabic noun عملاء is more associated with dealing in markets than social services. None of the above students translated this as عملاء因为他们 because of its association with the political situation in Palestine. The Arabic noun عملاء has very negative implications in Palestine, where it often means “collaborators”. None of the students modified their translations as المتعاملين معهم-المنتقدين من خدماتهم ．

In Text 8.2.5 “Addiction”, one student translated “taboo” in “However, addiction still remains taboo” as ممنوع . Five students translated it to some extent acceptably as محروم . The Arabic word محروم has Islamic religious associations that are not intended in the source text. “Taboo” in the source text means something that is forbidden or disapproved of, placed under a social prohibition and not a religious ban. So, it is legally not allowed and psychologically not allowed to talk about it. As a result, the best Arabic equivalent for “taboo” is محظورا (cf. chapter 8, section 8.2.5).

In Text 8.2.6 “NHS-Style Rating Plan”, four students unacceptably translated “the Department of Health” in “The Department of Health is considering introducing a rating system for social care organizations based on the
“NHS traffic light” system” as كسم الصحة. Two students translated this unacceptably as كسم الصحة. The above students did not realize that كسم الصحة or كفاءة الصحة do not have the authority to apply a "new rating system" in the UK. Only one student translated “The Department of Health” acceptably as وزارة الصحة. This is mainly a cultural mistake because the Arabic equivalent for “Department of Health” is وزارة الصحة “Ministry of Health” in Palestine (cf. chapter 8, section 8.2.6).

In Text 8.2.10 “State fragmentation and the struggle over gay rights”, students translated “state fragmentation” in “State fragmentation has shaped tactical choices of gay rights“ as follows:

The equivalent تجزئة الدولة - تجهيز الدولة - تجهيز الدولة is unacceptable in this context because it does not reflect the meaning intended in the source text, suggesting instead the destruction of the country. One student translated “state fragmentation” unacceptably as تجزئة تجزئة .

None of the students made “state fragmentation” more explicit and translated it along the lines تجزئة سلطات الدولة which would more comprehensibly render the meaning of the source text. Regarding the translation of “gay” in the same text as يحصل الفرد على حقوقه - للحقوق البسيطة, one student unacceptably omitted “gay” in her translation. This is partially related to the Arabic culture, which considers notions such as “gay” taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable equivalents, such as الشاذين - الشوارد - أصحاب الشذوذ الجنسي.

It is less common in Arabic to say أصحاب الشذوذ الجنسي than الشاذون جنسيا. None of the students used the equivalent المثليين, which is neutral and more acceptable in the target culture than the other chosen equivalents (cf. chapter 8, section 8.2.10).

The following are some examples which illustrate how students reflected their own experiences in their translations.

In Text 8.2.2, one student translated “losing a child to the care system” in “Losing a child to the care system is a devastating experience for any parent” as
This translation reflects the fact that there is no proper “care system” in Palestine that has the authority to take children from their parents. Thus, the chances of students’ misunderstanding increase (cf. chapter 8, section 8.2.2). The title “Therapy lifeline for learning difficulty parents” includes a lexicalised metaphor “life-line” which describes the support offered to “learning difficulty parents”. Three students did not understand the intended meaning in the source sentence. Thus, they failed to render this accurately in Arabic, as follows:

- علاج مشاكل يتعرض لها الوالدين في التعليم
- حيّل النجاة لعلاج للأياء المتعلمين من صعوبات
- العلاج هو حيّل النجاة لتعليم الصعوبات التي تواجه الأبوة

Students’ translations indicate that the higher the proportion of figurative language, the greater the students’ misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language. In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably.

In Text 8.2.8, one student translated “Asylum seekers” in “Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more” as اللاجلاء عن ملجأ. Four students unacceptably translated “seekers” literally as الباحثين عن . The standard equivalent for “asylum seekers” is طالب اللجوء السياسي. Others translated “voucher system” (Text 8.2.8) in “It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as “crude and cruel” as نظام الردغ والإبطال - نظام الكفيلة. Another student unacceptably omitted “the voucher system” and confused the reference of the English adjectives “crude and cruel”, as follows: و النظام الإجرائي و القانونية التي توصف بالقسوة و الصمودية. Another student unacceptably combined the translation of the “legal processes which is designed for deterrence” with the translation of “the voucher system which is described as crude and cruel”, as follows: و العمليات القانونية الموضوعة لأنظمة التفكيك و الردع الذي يصفونه بالتفكيك و القاسي.
One student did not know the exact meaning of "voucher system" and thus translated it somewhat unacceptably as 

Most students did not provide an accurate equivalent for "the voucher system" because it is related to a specific cultural context in Britain. None of the above students related this refugee situation to their situation in Palestine. Refugees in Palestine have approximately the same system as the British voucher system in times of crisis. The United Nations gives Palestinian refugees flour vouchers. This is called in Palestine 

The difference between this system in the UK and Palestine is that vouchers are accepted in certain shops for all basic needs in the UK. In contrast, these coupons are only accepted in the United Nations warehouses in Palestine. Students should be encouraged to understand the source text, and to reflect and modify cultural similarities in their translations (cf. chapter 8, section 8.2.8). Finally, one student translated "internment camps" (Text 8.2.8) in "It is painful to imagine the death of hope they must experience face to face coming face to face with the reality of internment camps, high security prisons ..." metaphorically as 

This possibly reflects inaccurate use of a dictionary. دفن is a standard Arabic equivalent of "interment" rather than "internment". The source of the student’s translation may also however, be the Arabic proverb عايش كأنه ميت. This proverb is related to those who are in prison or sick and do not carry on their normal life. It is advisable to avoid strong metaphors where these could be misinterpreted literally. There is a possibility that معمّرات الدفن could be understood literally and thus convey as unintended meaning in the target text.

Another student unacceptably translated "internment camps" as معمّرات الدخول. Although asylum seekers go to these camps when they come to Britain, the Arabic equivalent معمّرات الدخول does not indicate that they are obliged to stay there.

In Text 8.2.9 "Home Office to appeal", one student and decided to use the wrong, literal equivalent to "The Home Office" in her translation, as follows:

The above example indicates that some students prefer to translate literally even if the meaning is odd in Arabic. Another student unacceptably translated "The Home Office", as مكتب الداخلية.
One student reflected the Palestinian immigration experience in her translation of "asylum seekers who have been dispersed" in "The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country as .... As a result, is not suitable in this context (cf. chapter 8, section 8.2.9).

In Text 8.1.4, two students reflected their own personality in their translations. To illustrate, they translated "political sensibilities" in "Old political sensibilities are challenged" as ..... None of the students translated it using the idiomatic Arabic equivalent المنطق السياسي.

It is unacceptable to for the translator to introduce his/her personality into a factually oriented translation of this kind because this renders the translation too subjective.

In Text 8.2.8, one students translated "to imagine" in "It is painful to imagine the death of hope" as follows: . The above student confused the reference in her translation.

In Text 8.1.5, most students failed to translate the title "Deepening the melting pot: Arab-American at the turn of the century" and understand that "melting pot" in this metaphorical sense indicates an area in which many races are mixed. One student translated this as follows: . Although the above student understood the intended meaning, she was unable to present it clearly in a good Arabic style. She reflects the reality of some students living as immigrants , in Gaza, and citizens under occupation.
4.3 Religious culture

Religion plays an important role shaping the life of a society (Aziz 1982, 29). It has a great influence on the language of the majority of believers in the society. Cultures differ quite substantially in the manner and extent religious beliefs influence and condition culture. Human ways of thinking vary from nation to nation. Thoughts may be a human universal, but there are thoughts, which are peculiar to a specific nation due to its religion. The role of religion in shaping culture in its various aspects is significantly different in the Arab and Western societies. In the case of Arab society, Islam has influenced Arabic culture in such a way that every aspect of it is in one way or another related to, based on, or derived from it. Thanks to the Quran, Arabic is a religion-bound language. Some English texts which are translated from Arabic texts with religious connotations may have different impacts on western readers than on Arabic readers (Aziz 1982, 29). One feature of Arabic writing is the frequent use of terms and expressions with religious meanings and implications. Although Christianity and Islam have many beliefs in common, it is difficult for the English-Arabic translator to find equivalents between the various aspects of the Christian and Islamic religions. This formal, high variety of Arabic is referred to as Standard Arabic, Modern Standard Arabic or Classical Arabic and is grammatically at least, derived from the language of the Quran. It is accorded an elevated status in contrast to the various Arabic colloquial dialects. The researcher will introduce the two religions and discuss some of the issues related to God, marriage, birth, food, alcoholic drinks and women in respect of the two religions.

4.3.1 Introduction to Christianity

Christianity is the most popular religion in the world. The history of Christianity is based on the life, death and resurrection of Jesus Christ (www.bbc.co.uk/religion 2001). Jesus Christ was put to death by means of crucifixion. On
the Sunday following his execution, Jesus appeared alive. His believers believed that Jesus had overcome death. After the resurrection, Jesus remained on earth for only a few days before going up into heaven. Jesus promised that he would stay with his followers, so after he went to heaven, he sent his spirit to guide them. The Holy Spirit continues to guide, comfort and encourage Christians. They believe that God lived on earth as Jesus. He was wholly God and wholly human. Jesus died on the cross, so that those who believe in him will be forgiven all their sins. Christians also believe in justification by faith. Through their belief in Jesus as the Son of God, and in his death and resurrection, they can have a good relationship with God whose forgiveness was made once and for all through the death of Jesus Christ. Moreover, Christians believe in one God, whom they call "Father". They also believe in the Trinity that is in God as Father, Son and Holy Spirit. The Holy Spirit is present on earth and evident in the works of believers. The Christian church is fundamental to believers. It is the place where Christian faith is nurtured and where the Holy Spirit is manifest on earth. It is also where Christians are received into the faith and where they are brought together into one body through the Eucharist. Baptism is a Christian religious ceremony in which a person is touched or covered with water to make her/him pure and show that s/he has been accepted as a member of the church. It is important for some Christians to baptize their children as the first rite of life. Confirmation is another Christian rite, which enables those who were baptised as babies to become full adult members of their church.

4.3.2 Introduction to Islam

Islam is the second most popular faith in the world (www.bbc.co.uk/religion, 2001). It was revealed to humanity by the Prophet Mohammed (Peace be upon Him) who is the last prophet of God. The word "Islam" means submission or surrender to Allah. Muslims believe that everything in life should be at the service of Allah (God). They submit to Allah by obeying His commands, and by living their whole lives in a way that is pleasing to Allah. The Muslim scripture is the Holy Quran. The five pillars of Islam help Muslims
put their faith into action. They are: الشهادة (declaration of faith), الصلاة (ritual prayers five times a day), الزكاة (giving a fixed portion of ones earnings to charity), الصوم (fasting) and الحج (pilgrimage to Mecca). Muslims have also six main beliefs. They believe in Allah (as the one and only God), angels, holy books, all prophets, the Day of Judgment and predestination. Allah is the name Muslims use for the supreme and unique God, who created and rules everything. All Muslims believe that God is one alone. God has no children, no parents and no partners. There are no equal, superior or lesser Gods.

Muslims worship in a building called مسجد “a mosque”. The main hall of a mosque is a bare room and everyone sits on the floor and everywhere in the mosque is equal in status. A niche in one of the walls, called محراب, shows the direction of Mecca where the worshipper should face. Ritual prayer, five times a day, is the essence of Muslim worship, whether done in the mosque or anywhere else. An Imam is not a priest, but a learned and pious Muslim who is held in high respect by his community.

4.3.3 Issues related to God

Muslims and Christians believe in one God, paradise and hell, but they differ in basic concepts such as original sin and redemption. As a result, the Arab translator will face difficulty translating the meaning of these concepts lexically. Moreover, In Arabic culture, the name of “الله” “God” occurs in many different unexpected contexts other than prayers. For instance, Muslims say on occasions of death الله يرحمه, which means “May God have mercy on him”. Moreover, if you have not seen somebody for a long time, in Palestinian Arabic you say و الله زمان which means “What a long time ago that was by God”. Translations of these phrases will have a different effect on the Western reader than their original effect on the Arabic reader. It is expected that the Western reader will not understand why there is a mention of the name of God if you have not seen somebody for a long time. As a result, it is likely to be best omitted in the translation. There are additional lexical problems in religious translation related to the concept of the Trinity in Arabic translation. The problem is not limited to finding the Arabic
equivalents, but extends to trying to ensure the understanding of Arab Muslim readers.

In Text 8.3.1 “Christianity”, some students faced difficulty translating “Jesus claimed that he spoke with the authority of God” as follows:

و زعم عيسى بأنه تحدث مع سلطة الله -
و كان دائما يدعي بأنه يتكلم باسم سلطة الرب -
و قد ادعى يسوع أنه تحدث مع الله -
ادعى المسيح أنه يتحدث باسم الرب -
يدعي المسيح أنه يتكلم بقوة الله -
و كان يدعي بأنه يتكلم بسلطة من الرب -

Students provided various translations for the English verb, as follows:

لقد ذكر المسيح أنه كتب بت biên من الله -

The most appropriate equivalent is ادعى المسيح أنه يتكلم بقوة الله - Although the other verbs are literal translations of the English verb “claimed”, the use of these Arabic verbs conveys a lack of trust in the mission of Jesus. In English the verb “claim” does not convey the same negative attitude as its literal equivalents. Most students rendered the English past tense by using the Arabic perfect tense. Only one student translated “claimed” unacceptably using the Arabic imperfect tense, as follows: يدعي المسيح أنه يتكلم بقوة الله - Although the intended meaning of the source text is conveyed, students’ choice of words produces a weak Arabic style because their translations are unidiomatic. All students found a problem in translating “authority”. None of the students modified their translations to be acceptable to Arabic readers and style by using وحي من الرب - It is worth mentioning that “God” has various acceptable Arabic translations equivalents such as الله - the arb -الله . Muslims tend to use الله and Christians tend to use الله or الرب (cf. chapter 8, section 8.3.1).

As in Text 8.3.1, in Text 8.3.4 two students were influenced by their Islamic religious beliefs and translated “God” in “Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a
"sermon", and various holy ceremonies such as "Eucharist" (الله (cf. chapter 8, section 8.3.4).

In Text 8.3.4, one student translated "hymns" in "Church services on a Sunday divide into two general types: Eucharist services and services of the word. Both types of service will include hymns, readings and prayers" as This is related to Islam and reading Quran more than Christianity and reading the Bible. In addition, all students translated "prayers" in the same sentence as أدعية - صلوات. Unlike in Islam, "prayers" in Christianity corresponds to أدعية - صلوات. One student unacceptably mixed the translations of "reading from scripture" and "prayers of various sorts", as follows: Unlike in Islam, "prayers" in Christianity corresponds to أدعية - صلوات. The above student also added "supplications" is associated with Islam rather than Christianity. The student is probably influenced by Islamic prayers which include readings from the Quran. The above translation is also unacceptable because it produces a weak and confused Arabic style.

Two students translated "church services" unacceptably and literally as خدمات الكنيسة (cf. chapter 8, section 8.3.4).

In Text 8.3.5 "Eucharist", one student unacceptably translated "Eucharist" in "Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)" as العشاء الإلهي in the following:

ان العشاء الإلهي أو القربان لهى كلمة يونانية لإعطاء الشكر واحترامها لأحياء ذكرى الوجهة الأخيرة - للمسحب و هو يتناولها مع تابعين قبل وفاته (العشاء الأخير) (chapter 8, section 8.3.5)

In Text 8.3.6 "St Paul and the early church", one student translated "St" as الرسول بولس. It is worth mentioning that Paul is referred to as an apostle (i.e. messenger) in Christianity. Although the use of رسول in this context sounds very odd to a Muslim reader. Another student translated "Paul’s teaching" in "Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history" as دعوة بول بابز لكنه ꜜFocuses on understanding the death and resurrection of Jesus Christ as a central point in history in the following: بابز و البعث المسيح كنقطة رئيسية في التاريخ. Other students unacceptably translated this as
Only two students provided the best Arabic equivalent translation.

Also in Text 8.3.6, students provided various equivalents for "resurrection" in "Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law", as follows:

One student acceptably chose الإحياء as an equivalent for "resurrection" in this religious context. Given that there is a specific common Arabic term for "resurrection"، translators should use it. Another student added من جديد to the correct translation of "resurrection". This addition is not acceptable because it implies that Jesus was resurrected twice. Another student did not specify that the "resurrection" was of Jesus Christ. This translation suggests the resurrection on the Day of Judgment. Two students translated "resurrection" in the same text as الإعادة إلى البعثة (cf. chapter 8, section 8.3.6).

Text 8.3.1 "Christianity" illustrates one essential aspect of the Christian faith related to the death of Jesus. Even if this aspect of the Christian faith is different from the translator’s Islamic faith, the translator should be faithful to the source text. One student translated “Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death” as وعنه ما قلبوا وما صلبو و لكن شبه لهم (cf. chapter 8, section 8.3.1). In addition, four students translated “disciples” in "He had twelve disciples" using the rather general term for “follower” حواري. Another student confused حواري "disciple" with حواري تابعا which means a kind of angelic figure in Arabic.

4.3.4 Issues related to marriage

Polygamy is one of the factors that distinguish the Arab Muslim culture from the Western Christian culture. Polygamy is a common practice among Muslims and has an influence on the thoughts and perceptions of Muslim society (Aziz. 1982, 27). It is difficult to find an appropriate equivalent for the Arabic
The English word “polygamy” may not be connotationally suitable in some contexts because it is forbidden in Western culture to have two wives. The Western reader may have a negative impression not intended in Arabic. Similarly, marriage between cousins is permitted in Islam, but it is rare in the West and generally somewhat disapproved of. Arabs may use kinships terms such as بنت العـم – ابن العـم to refer to their spouses. This can lead to ambiguity in English-Arabic translation. In some contexts, a footnote explaining this matter maybe necessary to reveal this ambiguity. Finally, in Arabic culture, there is one type of marriage, which is religious. But, in some Western countries, there are two types of marriage, religious and civil. For instance, civil marriage in Britain demands registration in a registry office. This kind of marriage may not be understood completely by an Arabic reader.

4.3.5 Issues related to birth

Baptism as a Christian religious ceremony in which a person is covered with water to make him/her pure is not found in the Islamic religion and may cause difficulties in English/Arabic translation (Text 8.3.2). In addition, some prefixes in English that are used to describe kinship such as “foster-, god-“ may also be problematic. “fosterchild”, “fosterson”, “godfather”, “godmother” and “godparent” could be unclear to the Arabic reader. For example, godfather, godmother and godparents are related to baptism. Therefore, it is difficult for the Arabic Muslim reader to understand such terms without a fair knowledge of Christianity or at least appropriate explanations. Students encountered numerous difficulties in translating religious texts; For instance,

In Text 8.3.2 “Baptism”, two students translated “baptism” in “In those Christian communities that practice baptism, this is the first rite of life” as المعمودية - المذْهَب (النصرانية) - المعمودية - التعميد (المذهب المعمدي). Although التعميد (النصرانية) - التعميد (المذهب المعمدي) are acceptable, they are less common than المعمودية - التعميد (المذهب المعمدي). is not an appropriate equivalent for “baptism”. The student considered it necessary for the reader to associate “baptism” with “Christianity”.

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One of the students translated “in those Christian communities that practice baptism” as . The verb is less acceptable than because it is related to jobs more than religious rites (cf. chapter 8, section 8.3.2).

In Text 8.3.3 “confirmation”, one student translated “confirmation” in the title and in “The act of confirmation is performed by a bishop” as . Two students did not translate the title. One student chose the wrong equivalent from the al Mawrid dictionary and translated it as . Another student also put two equivalents for the reader to choose from. One of these equivalents is right and the other is wrong, as follows: . Another student gave two equivalents: ( ). The student probably felt that is not clear enough for readers to understand. As a result, she added to make it clearer. One student translated “confirmation” correctly as (as in the al Mawrid dictionary). Another student translated it unacceptably as . There is of course, a difference between “baptism” and “confirmation of baptism”. The above inaccurate translations are clear indications of the importance of cultural background regarding the source culture of the text. The greater the cultural background which translators have, the more likely they are to be competent in their translations.

One student translated “church minister” in the same text unacceptably, as . Two students did not know the meaning and the rank of church minister in Arabic, so they assumed that s/he is responsible in the church and translated this as . This is a form of generalising translation (Dickins et al 2002, 56-57), which is often a better technique than omission (cf. chapter 8, section 8.3.3).

4.3.6 Issues related to food

Each culture has its own types of food. It is the role of the translator to find the most appropriate equivalent in a given context of types of food in the target culture. Pudding is one type of many sweet that does not have an equivalent in Arabic. Due to the fact that the importance of a certain element in a certain
community encourages the development of separate lexical items to describe this element in its various forms, Western culture has many words to describe pig meat such as “bacon” and “ham”. There are many meals derived from pigs such as cracknel (small piece of pork fried in a crisp fashion), daisy ham (a smoked piece of a pig’s shoulder on the bone), gammon (cured or smoked leg of pig). On the other hand, Muslims have only one expression to describe pig meat because this meat is forbidden in Islam. As a result, Arab translators will find it difficult to translate English terms for the various types of pig meat (Aziz 1982, 27). Arabs have also a negative impression of types of food that include pig meat. Such negative impressions are not intended in the source text. There are also several types of sweets such as Christmas cake that do not have equivalent in the Arabic culture.

4.3.7 Issues related to alcohol

In Islam, it is forbidden to drink alcohol. The general terms in Arabic for all types of alcoholic drinks are الخمر - المسكرات. Certain more specific terms for alcoholic drinks do exist in Arabic, such as بيرة "beer" (Aziz 1982, 27), وINE "wine" and عرق "an aniseed-flavoured spirit", etc. There are, however, many names in English for alcoholic drinks that do not have equivalents in Arabic. For instance, in English, alcoholic drinks are fairly frequently referred to using brand names such as “John Barleycorn”. These cannot be translated. The translator should also have enough knowledge of Western culture to be able to identify various types of drinks, which include alcohol and deal with these in his/her translations if necessary.

In Text 8.3.5, one student translated “wine” in “The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him” as خمر in the target text as follows:
4.3.8 Issues related to women

The concept of wearing headgear exists in almost every culture. But, the motive for wearing it differs according to religious beliefs. In Islam, Muslim women should wear *حجاب*، which does not have any equivalent in the Christian culture. *حجاب* could be translated by using the English words “veil” or “scarf” but these do not give the intended impression. Moreover, men in some Arab countries cover their heads with a white broad scarf, which is wrapped around the head to form a small turban as part of their Arabic tradition. This is also difficult to translate properly. In addition, there are many words related to the semantic field of headgear in Western culture, which are difficult to translate into Arabic. To illustrate, there are many names for different types of hats in Western culture. It is difficult to render their exact meanings in Arabic. The only Standard Arabic equivalents for all types of ladies hats are طالقية -قيمة.
Chapter Five: Linguistic problems in English/Arabic translation

5.0 Introduction

"Translation theory derives from comparative linguistics" (Newmark 1988, 16). This quotation illustrates the importance of linguistics to translation theory. It also illustrates the fact that mastering linguistic skills is crucial to successful English/Arabic translators. Linguistic knowledge is a requirement for providing a good quality translation. Although understanding the meaning of the source text is essential to a good translation, presenting this meaning in the target language through proper grammar and a good style of writing is also essential. Linguistic competence in both source language and target language is important for translators to analyse grammatical and lexical relationships in texts and deal with complex structures to discover the intended meaning.

It is useful for English/Arabic translators to be aware of the differences between the Arabic and English linguistic systems, since differences between the two linguistic systems may cause problems in translation. This chapter is an attempt to contrast aspects of the English and Arabic linguistic systems and try to specify the most frequent linguistic errors in English/Arabic translation which emerged from my analysis of students’ translations. The English linguistic system may affect the quality of students’ Arabic translations.

A number of previous studies have been produced dealing with linguistic problems experienced by Arabic native-speakers in Arabic/English translation. Al Hour (1997) describes and compares the linguistic items and structures which are differently expressed and manipulated in Arabic and English. He tries to predict the errors which Arab translators or interpreters may make. Al Hour describes, analyses, contrasts and discusses short translated texts. The basic hypothesis of his research is that Arab student translators are expected to encounter linguistic challenges due to the different linguistic structures of Arabic and English. Results of the research indicate that the articles, demonstratives, pronouns, infixes,
prefixes and suffixes are common areas of difficulty due lack of equivalence on the morphological level.

In his study of literary Arabic/English translation Lataiwish (1995) hypothesizes that aspects of grammar, particularly the use of prepositions, articles, connective devices, sentence structure, tense and word order may be a source of difficulty in Arabic/English translation. The results attained by Lataiwish indicate that linguistic problems are specifically manifest in a series of recurrent grammatical and semantic errors. His results have also confirmed that students’ linguistic competence in English determines in a significant way the linguistic structure and the quality of the students’ translation product. The analysis of the study has revealed that there is a set of linguistic inadequacies and errors relating most notably to the proper use of prepositions, articles, connective devices, pronouns, use of appropriate tense and well-formed sentence structure. The analysis has also revealed that students’ translation suffers from more acute problems in the area of semantics. The major difficulties relate to language-specific idiomatic expressions, word collocations and the choice of appropriate vocabulary for the appropriate context.

The variety of Arabic considered in this chapter is Modern Standard Arabic. This is the variety shared by educated people all over the Arab world. Standard English is also used to illustrate differences between English and Arabic. It is the standard language as spoken/written by educated people in the UK, Ireland, USA, Canada, Australia, New Zealand, etc. In this chapter, the researcher will only consider the basic English and Arabic linguistic background and deal with those aspects of the linguistic systems of the two languages which resulted in translation problems for the students. In chapter six, I will consider specific translation issues in greater detail, and present further examples of specific issues.
5.1 Morphology

Arabic belongs to the Semitic group of languages (Haywood and Nahmad 1995, 1,151). The characteristic feature of Semitic languages is their basis of consonantal roots, mostly triliteral (three letters). Variations in shades of meaning are obtained, first by varying the vowelling of the simple root, and secondly by the addition of prefixes, suffixes and infixes. Word forms derived from triliteral roots, and retaining the three basic consonants, are associated with meaning patterns. Arabic is rich in derived verbs forms which extend or modify the meaning of the root from the verb, giving many exact shades of meaning.

Dickins provides the following basic account: “The morphology of Arabic is extremely rich. Words are derived from a combination of what are known as roots and patterns. This can be illustrated by the following examples: kitaab “book”, katab “he wrote”, kitaaba “writing”. These examples share the root k-t-b which has a general sense of “to write/writing” Affixed into and around this is a pattern; thus the pattern “i-aa” is combined with the root k-t-b to give the word kitaab “book” (Dickins 2000, 39).

English is traditionally analysed as having two categories of word class: closed and open (Palmer 1984, 55). Closed-class words are the function or the grammatical words. They are finite in number and include pronouns, determiners, prepositions and conjunctions. In English, nouns, verbs, adjectives, and adverbs make up the largest part of the vocabulary. They are the content words of the language, and are called the open-class words because new members can be added at any time. In Text 8.2.1, “is”, “the”, “its”, “in”, “that” and “of” are closed-class words. “Inverness”, “Highlands”, “attempt”, “culture” and “stops” by contrast are open-class words.

Like English, Arabic has two categories of word classes: closed and open. Arabic is traditionally analysed as having three word classes: noun, verb and particle. The noun word class includes adjectives, numerals, demonstrative, relative and interrogative pronouns, participles and verbal nouns. Nouns are marked for number, case, gender and definiteness. Verbs are also marked for number, person, gender, tense, mood and voice. Particles are uninflected and fall into five subclasses: adverbs, prepositions, conjunctions, interrogatives and
interjections. These subclasses yield roughly the same as the traditional parts of speech for English.

Morphology is divided into two major fields: inflectional and derivational. Arabic is a highly inflectional language. Nouns, pronouns and adjectives are inflected for number, gender and case. Verbs are also inflected for person, number, gender, tense, mood and voice. These inflectional affixes assign syntactic functions to word classes. Arabic nouns have three number contrasts: singular, dual and plural. The Arabic plural is formed according to a number of regular plural patterns. The study of the Arabic word is divided into two parts, inflectional endings and changes that take place inside the word. For instance, the vowel changes inside the Arabic word can produce different meanings. As already noted, a vowel change to the Arabic verb كتبت "write" can produce the noun كاتب "writer". Unlike Arabic, some English words may belong to more than one word class such as "water", which can be both a noun and a verb (Bloch 1986, 35). On the other hand, some grammatical features which are expressed by morphology in Arabic such as passivization are expressed in English by syntactic features. One word in Arabic can fairly frequently be a complete sentence in English. For example, the Arabic word رأيتهم "I have seen them" contains the verb, the subject and the object هم. In addition, the morphological endings of words can reverse the functions of nouns. For instance, in "Emad spoke to Zeyad" Emad is the subject, while in "Zeyad spoke to Emad" Zeyad is the subject. The syntax in the two sentences is the same (verb, subject and object) but the morphological difference reverses the functions of the two nouns.

5.2 Inflectional morphology

Unlike in Arabic, inflectional morphology plays a minor role in English, which has only seven inflectional suffixes. These suffixes, which are added to word stems, do not change the grammatical category of the word to which they are attached. The seven inflectional suffixes denote past tense, past participle, present participle of the verb, 3rd person singular present tense of the verb, plural, genitive (possessive) case, comparative and superlative forms of the adjective. The English plural is normally formed by a regular -s plural suffix. However,
there are also other irregular plurals. Duality in English is marked lexically rather than morphologically.

5.2.1 Tense and aspect

Verb systems of languages typically expresses various semantic distinctions including tense and aspect. Tense refers to the past, present or future time and aspect expresses the speaker’s perception of the act as an event or a continuing state of activity (Bloch 1986, 107).

The Arabic verb has perfect and imperfect tenses. The perfect tense most basically refers to past time while the imperfect tense most basically refers to present time. The two tenses, together with particles, express the various aspectual meanings. The perfective aspect indicates a completed action, e.g. درست “she studied”, while the imperfective aspect indicates non-completed action, e.g. تدرس “she is studying”. Arabic verbs include inflectional affixes that mark the person of the verb (1st, 2nd and 3rd), number (singular, dual, plural) and gender (masculine, feminine). In the case of the imperfect, the final vowel marks the mood (indicative, subjunctive, or jussive). Each tense has its distinct affixes.

English has two simple tenses, past and present, as well as numerous complex tenses. English has two aspects: perfective and progressive (cf. Baker 1992, 98-102). The perfective indicates “anterior time” and portrays the action as being complete, whereas the progressive indicates “simultaneous time” and portrays the action as being in progress at a given time. The English perfective is realized by the perfect form of the verb and is typically rendered in Arabic by the perfect tense. The English progressive aspect is typically rendered in Arabic by the imperfect form of the verb.

One of the discrepancies between Arabic and English is the number and the use of tenses. Arabic, in common with other Semitic languages, is typically regarded as deficient in tenses. Arabic tenses do not have such specific time significances as do English tenses. In fact, it is possible to enumerate many tense-like forms in Arabic, both simple and complex, for example:

- Simple imperfect. This has the basic meaning of present (e.g. يَذهَب “he goes”).
- Complex imperfect, with future prefix. This has the basic meaning of future (e.g. سوف يَذهَب “he will go”).

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- Simple perfect. This has a basic meaning of past (e.g. ذهب “he went”, “he has gone”).

- Complex imperfect, with كان “he was”. This has the basic meaning of progressive past (e.g. كان يذهب “he was going”, “he used to go”).

- Complex perfect, with كان “he was”: This has the basic meaning of past perfect (e.g. كان ذهب “he had gone”).

However, such complex forms in Arabic are not used as frequently or as consistently as complex verb forms in English; and Arabic frequently uses a simple verb form where English requires a complex one.

In English, tenses and aspects combine together to form eight complex tenses: present perfect, present perfect progressive, past perfect, past perfect progressive, present progressive, past progressive, future perfect and future progressive.

The simple present has various meanings in English. It refers to general timeless statements and eternal truths. In addition, it refers to a sequence of events repeated over a period of time. The present tense is also used to refer to future time, describing an event that is fixed in advance such as “The train leaves at one”. In addition, it is used with reference to the past time. This is called the historic present. The historic present is usually used in narrative style to add to the immediacy of the narrative. It describes a past event as if it were happening at the moment of speaking: “The actor enters the room and opens the door”. The simple present with past reference also occurs with verbs of communication and perception such as “hear”. The event reported took place in the past but its results can still be felt in the present “I hear that Nabeel has retired”. The commonest Arabic equivalent to the English simple present tense is the imperfect indicative tense.

The English simple past tense indicates that the action took place at a definite time in the past. It refers to a specific completed action or event: “The birth of the Euro .. gave.. (Text 8.1.8)”. It can also indicate a habitual past action or event “My friend visited me every Monday”. In contrast, Arabic may express the habitual past by the auxiliary verb كان plus the imperfect form of the verb: كان الولد يلعب “The boy played”.

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English has no future tense, as such; “will” and “shall” are, from a syntactic point of view, modal auxiliaries rather than markers of a verbal category. Futurity in English can be expressed by a number of constructions: present tense, present progressive, “be going to” plus infinitive, “be to” plus infinitive, “be about to” plus infinitive and modal auxiliaries “shall/will” plus infinitive. “Shall/will” plus the infinitive is the most neutral way of expressing future time in English. An example is “they will consider” (Text 8.1.9). Arabic expresses the future tense by using the particle سوف or س plus the imperfect form of the verb.

In English, the present perfect expresses completed action (perfect) with present time relevance. It shares with the simple past the feature that the action took place in the past. In the present perfect, the action continues up to the present time “Iain Duncan Smith has offered a virtual suspension” (Text 8.1.9). Quirk et al (1985,193) state that the present perfect is linked with any of three implications: anterior time, as in “I have lived here for three years”, recency, as in “Have you heard the news? The president has resigned” and result, as in “He has passed maths exams successfully”. Arabic typically uses the perfect to express the meaning of the present perfect in English. In English, the past perfect tense denotes an event or state anterior to a time in the past “I had already met him when you arrived”. This might be translated into Arabic using كان plus the perfect: كنت قد قابلتك عندما وصلت. The future perfect denotes a future action that will be completed prior to a specific future time: “They will have saved 100 pounds by next Monday”. This might be translated into Arabic using سوف or سوف plus the perfect: سيكون قد وفر مائة ريال قبل يوم الاثنين القادم.

English present progressive denotes an action in progress at a given time. It also indicates temporariness. The present progressive has several meanings depending on the context such as an action in progress (Khalil 1994, 103): “The Department of Health is considering” (Text 8.2.6), temporary activity “She is living in Palestine now”, customary action “She is always making errors”, or change “The weather is getting better”. The past progressive is used to refer to an action in progress at a specific point of time in the past “He was walking to school when I saw him”, reference to past action simultaneous with some other event “When I arrived, she was cleaning the house”, and repetition in some ongoing past action “He was coughing all night long”. The English past progressive is frequently rendered in Arabic by two constructions: كان plus imperfect indicative.
"He was walking to school when I saw him", or كان يمشي عندما رأيته plus active participle (اسم الفاعل) of activity verbs كان دائما عندما وصلت “He was sleeping when I arrived”.

Present perfect progressive denotes a situation or habit that began in the past and has continued up to the present “I have been living here for six years”, continuing or ongoing activity “She has been cleaning the house for several days” or temporary habit up to the present “I have been working at night for a week”. This English tense can in some contexts be rendered in Arabic by using ما زال literally “has not ceased” plus imperfect indicative: ما زلت اسكن هذا منذ سنتين “I have been living here for two years”. Unlike Arabic, English has a sequence of tense rule that stipulates tense harmony in sentences with more than one clause in cases such as indirect speech.

According to Al Hour (1997, 98), crucial semantic difficulties in Arabic-English translation are related to the level of the time expressed by tenses. English performative verbs always occur in the simple present tense, whereas Arabic ones may occur either in the imperfect or in the perfect tense. In addition, the Arabic imperfect tense يكتب "write" has two typical counterparts in English: simple present “I write” and present progressive “I am writing”. Moreover, the Arabic كان يكتب plus imperfect كان يكتب has three typical counterparts in English: “he wrote”, “he was writing” and “he used to write”. The English present perfect is sometimes rendered in Arabic by the particle قد plus the perfect قد كتب “He has written”.

Arab students frequently confuse English tenses. They tend to produce the simple past in contexts that require the use of the present perfect. Arab student translators also tend to use stative verbs in the progressive tense and avoid using the various constructions that express future time or use neutral “will” in all contexts, disregarding the differences in meaning realized by the other constructions. In addition, it is expected that some student translators will tend to render the English perfect tense as the imperfect Arabic tense. For instance, “As I have mentioned” should be rendered in the Arabic perfect tense. Moreover, the only way to render the English progressive explicitly is by using the Arabic imperfect tense together with a time adverb such as الآن “now”.

In their translations, students at Al Azhar in fact had no serious problem with the translation of English tenses, although some students confused some English and Arabic tenses. This probably reflects the relatively simple tense
5.2.2 Gender

Arabic has grammatical gender. In Arabic, there is concord (agreement) in gender between noun, pronoun, adjective and verb. In contrast, English does not have grammatical gender. It has natural gender. Animate nouns in English are either masculine or feminine according to the sex of the referent of the noun. Moreover, most English inanimate nouns are neuter gender. There are some exceptions such as the use of “she” to describe vehicles, e.g. “She is a fine ship” (cf. Baker 1992, 90-94). However, these are fairly marginal.

5.2.3 Case markers

Arabic nouns have different case markers depending on their number and definiteness. They have three cases: nominative, accusative and genitive. English nouns do not have case, but they may exhibit case-like contrast, for instance, in the genitive form “s” which denotes possession as in “The boy’s book”.

5.2.4 Concord (agreement)

According to Quirk et al (1985, 75), “concord is the relationship between two grammatical units such that one of them displays a particular feature e.g., plurality, that accords with a displayed or semantically implicit feature in the other”. English has both grammatical and notional concord. Grammatical concord covers subject-verb agreement (English 3rd person singular verbs take “s”), person agreement (as in “you and I are late”) and pronoun reference agreement; reflexive, relative and possessive pronouns agree with the noun or pronoun they refer to in gender and number (as in “she hurt herself”). Notional concord involves semantic plurality “agreement with the notion of plurality”. For example, a collective noun may take either a singular or a plural verb “The government has decided to resign”, “The government has broken its promises” (government as a unit) or “The government have broken all their promises” (government as individuals).
Arabic has verb-subject agreement, "The boy came", noun-adjective agreement and noun-pronoun agreement. Adjectives agree with nouns they post-modify in number, gender, case and definiteness "A big boy" (singular, masculine, nominative, indefinite). Relative pronouns agree with their antecedent noun-phrase in number and gender: "the girl who". Arabic has only grammatical concord, whereas English, as noted, has both grammatical and notional concord. While the English verb agrees with the subject in number only (in the present aspect only), in Arabic, the verb agrees with the subject in number, gender, and person.

5.2.4.1 Examples of concord (agreement) mistakes

In Text 8.3.3, one student translated "they have to undergo a period of study" in "Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister" as follows:

"فانهم يخضعون لفترة دراسة" instead of "فانهم يخضعون لفترة دراسة" (cf. chapter 8, section 8.3.3).

In Text 8.3.4, two students translated "Church services" in "Church services on a Sunday divide into two general types: Eucharistic services and services of the word. Both types of service will include hymns, readings and prayers" as follows:

"ان قداس الكنيسة تنقسم" instead of "انا قداس الكنيسة تنقسم" (cf. chapter 8, section 8.3.4).

5.2.5 Voice

According to Khalil (1991, 6), voice is a problematic area for English/Arabic translators. This is due to the differences between English and Arabic voices. Both English and Arabic have two voices: active and passive. In Arabic, the passive is formed from the active by vowel change. For example: the Arabic active verb "he wrote" becomes "it was written" in the passive. The formation of the English passive is more complex
than that of the Arabic passive form of the verb. The English passive involves
object NP pre-posing and subject NP post-posing, introducing the BE auxiliary,
the past participle form of the active verb and "by" which is then attached to the
optional agentive phrase (Quirk et al 1985, 356).

The English passive can be classified into two major types: agentive and
agentless; thus "The glass was broken by John yesterday" with agent, vs "The
glass was broken yesterday" without agent. An adjectival passive is formed by the
passive participle as a predicate of the verb "to be" "The door is broken".
Sentences with "be" passive participles are ambivalent. They are susceptible to
two interpretations: stative (state) or dynamic (action). This means that without
considering context, a reader cannot decide whether the sentence describes the
state of the door or whether it describes the action performed on the door.
Adjectival passive does not entail the existence of an external agent. The English
passive has a number of functions (cf. Baker 1992, 102-110) . It is used to
foreground the object (patient) and background the subject (agent) of the active
sentence. In other words, the "patient" becomes the centre of interest "Palestine
was occupied by Jews". It also enables the speaker or writer to construct agentless
sentences. The agent can be deleted for several reasons: economy of expression,
anonymity or redundancy of the agent, or intentional concealment of the identity
of the agent. In addition, the passive enables the speaker or writer to give
prominence to the agent of the active sentence. As such, the passive has a
discoursal function (Khalil 1991, 27). Although the active and passive sentences,
(1) "Ahmed hit Mohammed" (2) "Mohammed was hit by Ahmed" have the same
truth conditions, they lack "discourse equivalence". Sentence (1) presupposes that
Ahmed did something, which is given information. Sentence (2), in contrast,
presupposes that something happened to Mohammed, which is given information.
Therefore, sentences (1) and (2) are possible responses to two different questions:
(1) "What did Ahmed do? And (2) "What happened to Mohammed? (2). The
passive is very frequently used in formal scientific writing and news reporting. It
allows the writer to maintain objectivity that is characteristic of an impersonal
style.

The basic word order pattern of the Arabic sentence with a transitive active
verb is V(verb) – S(subject) – O(object). The word order of a sentence with a
passive form of the verb is V = (passive verb) – S = (object of corresponding
active sentence). The active is much more frequently used than the passive in Arabic. In addition to the regular passive form derived morphologically by internal vowel change. Arabic also has the انفعال verb-form. The انفعال verb-form conveys a medio-passive meaning كسر "he broke", انكسر "it got broken", implying that the agent is unknown, or that the action simply happened by itself. The passive is used when the agent of the action is unknown, as in سرق الكتاب لـ the book was stolen". It is also used when the speaker /writer chooses to conceal the identity of the agent for several reasons: fear of the agent who has done something wrong or wish to protect or not to embarrass the agent who has done something wrong. So, the Arabic passive is more restricted in its use than the English passive. The English passive allows the mention and even the highlighting of the agent, whereas Arabic passive is traditionally always agentless.

According to Haywood and Nahmad (1995, 143), unlike the practice in English and other Indo-European languages, it is incorrect to use the passive in Arabic when the doer of the act is mentioned. However, in Modern Standard Arabic agentive phrases are sometimes found with passive verbs. The most commonly used agentive phrases are sometimes found with passive verbs. The most commonly used agentive phrases are من قبل من "from the side of" or "on the part of", من "from the side of", على يد "at the hands of", بواسطة "by means of" or بسبب "because of".

It is expected that student translators may face difficulties when translating English agentive passives into Arabic. Agentless passives are likely to pose less difficulty since Arabic does not traditionally allow the agent to appear in passive sentences. When Arab students translators come across an English agentive passive sentence, they are confronted with two major options. They may either shift or transpose the sentence into the Arabic active or render the meaning by a non-Classical Arabic passive construction in which the agent is not suppressed. If they opt for the first alternative, which involves obligatory transposition, they have at their disposal the flexibility of Arabic word order which enables them to foreground/highlight many of the constituents of the active sentence. If student translators, on the other hand, opt for the Arabic passive with an expressed agent in their Arabic translation, they may be tempted to translate literally the English agentive "by"-phrase into an Arabic agentive phrase, producing what is in
5.3 Derivational morphology

Derivational affixation is possibly more productive in English than Arabic. English derivational morphemes are conjoined to other morphemes (words) to derive or form a new word. The derived word may have a different meaning than the original word or may even be in a different grammatical class than the underived word. For instance, the morpheme “er” changes the verb “teach” into the noun “teacher”. This morpheme is bound: that is to say, it cannot stand alone. “Teach” by contrast is a free morpheme: that is to say, it can stand alone to convey the meaning of teaching.

English and Arabic derivation can be achieved through morphological processes such as affixation, compounding and abbreviations. Affixation is a productive morphological process in both English and Arabic. English derivational affixes are either prefixes or suffixes. Prefixes are bound morphemes that are attached at the beginning of a word and suffixes are attached at the end of a word. “Dis-”, “un-”, “pre-”, “de-”, “mini-”, etc. are examples of class-maintaining prefixes. The prefix “a-” in the adjective “asleep” is an example of a class-changing prefix because it changes the verb “sleep” to an adjective. Suffixes are commonly used in English. Some of them function regularly and systematically in a predictable manner such as the “s” morphemic suffix which is used to express the third person singular in English and the “s” suffix used for the regular plural in English. Suffixes which change the grammatical function of the base include verb, adverb, adjective and noun suffixes.

In contrast, Arabic has not only suffixes and prefixes, but also infixes which are inserted within the word. There are a number of infixes which function derivationally to change the meaning of the stem or its grammatical category. Arabic derivation involves arranging the root, the carrier of primary lexical meaning in different patterns, each of which has fairly specific significations. Arabic also has derived nouns which are produced through affixation. The function of derivation is to create new lexical items. For instance, from the Arabic
noun شمس “sun”, the adjective مشمس “sunny” can be derived. Prefixes in Arabic are of two kinds: derivational and inflectional, and are often traditionally regarded as part of the pattern.

Although derivational affixation is very productive in English, it is very limited in Arabic. Arabic has very few derivational suffixes and prefixes and it lacks one-to-one equivalents for English prefixes. For example, -ي is a suffix which indicates such things as nationalities: فلسطيني “Palestinian”.

In English, there is no specific rule governing the use of prefixes in a systematic way. For instance, the prefix “dis-” cannot be added to all English verbs to produce an antonymous meaning. It can only initiate a limited number of verbs such as “dislike”. On the other hand, infixation is a productive derivational process in Arabic. Unlike English, the root in Arabic is discontinuous and allows multiple infixation. For example, the verb كتب “wrote” becomes a noun by multiple infixation كاتب “writer”, as already noted (chapter 5, sections 5.1).

Compounding is another important derivational process. This is the combining of two or three bases to form a single new word (Bloch 1986,80). There are noun compounds such as “birth-control” and adjective compounds such as “man-eating”. There are also some English compounds whose meanings are unrelated to the meanings of the individual elements that constitute the compound such as “egghead”.

In contrast, Arabic compounding is not productive as it is in English. Traditionally Arabic has two types of compounding: noun compounds such as يوم الحساب “doomsday” and compound particles such as ربما “perhaps”.

Abbreviation is the third word-formation process. This involves the shortening of already existing lexical items. English has three types of abbreviation: blends, clipping and acronyms. Blending involves fusing two or more independent lexical items such as “motel” which is derived from “motor” and “hotel”. Clipping is another aspect which involves shortening of long words by deleting syllables such as exam from examination. Acronyms are initial letters of the words such as “UN” for “United Nations”. Arabic makes use of blends, as in بسم الله الرحمن الرحيم “in the name of Allah, the Compassionate, the Merciful”. Other abbreviations are in common use after the name of the Prophet Mohammed صلى الله عليه وسلم “God bless him and give him peace” or after the name of other prophets, such as for عم “peace be upon him”
(Haywood and Nahmad 1995, 14). Arabic also has acronyms and pseudo-acronyms, e.g. (حركة تحريك فلسطين) فتح (حركة المقاومة الإسلامية) حماس. Successful translators should be familiar with English abbreviations to translate them properly.

5.3.1 Examples of the translation of English affixes

Students used the following for translating negative prefixes such as “de-”, “dis-” and “un-”:

ليس

- Two students translated “unlawfully” in “The Home Office will appeal shortly against last week's high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers” (Text 8.2.9) by using ليست as in the following:
  - لأنه ليست قانونا اعتقال و حجز أربعة
  - بأنه ليست قانونا و خرق لحقوق أربعة من طالبي
  (cf. chapter 8, section 8.2.9).

غير

- Students translated “demoralised, disunited, unelectable” in “His party is demoralised, disunited and currently unelectable” (Text 8.1.10) by using غير as in the following:
  - و ذلك لأن حزبه يمتاز بالوقت و عدم الوحدة و غير منتخب حديثا
  - فان حزبه قد أضعفت مغزواته و انه متشكل و انه حتى الان غير منتخب
  - فالحزب غير متحد و غير منتخب و مهتز مغزوبا
  - فحزبه محبط و مشقوق و غير منتخب حاليا
  - فان حزبه فقد اخلاقيا و مفلك و غير قابل للانتخاب حاليا
  - ان حزبه ضعيف و قد اشق و اصبح غير منتخب
  - فحزبه مشتبه و حاليا غير منتخب

Most students used غير more than ليست and عدم to translate the English prefix “un-” (cf. chapter 8, section 8.1.10).
One student translated “dis-” disunited in “His party is demoralised, disunited and currently unelectable” (Text 8.1.10) acceptably by using مفصلك in the following:

و ذلك لأن حزبي يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثاً (cf. chapter 8, section 8.1.10).

4- intrinsically negative words

All students tend to translate some English prefixes such as “dis-” disunited and “de-” demoralized in “His party is demoralised, disunited and currently unelectable” (Text 8.1.10) by using intrinsically negative words such as مفصلك in the following:

و ذلك لأن حزبي يمتاز بالفوضى و عدم الوحدة و غير منتخب حديثاً
فإن حزبي قد اضطهد ممثليته و أنه مفصلك و أنه حتى الآن غير منتخب
فالمؤسس غير منتخب و غير مهيب معروفاً
فحزبي مهيب و محقوق و غير منتخب حالياً
فإن حزبي فاسد اخلاقياً و مفصلك و غير قابل للانتخاب حالياً
إن حزبي ضعيف وقد انهى و قد أنحل و أصبح غير منتخب
فحزبي مشتهي و حالياً غير منتخب
(cf. chapter 8, section 8.1.10)

5.3.2 Examples of the translation of English compounds

English compound nouns can be divided into two main categories:

1. Common compound nouns

- Students translated “public spending” in “He will have to hammer out new policies on the big issues like taxation and public spending” (Text 8.1.10) as follows:

المصاريف العامة - الإنفاق العام - الديوان العام - النقاط العامة
الإنفاق العام - الإنفاق العام

Although all students provided various acceptable equivalents for “public spending”, only one student used the standard Arabic term النقاط العامة (cf. chapter 8, section 8.1.10).
2. Proper compound nouns

Students translated “Liberal Democrats” in “The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 8.1.9), as follows: 

الليبراليين الديمقراطيين - الديمقراطيين الليبراليين - الحزب الديمقراطي الليبرالي - الديمقراطيين التحرريين - الديمقراطيين الليبراليين - الحزب الديمقراطي الحر

Three students translated “the Liberal Democrats” literally as الديمقراطين - الليبراليين الديمقراطيين - الليبراليين. Another two students translated “liberal” into Arabic as الديمقراطيين التحرريين - الديمقراطي الحر. One student translated the meaning unacceptably as الديمقراطيين الغير متعصبين. It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have standard forms in both English and Arabic. To illustrate, the Arabic equivalents of “Labour party” can be both حزب العمل in the case of the British Labour Party and حزب العمل في جزء من إسرائيل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations. Although the two students who translated “Liberal Democrats” as الديمقراطيين التحرريين - الديمقراطي الحر made a good attempt, they did not use the standard Arabic term for the party الديمقراطيين الحر. It would have been a good idea on the part of the student who translated “Liberal Democrats” as حزب الديمقراطي الحر to add حزب to make it clearer to the reader (cf. chapter 8, section 8.1.9).

-Students translated “Highlands” in Text 8.2.1 as follows:

الهالان - هاي لاند - المناطق المرتفعة - المناطق الجبلية - هاي لاند (الجزر المرتفعة)

الضباب - المناطق المرتفعة

Three students acceptably transliterated “Highlands” as هاي لاند - الهالاند. However, the meaning of “Highlands” is relatively transparent. As Arab readers, it is easier for them to understand المرتفعات than الهالاند. One of the above students unprofessionally put two equivalents, as follows:

الحياة في الهالاند (الجزر المرتفعة)

The student’s equivalent is unacceptable because of her assumption that the “Highlands” are الجزر. Her choice is directly related to
her translation of "Inverness" earlier in the text as بحيرة . The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text.

The other four students provided explanations for "Highlands" rather than a direct equivalent, as follows: "hills" is not an appropriate equivalent for "mountains" in the "Highlands".

None of the students translated "Highlands" as a cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for "Highlands" plus explanation would be منطقه الهالايد الجبلية في شمال أستنلند . Such a mention of Scotland enables readers to realise that "Inverness" is part of Scotland (cf. chapter 8, section 8.2.1).

5.3.3 Examples of the translation of English collocations

Not all English collocations have equivalent Arabic collocations. Some English collocations have a fixed pattern in English and not in Arabic. For example, the English collocation "Israeli-Palestinian dispute" in "The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern" (Text 8.1.6) is translated acceptably as الصراع الفلسطيني الإسرائيلي - الصراع الفلسطيني الإسرائيلي

Other English collocations such as "Islamic revivalism" do not have standard equivalents in Arabic, as illustrated in students’ translations. Students translated "Islamic revivalism" in "The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern" (Text 8.1.6) as follows:

Three students translated "Islamic revivalism" literally as given in the dictionary as伊斯兰 - الداعية الإسلامية - الداعية الإسلامية - الداعية الإسلامية - الداعية الإسلامية. Although these are technically correct translations, at least to the extent that they are given in the al Mawrid dictionary, other translations such as運動 الإسلامية - السوءة الإسلامية - الداعية الإسلامية are better because they are more frequently used. These translations are good examples of
students’ idiomatic and communicative translations. One student translated this phrase unacceptably as حركة البعث الإسلامي indicating a specific political party or organization (on analogy with حركة فتح or “Fateh organization”) instead of making it a general term (cf chapter 6, 6.2.15 and chapter 7, section 7.2.15).

5.3.4 Examples of the translation of acronyms from translation texts

For current purposes, acronyms can be divided into two types: international and local. The sample texts involved international acronyms more than local acronyms (cf. chapter 6, section 6.2.12 and chapter 7, section 7.2.12).

1- Examples of international acronyms:
US (Text 8.1.2)

Five students translated “US” in “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” as الولايات المتحدة الأمريكية. Two students translated it as (cf. chapter 8, section 8.1.2)

EU (Text 8.1.8)

Three students translated “EU” in “The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network” as الاتحاد الأوروبي. Two students translated it unacceptably as الاتحاد الأوروبي. One student translated it unacceptably as الاتحاد الأوروبي. One student translated it unacceptably as (cf. chapter 8, section 8.1.8).
UK (Text 8.2.5)

Five students translated “UK” in “It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo” as المملكة المتحدة. One student did not translate it and unacceptably retained the original form “UK”. Another student translated it as بريطانيا (cf. chapter 8, section 8.2.5).

2- Example of local acronyms:

NHS (Text 8.2.6)

One student translated NHS in “The Department of Health is considering introducing a rating system for social care organizations based on the “NHS traffic light” system” as خدمة الصحة الاهلية and also kept the original form NHS in her translation. Two students translated it acceptably as نظام الصحة القومي - خدمة صحية اهلية. Four students omitted it from their translations (cf. chapter 8, section 8.2.6).

5.4 Syntax

The term “syntax” comes from the ancient Greek “syntaxis”, a verbal noun which literally means “arrangement”. It refers to the branch of grammar dealing with the ways in which words, with or without appropriate inflections, are arranged to show connections of meaning within the sentence (Matthews 1982, 1). The meaning of a sentence depends to a great extent on the meaning and structure of words of which it is composed. Syntax includes the set of rules which determine the way in which units such as words, phrases and clauses can be combined in a language and the kind of information which has to be made regularly explicit in utterances. The syntactic structure of a language imposes certain restrictions on the way messages may be organized in a language (cf. Baker 1992, 110-111).

Arabic has two types of sentences: nominal and verbal. Nominal sentences begin with a noun or pronoun. Nominal sentences may have a verb following the initial (subject) noun or pronoun. However they may be verbless, in which case
they are semantically equivalent to English present tense copular structures. Three
types of verbless nominal sentences are particularly common. The first type
begins with a definite noun followed by another indefinite or definite noun as in
the sentence: "The girl is a teacher". The second very common type of
verbless nominal sentences starts with a definite noun followed by an adjective as
its predicate; for instance, "The boy is a hard worker". The third type
begins with a noun phrase (subject) followed by a prepositional phrase such as
الولد في المدرسة "The boy is at school".

Sentences which have an initial verb in Arabic are known as verbal sentences.
Verbal sentences are more common than nominal ones, and the basic word order
in Arabic is typically said to be VSO (verb-subject-object). The sentence elements
subject, verb and object combine to form basic verb sentence patterns such as VS,
VSO, VSOO, etc. (Kharmo and Hajjaj 1989, 74). In English, the basic sentence
elements subject, verb and object combine to form basic verb sentence patterns
such as SV, SVO, SVOO, etc (cf. chapter 6, section 6.2.1 and chapter 7, section
7.2.1).

5.4.1 Examples of the use of verbal and nominal sentences

Since verbal sentences are more common than nominal sentences, students are
expected typically to change English SV sentences into Arabic verbal VS
sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1). Some
students, however, typically used Arabic nominal sentences, retaining the SV
word order of the English source text in their Arabic target text. This seems to be
related to their preference for literal translation. Students frequently started their
translations with ان. The use of ان preserves the SV word order, while giving a
sense of formality stylistically (cf chapter 6, section 6.2.4 and chapter 7, section
7.2.4).

Students translated English sentences as follows:
1- using verbal sentences. An example is
-"The doctrine of human rights has come to play a distinctive role in
international life. ....." (Text 8.1.1)
Two students translated “come to play” literally as جاه للعب، which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect “come to play” acceptably introducing new information by using, for example:

(1) أصبحت مبادئ حقوق الإنسان تلعب دورا مميزا.

cf. chapter 8, section 8.1.1)

2- using nominal sentences with إن

“The doctrine of human rights has come to play ....” (Text 8.1.1)

Four students used Arabic nominal sentences, for example:

ان مبدا حقوق الإنسان أصبح يلعب..... - إن مبدا حقوق الإنسان جاء للعب....

Two students used both ان and أصبح in the same sentence which gives a weak style in Arabic. It is unacceptable to combine the emphatic ان with the non-emphatic أصبح in the same sentence, to give, for example: ان مبدا حقوق الإنسان أصبح يلعب دورا مميزا.

(cf. chapter 8, section 8.1.1).

3- using nominal sentences without ان

“Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” (Text 8.1.2)

Students generally used nominal sentences here, for example: سكرتير حكومة اسكتلندا دعت الى (This is an example of students’ preference for literal translation copying the English SV word order (cf. chapter 8, section 8.1.2).

4- using verbless Arabic nominal sentences

“The way to recovery is long and painful and there is always the danger of relapsing” (Text 8.2.5)

Students’ translations were as follows:

- الطريق الشفاء طويل و مؤلم و دائما هناك خطر التكرار (العودة إلى نفس الحالة)
- و السبيل إلى الشفاء طويل و مؤلم و دائما خطر من العودة إليه
- و الطريق الشفاء طويلة و مؤلمة و هناك دائما خطر التقلبة
- الطريق لشفاء طويل و مؤلم و يظل هناك خطر الوقوع فيه مرة أخرى
5- using complex Arabic nominal sentences

"An addiction is a complex illness with both physical and psychological symptoms" (Text 8.2.5)

Here the Arabic nominal sentence contains a primary predicand and a primary predicate. The primary predicate, however, also contains a secondary predicand and a secondary predicate. This is thus an example of syntactic recursion (cf. chapter 8, section 8.2.5).

5.4.2 Other word order issues: coordination of head elements

Traditionally, Arabic does not allow coordination of head elements in a number of structures, such as genitives. It is stylistically preferable, for the phrase "Expert advise and support" not to be translated literally with coordination of the head nouns: نصيحة و دعم الخبير. The preferable translation is نصيحة و دعم الخبير و دعمه. It is worth mentioning that forms involving coordinated heads have become relatively common in Modern Standard Arabic. Only one student translated the above phrase as نصيحة الخبير ودعمه. Most students translated this using a coordinated head.

5.5 Determiners

In English, determiners are lexical items that qualify the head noun and usually precede adjectival modifiers (Quirk et al 1985, 253). English determiners, which constitute a closed class, are classified according to Quirk as: central determiners, pre-determiners and post-determiners. Central determiners are the articles: “every”, “each”, “no”, “some”, “any”, “either” and “neither”. “Every” and “each” are universal determiners that are followed by singular count nouns. “Every” refers to members of a group collectively, whereas “each” refers to them individually. They may be problematic to some translators because their Arabic counterparts such as كل do not make this distinction.
There are certain similarities between English and Arabic pre-determiners. “All” may be followed by plural nouns with generic reference “All humans” and it may also be followed by count or non-count nouns with specific reference. هم mover are the main Arabic counterparts of “all”. “Both” has a dual meaning and is followed by plural count nouns. Its Arabic equivalents are كلا (masculine) and كلا ك (feminine).

Post-determiners in English follow pre-determiners or central determiners but precede adjectives. Cardinal numbers such as “one” (Arabic equivalent واحد) and ordinal numerals such as “first” (Arabic equivalent أول) are examples of pre-determiners. “Many”, “much”, “(a) few” and “(a) little” constitute the closed-class quantifiers. Arabic has one major counterpart for both “many” and “much”, is the typical Arabic equivalent for “(a) few”, “a number of”, “several”, “some” and “(a) little”. Open-class quantifiers in English such as “a lot of”, “a great/good deal of”, “a large/small number of” and “a large amount/quantity of” function as determiners. The commonest Arabic equivalent for “a lot of” and “a great deal of” is كثير and the commonest equivalent for “a large number of” is عدد كبير من.

5.5.1 Examples of the translation of some English determiners from translation texts

Students translated English determiners by using different structures as follows:

1- Genitive structure

“The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 4.1.9)

Four students translated “all” by using كلا as follows:

- و لكنهم أكروا أن انهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الإرهاب.
- يركزون على انهاء كل النشاط الديمقراطي الداخلي الذي سوف يوجه لمحاربة الإرهاب.
- و لكنه اصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاما للإرهاب.
- و لكنهم شددوا على ان انهاء كل نشاطات الديمقراطية الداخلية ستكون في صالح الإرهاب.

Two students omitted “all” in their translations as follows:

- وقد شددوا على انهاء الانشطة الداخلية لكي يجدوا الوقت للقضاء على الإرهاب.

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It is worth mentioning that none of the students used an appositive structure such as the النشاطات كلها. This is probably due to the influence of the source text.

2- Prepositional structure

“Explaining the European Union, what it does, how it does it and with what effect — is one of the most daunting challenges facing political science as a discipline” (Text 4.1.7)

One student translated it as هو واحد من أكثر التحديات

Two students translations ignored the translation of “one of” in the source text, as follows:

إن توضيح ما معنى الاتحاد الأوروبي وكيفية عمله وتاثيره أهم التحديات

The above translations relay the notion that “explaining the European Union... is the most ....” instead of “....is one of the most....”.

Four students translated “one of the most” correctly by using أهم - أحد أعمى

5.6 Definite and indefinite articles

English has definite and indefinite articles. The use of articles is dependent on the type of nouns pre-modified by the article. The definite article “the” is a free morpheme that pre-modifies the noun it precedes. It is used with specific reference (reference to a particular specimen of a class) before place names (e.g. “the Alps”), universal reference (e.g. “the moon”) and when something is mentioned for the second time or later on. It is also used with generic reference (reference to a class or member of a class) before singular concrete nouns and plural human nouns (e.g. “the Palestinians”) when the reference is to the whole class of entities. It is also used with unique reference, (e.g. “the Smith family”).

The indefinite article is used with specific reference to introduce a discourse referent. The referent is generally known to the speaker but not to the hearer (e.g. “I am looking for a man I met last week”). It is also used with generic reference with a singular noun when the reference is to one member representing the whole
class (e.g. "A lion is dangerous"). In English, no article is used with uncountable nouns, abstract nouns, institutions, means of transport, times of day and night, seasons and meals. Moreover, no article is used with plural count nouns or singular non-count nouns when reference is to an undifferentiated whole (e.g. "lions are dangerous") (Khalil 1994, 79).

Arabic has a definite article ِال. It is a bound morpheme that is always attached in initial position of the noun (it occurs as a pre-modifier). It marks the definiteness of the noun it pre-modifies. Arabic nouns such as abstract nouns and adjectives may also be preceded by the definite article. Indefiniteness is marked by the bound morpheme "نُن". This cannot co-occur with the definite article on any given word.

The definite article has two semantic functions: specific reference and generic reference. The definite article denotes a specific reference, as in "the girl". Proper nouns are definite with or without the definite article. The definite article with generic reference is used with both abstract and concrete nouns to denote all members of a class, as in "the lion". In addition, mass and abstract nouns take the article in Arabic, as in "milk is beneficial". There are also many other differences in usage. Thus, while English nouns that refer to means of transportation and institutions take zero article, as noted above, their counterparts in Arabic take the article (e.g. "by train"). As a result of the various differences mentioned, articles are expected to be problematic in English/Arabic translation (cf. chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

It is unacceptable to use the definite article ِال on the first element (head) of genitive construction. For instance, in Text 8.3.6, one student translated "the death and resurrection of Jesus Christ" unacceptably as instead of .

5.6.1 Examples of the translation of English definiteness and indefiniteness

The semantic types of definiteness are

1- Definiteness with specific reference

"Inverness is undermining cliché’s about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008" (Text 8.2.1)
2- Indefiniteness with specific reference
“rescue workers” in “Survivors, eye witnesses and rescue workers, relatives
and friends, many of whom were the recipients of desperately moving and
courageous last messages of love conveyed by mobile phone, in the long and
terrible aftermath” (Text 8.2.7)

One student rendered the indefiniteness in the source text by using an
indefinite in the Arabic target text, as follows: عمال.
Five students translated the English indefinite by using an Arabic definite such as:
عمال الذين تم انتقادهم (cf. chapter 8, section 8.2.7).

3- Indefiniteness with generic reference
“Worship” (Text 8.3.4)

Four students translated the English indefinite by using an Arabic definite,
such as العبادة. Two students retained the indefiniteness in their Arabic translation
such as عبادة (cf. chapter 8, section 8.2.4).

5.7 Adjectives

English adjectives modify nouns and noun-phrases. They can take
comparative and superlative inflectional suffixes: “hotter”, “hottest”. They have
three syntactic functions, attributive, predicative and post-positive. Attributive
adjectives typically pre-modify the head of the noun phrase: “He is a smart boy”.
Predicative adjectives function as subject or object complements “He is smart”.
Postpositive adjectives follow indefinite pronouns “Anyone smart can do it”.
Some adjectives end in “ly” such as “friendly” and others begin with “a-“ such as
“awake”, but most English adjectives do not have a specific morphological form.

Unlike English adjectives, Arabic adjectives agree with the noun they post-
modify in gender, number, case and definiteness. If the noun is definite, the
adjective must have the article. Some of the commonest adjective patterns are:
(e.g. جاهل “ignorant”), فاعل (e.g. كبير “big”), فعلول (e.g. فعال “cheerful”) and
فعلان (e.g. غضبان ”angry”). فاعل is the active participle; these other adjective
patterns listed here are forms which give the meaning of the active participle, with some intensification in meaning. They are derived from stative verbs which denote a state or condition rather than an act (Haywood and Nahmad 1995, 23, 86). The majority of English attributive adjectives precede the noun they modify, whereas Arabic attributive adjectives always follow the noun, i.e. they post-modify. English adjectives normally follow a preferred order (opinion, size, shape, age, colour and origin), whereas with Arabic adjectives more freedom in the order of adjectives is possible. Unlike Arabic, only one definite article is needed to precede an English noun phrase which is made up of a noun pre-modified by one or more adjectives.

5.7.1 Examples of the translation of some English adjectives

Unlike English adjectives, Arabic adjectives agree with the noun they post-modify in case, number, gender and definiteness. Most students took number, gender and definiteness into consideration more than case.

1- Case

"a distinctive role" in "The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

Students' translations were as follows:

- اصبح ليلعب دورا مميزا
  - تلعب دورا مميزا
  - جاء ليلعب دور مميز
  - تلعب دورا مميزا
  - جاء ليلعب دور مميز
  - اصبح لمبادئ حقوق الإنسان دورها المميز

Only four students pay attention to the correct case: دورا مميزا

(cf. chapter 8, section 8.1.1)

"He had twelve disciples" (Text 8.3.1)

- كان له اثنا عشر حواري instead of كان له اثنا عشر حواري
- فقد كان لديه اثني عشر من الابتعاث instead of فقد كان لديه اثني عشر من الابتعاث
“Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history” (Text 8.3.6)

2- Number

“The new conservative leader” in “The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on” (Text 8.1.9)

Most students took number into consideration during their translations of the adjectives “new Conservative”, such as: القائد المحافظ الجديد (cf. chapter 8, section 8.1.9).

3- Gender

“The political system” in “Among the U.S.-born population, the development of partisanship is often associated with either age or experience with the political system” (Text 8.1.3)

Most students took gender into consideration during their translations of the adjective “political”, such as: النظام السياسي (cf. chapter 8, section 8.1.3).

“new political forces” in “New political forces are constituted. Popular social groups claim new rights” (Text 8.1.4)

Most students took gender into consideration during their translations of the adjectives “new political”, such as: القوى سياسية جديدة. However, one student translated the adjective “political” unacceptably as قوى سياسي جديد (cf. chapter 8, section 8.1.4).
4- Definiteness

"international life" in "The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

Most students took definiteness into consideration during their translations of the adjective "international" as follows:

الحياة الدولية - الحياة العالمية

(cf. chapter 8, section 8.1.1).

5.8 Adverbials

English has three types of adverbs: simple (e.g. "just", "down"), compound (e.g. "somehow", "therefore") and derivational (e.g. "quickly", "moneywise", "sideways", "backwards"). Adverbs can function as pre-modifiers of adjectives (e.g. "very good"), adverbs (e.g. "very heavily"), pronouns (e.g. "nearly everybody") and noun phrases (e.g. "quite a party"). They also can function as post-modifiers (e.g. "the day before"). The position of adverbs in sentences is variable. The majority occur in final position. There are four major types of adverbial in English: time (e.g. "now", "recently", "at 7 o'clock"), place (e.g. "there", "at home"), manner (e.g. "quickly", "with ambition") and frequency (e.g. "always", "often"). Prepositional phrases may also function as adverbials in English (e.g. "with care", "carefully").

Arabic adverbials fall into three formal categories:

- Indeclinable forms: "now", "before" and "here".
- Nouns in the accusative case which indicate time and place of the verb such as "on/for a day".
- Prepositional phrases: "carefully".

English adverbials may occur at the beginning of the sentence between the subject and the main verb or at the end of the sentence. Arabic adverbials may occur sentence initially, but are usually placed in the middle or at the end of a sentence (cf. chapter 6, section 6.2.17 and chapter 7, section 7.2.17). These are some examples:
5.8.1 Examples of the translation of English adverbials

There are many ways to translate English adverbs in Arabic:

1- Using an Arabic adverb (i.e. a noun or adjective in the indefinite accusative)

"transitions are peacefully negotiated" in "Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain" (Text 8.1.4)

Three students used an Arabic adverb in their translations as follows:

- حتي عندما يتم التفاوض على هذه التحولات سلميا..........
- وبالرغم من أن التغيير سلميا و دستوريا..........
- و في حيث يتم التفاوض سلميا.............
(cf. chapter 8, section 8.1.4).

2- Using a prepositional phrase

- "Clearly, there are important differences between being an ordinary nation-state and a EU Member State" (Text 8.1.7)

Three students used a prepositional phrase to translate the English adverb "clearly" as follows:

- و بوضوح - و من الواضح - فمن الواضح
(cf. chapter 8, section 8.1.7).

"transitions are peacefully negotiated" (Text 8.1.4)

One student used a prepositional phrase to translate the English adverb "peacefully" as follows:

- حتي عندما يتم مناقشة التحولات بطريقة سلمية............
(cf. chapter 8, section 8.1.4).

- "Political landscape change markedly" (Text 8.1.4)

One student used a prepositional phrase to translate the English adverb "markedly" as follows:

- تتغير ...... بشكل واضح
(cf. chapter 8, section 8.1.4).
"During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system" (Text 8.1.3)

Two students translated the English adverb using a quasi-prepositional accusative noun or a type of a genitive (أضافية)

- خلال موجات الهجرة السابقة لعبت...
- اثناء موجات الهجرة السابقة الإحزاب السياسية...

(cf. chapter 8, section 8.1.3).

5.9 Prepositions

There are two types of English prepositions: simple (e.g. "in", "on") and complex (e.g. "instead of"). Prepositions may express different semantic relations such as: spatial (e.g. "at school"), temporal (e.g. "at eight"), cause/purpose (e.g. "because of") and means (e.g. "by train"). Arabic prepositions govern the nouns that follow them in the genitive case. Arabic prepositions are either inseparable, consisting of one letter always attached to the following word as in (e.g. من الله) or separate, standing alone as in (e.g. إلى مصر) (Haywood and Nahmad 1995, 413). Arabic also has many quasi-prepositions which essentially consist of a head noun of a genitive phrase in the accusative case (signifying adverbiality). Examples are (e.g. "in the middle of") (as in وسط المدينة "in the middle of the city") and قبل "before" (as in قبل الفجر "before dawn"). There are some Arabic prepositions which have fairly standard English equivalents. The typical equivalent of the English preposition "from" in some contexts is the Arabic preposition من. This preposition expresses different semantic relations such as spatial, temporal, cause and origin. إلى "to" is another Arabic preposition that signifies time and destination. حتى "until" expresses time and cause. في "in" also signifies location. There are another three inseparable prepositions ل, ب and ل signifying different relations such as possession. A single Arabic preposition may have several equivalents in English and vice versa. There are some prepositions in English which are sometimes totally discarded in translating from
English to Arabic such as genitive “of”. Sometimes, “of” may be translated by Arabic 
. An Arabic equivalent of some English prepositional phrases may not involve an Arabic preposition. An example is “on foot”. By contrast, the Arabic equivalent of some English sentences which do not include prepositions is only grammatical if we use a preposition. For instance, “All natural languages share certain properties . The semantic relations which are expressed by prepositions in both English and Arabic are divergent to the point that make them unfixed and unsystematic (Al Hour 1997, 128).

5.9.1 Examples of the translation of English prepositions from translation texts

1- Examples of a single Arabic preposition having several equivalents in English

Some students translated the two English prepositions “within” and “in” by using the same Arabic preposition , as follow:

- “Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’” (Text 8.1.8)

- “in a rare move” (Text 8.1.9)

2- Examples of a single English preposition having several equivalents in Arabic

Some students translated the English preposition “into” by using different Arabic prepositions , as follows:

- “incorporating some immigrant groups into the U.S. political system” (Text 8.1.3)

(cf. chapter 8, section 8.1.8).

(cf. chapter 8, section 8.1.9).

(cf. chapter 8, section 8.1.3).
- ".. plummet the economy into crisis" (Text 8.1.2)
  
  Two students omitted the English preposition, as in: يسبيوا ازمة الاقتصاد 
  (cf. chapter 8, section 8.1.2).

- "The battle for leadership" (Text 8.1.10)
  
  Some students translated the English preposition "for" by using different 
  Arabic prepositions ل and من, as follows:
  Two students used the Arabic preposition ل, as in: المعركة لـ تولي القيادة 
  Two students used the Arabic preposition من, as in: المعركة من أجل القيادة 
  One student used the Arabic preposition ل, as in: المعركة على تولي القيادة 
  (cf. chapter 8, section 8.1.10).

3- Examples of English prepositions disregarded in translating from English to Arabic

Some students disregarded some English prepositions in their Arabic translation as follows:

- "The doctrine of human rights" (Text 8.1.1)
  Six students omitted the translation of the English preposition "of", as in:
  مبادئ حقوق الإنسان 
  (cf. chapter 8, section 8.1.1).

- ".. plummet the economy into crisis" (Text 8.1.2)
  
  One student omitted the translation of the English preposition "into", as in:
  يسبيوا ازمة الاقتصاد 
  (cf. chapter 8, section 8.1.2).

- "The battle for leadership" (Text 8.1.10)
  
  Two students acceptably omitted the translation of the English preposition "for", as in:
  معركة القيادة 
  (cf. chapter 8, section 8.1.10).
5.10 Modal auxiliaries

Modality is the manner in which the meaning of a clause is qualified so as to reflect the speaker’s judgment of the likelihood of the proposition it expresses being true (Quirk et al 1985, 219). English verbs are either full verbs, such as “play”, or auxiliary verbs, such as “be”. Auxiliary verbs are either primary auxiliaries “be”, “do”, “have” or modal auxiliaries “can”, “must”, etc. English has a number of modal auxiliaries. They have a number of formal properties that distinguish them from full verbs. Modal verbs are usually followed by a bare infinitive, inflected only for tense, (e.g. “can”, “could”), they cannot take the 3rd person singular inflection, and they are immediately followed by “not” in negative clauses. In contrast, Arabic does not have a class of modal auxiliaries. Modal meanings are expressed through particles, prepositional phrases and a few verbs and participles. It is also important to mention that Arabic lacks the fine distinctions in meaning conveyed by the English modals such as “must”, “have to”, “should” and “ought to”. The typical Arabic equivalents for these modal verbs are يلزم يجب and لا بد. To some degree, there are distinctions between these Arabic words, but they are not as clear as those in English. Some English modal verbs also have a past form. The use of the past form shows less probability, a distinction which is not found in Arabic. It is predicted that Arab student translators will tend to confuse the meaning of the English modals especially “must”, “have to” and “should” during English/Arabic translation.

5.10.1 Examples of the translation of English modals

Context is essential to determine the intended meaning of English auxiliaries. The meaning of some English modals differs from one text to another. So, some students are expected to find difficulty in translating the correct meaning of the English modal. To illustrate, “The battle for the leadership of the Tory party may be finally over, but the winner now faces a far more challenging task” (Text 8.1.10)

Five students unacceptably translated the English auxiliary “may be” in this context by using ربما انتهت ربما ان المعركة قد انتهت ربما تنتهي قد تكون ربما قد تكون حالتها اخيرا failing to spot its rhetorical meaning
Two students acceptably translated the correct meaning of the auxiliary as follows:

In addition, in Text 8.2.8, the English modal “must” in “It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps” indicates expectation rather than obligation. This sometimes referred to as epistemic necessity (cf. Quirk et al 1985, 224). Thus the meaning of the above sentence is that “asylum seekers are expected to experience the death of hope when they come face to face with the reality of camps”. One of the students unacceptably translated the English modal in the sense of “obligation, compulsion or inevitability” (cf. Quirk et al 1985, 225), as follows: 

All other students ignored the translation of the English modal.

The Arabic translation of English modals can include the following:

1- Arabic particles
“The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 8.1.9)

As expected, four students translated the English auxiliary “will” by using **سوف**، in the following:

*سياخذ بالاعتبار* - *سينَظرون في* - *سوف يحترمون* - *سوف يعثرون* (cf. chapter 8, section 8.1.9).

2- Prepositional phrases
“.. they have to undergo ...” (Text 8.3.3)

One student translated the English modal “have to” by using the Arabic prepositional phrase **عليه**، as follows:

*فإن عليه أن يجتاز فترة دراسة* - *و اعداد مع فرس الكنيسة* (cf. chapter 8, section 8.3.3).
3- Arabic verbs

“.. they have to undergo ....” (Text 8.3.3)

Three students translated the English modal “have to” by using Arabic verbs, as follows:

- يجب أن يجتاز فترة من الدراسة والاستعداد بالتعاون
- يجب أن يجتاز فترة من الدراسة والتحضير مع كاهن كنيستهم
- يجب أن يمر في فترة من الدراسة والاستعداد مع المسؤول في كنيستهم

(cf. chapter 8, section 8.3.3)

4- Omission of translation equivalents of English modals

“.. they have to undergo ....” (Text 8.3.3)

Two students omitted any equivalent of the English modal “have to” in their translations, as follows:

- فانهم يخضعوا لفترة الدراسة والتحضير مع كاهن الكنيسة
- فاته يخضع لفترة دراسة وتحضير من قبل كاهن الكنيسة

(cf. chapter 8, section 8.3.3).

5.11 Relative clauses

Relativization is one type of postmodification. It involves embedding a clause within a noun phrase. English has two types of relative clauses: restrictive and non-restrictive. A restrictive relative clause provides information necessary for the identification of the noun in the main clause “The girl who left is my friend”. In contrast, a non-restrictive relative clause does not restrict the meaning of the proper noun in the main clause: “John, who always makes jokes, never comes to class on time”. The same as English, Arabic does not distinguish clearly between these two types of relative clause. Finally, reduced relative clauses in English are appositive clauses that involve deletion of the relative pronoun and the copula “be”: “The boy standing in the corner is my son”.

In contrast, Arabic does not have relative pronouns. Rather it has a conjunctive pronoun رأيت الولد الذي ضرب الكلب, as in "I saw the boy who hit the dog". According to Haywood and Nahmad (1995, 284), when the
except the subject, it must be matched by an attached pronoun within the relative clause, known as the resumptive pronoun as in “the man to whom I wrote a letter” (the قد ترك إياه, is underlined here and in subsequent examples). Moreover, the conjunctive noun is always omitted when it refers to an indefinite noun, for example رايت ولدا قد ترك إياه. The relative English pronoun can be optionally deleted when it replaces an object NP and it appears whether the antecedent is definite or indefinite. In contrast, Arabic does not exhibit optional deletion of the conjunctive pronoun. Rather, the conjunctive pronoun is used only if the antecedent is definite. Finally, Arabic conjunctive nouns exhibit distinction of gender, number, and case in the dual while English relative pronouns do not.

5.11.1 Examples of the translation of relative clauses

1- Translation of relativization of the subject
“The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him” (Text 8.3.5)

Four students rendered “who” in their translations by using  الذي . For instance,

هذه الطقوس مأخوذة من المسيح الذي اخذ خبزاً ونبيذ من الحواريين ان يأكلوا معه و يستمروا

Three students omitted this from their translations, for example the incorrect:

و هذا هو الطقس يعود لقيام المسيح اثناء الوجبة باخذ الخبز والنبيذ وطلبه من اتباعه تناولها واستمرار

(\textit{cf.} chapter 8, section 8.3.5).

2- Translation of the relativization of a prepositional object
“Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath” (Text 8.2.7)
Two students translated “whom” adding "هم", as follows:

- C.)e. (..A
- 14\% 411, ZiL*411
- 162x766] 41411, ZiL*411
- 192x766] 41411, ZiL*411
- 124x705] (311111
- 198x706] 4,ya.11
- 318x705] 4.041
- 120x681] 4

(5.12 Direct and indirect speech

Indirect speech in English reports statements by the use of a reporting verb and a nominal that-clause, whose complementizer “that” is optional; for example, “John said (that) he would resign”. English indirect speech exhibits tense backshift, sometimes referred to as “tense harmony” or “sequence of tenses”. It is governed by the tense of the reporting verb. If the tense of the direct speech is present, the tense of the indirect speech will be past. If the tense of the direct speech is past, the tense of the indirect speech will be past perfect. For instance, “I want to leave early” said Ahmad” vs “Ahmad said he wanted to leave early”. If the direct utterance has a first person pronoun, this pronoun changes into the third person provided the overall utterance deals with the third person. For example, “I” changes into “he” or “she” in indirect speech. “This” similarly changes into “that” in indirect speech. There is also time and place adverbial shift in indirect speech. In indirect speech, “yesterday” becomes “the day before”, “tomorrow” becomes “the next day or the following day”, “now” becomes “then” and “here” becomes “there”. In addition, there is a word order shift in indirect speech. Subject- auxiliary inversion that occurs in direct question is not retained in indirect questions. For example, “Are you late? he asked” (direct speech) becomes “He asked if they were late” (indirect speech). By contrast, Arabic indirect speech does not trigger tense backshift and it does not involve a sequence of tenses. However, first person pronouns should be changed to third person pronouns in indirect speech. Since Arabic questions have no auxiliaries, the word order of the direct utterance does not change. For example, ماذا تريد؟ “What do you want?” (direct speech), VS سألني ماذا أريد “He asked me what I wanted” (indirect speech).
5.12.1 Examples of the translation of English indirect speech from translation texts

1- The translation of direct speech

She said "This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis" (Text 8.1.2)

Five students translated the English indirect speech by using

وقد اضافت ان هذا هو وقت - قالت - ان هذا هو الوقت - دكتر ان هذا هو وقت
كما قالت ان هذا الوقت لهدوء الاعصاب - وقد قالت انه حان الوقت للهدوء

Only two students translated the indirect speech by using Arabic direct speech as in English, as follows:

لقد قالت حان وقت الهدوء ....
لقد قالت هذا هو وقت الهدوء ....
(cf. chapter 8, section 8.1.2).

2- The translation of indirect speech

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

Students translated the English indirect speech by using

و لقد صرح الليبراليين ايضا بانهم سوف يتحرون محادثات ....
و قالت الليبراليين ايضا بانهم يركزون على إنهاء كل ...
و كذلك الحزب الليبرالي ايضا اعرض اجراء حوار بين الاحزاب المختلفة ....
و لقد صرح الليبراليين التحررين ايضا اتهم سوف يحترون حضور محادثات الحزب ....
و قال الليبراليين انهم سيظهرون في حضور محادثات داخل الحزب ....
و أيضا اخذ الليبراليين الغير متصدرين كلام الحزب المقابل ....
و ايضا الحزب الليبرالي الحر صرح بان سياخذ بالاعتبار اجراء حوار ....
(cf. chapter 8, section 8.1.9).
“In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US” (Text 8.1.9)

One student did not translate the whole sentence. Other students translated the English indirect speech by using

as follows:

(cf. chapter 8, section 8.1.9).

5.13 Conjunctions

Conjunctions are uninflected words that link words, phrases or clauses. There are two major subclasses of conjunctions: coordinators and subordinators (cf. Baker 1992, 190-202). Coordinators link units of equal syntactic status. They combine two independent clauses into a compound sentence. Subordinators integrate a subordinate clause into a super-ordinate clause, creating a complex sentence. English and Arabic have a variety of coordinating conjunctions which can be used to coordinate words. The grammar of both languages does not permit the coordination of any random pair of elements. Only constituents of one type or one category can be coordinated. English has three simple coordinators: “and”, “but” and “or” and three correlative coordinators: “both…and”, “either…or” and “neither…nor”. The coordinator “and” denotes consequence, addition, contrast, condition and chronological sequence. “But” only expresses contrast. The coordinator “or” denotes a selection among two or more alternatives. “Both…and” expresses additive meaning, “either …or” expresses exclusive meaning and “neither….nor” denotes a negative meaning of two terms. English has four major types of subordinate clauses: nominal, relative, adverbial and comparative clauses. Adverbial subordinate clauses are the only type which concern us here, since only adverbials involve conjunction. Adverbial clauses are
introduced by subordinators that express different adverbial meanings. Time is one such adverbial meaning and is expressed by using: “since”, “as soon as”, “until”, “when”, “whenever”, “while”, “before”, “after”, “as long as” and “once”. An example is “she had left before they arrived”. Purpose is another such meaning and is expressed by “so that”, “in order that”, “in order to”, “so as to”. “If”, “unless”, “as long as”, “so that” and “provided that” are subordinators that denote the meaning of condition. An example is “they might come if you invited them”. “As far as” and “as much as” are other subordinators that express the meaning of degree. For instance, “they study as far as they can”. Concession is another meaning. This is denoted by using “yet”, “although”, “even though”, “despite the fact that”, “whatever”, “however” and “whether”. A example is “although she is rich, she is not willing to share”.

In Arabic, conjunctive particles or coordinators are called حروف العطف. They have a coordinative function and meaning. The coordinators و "and", ف "and", "so", "and then", بل "but", "but rather", لكن "but", أو "or", أم "or", لا "and not" and أما "either or". For instance، و is an additive conjunctive particle that links nouns, phrases, clauses and paragraphs. It is the most frequently used conjunctive particle and I shall refer to it subsequently in this thesis as the “common” Arabic connector. It may occur sentence initially at the beginning of paragraphs or between other parts of speech, such as nouns as in جاه الولد و البنت. Arabic و appears before each constituent of a compound noun phrase. In the view of Haywood and Nahmad (1995, 436), it is the rule rather than the exception to commence a sentence with و in Arabic. On the other hand, it is traditionally considered bad style in English to commence a sentence with “and”. In view of the above differences between English and Arabic, it is expected that Arab student translators will tend to translate the English coordinator “and” with the Arabic connector و .
5.13.1 Examples of the translation of English conjunctions

1- The translation of coordinators

"Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU" (Text 8.1.7)

In English, the use of the adverb “clearly” in the previous sentence “Clearly, there are important...” is usually followed by a contrast that is indicated by the use of “but” in the sentence “But, there are ....".

Six students rendered the English conjunction “but” by using 

Only one student ignored “but” and translated “also” as 

It is more acceptable to ignore the translation of “also” and retain the translation of “but” because the basic meaning of the sentence depends on the contrast.

Only one student rendered the contrast in the sentence by using 

without the use of . This student translated “also” with the common Arabic connector , as follows:

The combined use of the two connectors “but … also” is considered a feature of English language which has no analogue in Arabic. So, it is acceptable in Arabic to omit the translation of “also” in the target text especially after the use of the common Arabic connector , as follows:

(cf. chapter 8, section 8.1.7).
2- The translation of subordinators

"Political transitions contain volatile moments when long established political landscape change markedly" (Text 8.1.4)

Four of the students rendered the English conjunction "when" as و ذلك عندما or عندما, as follows:

التحولات السياسية تشمل لحظات تقلب عندما تتغير

تحتوي التحولات السياسية على لحظات متقلبة عندما تتغير

تحتوي التحولات السياسية على لحظات سريعة الزوال و ذلك عندما تتغير

ان التحولات السياسية تتضمن لحظات سريعة و ذلك عندما تتغير

The three other students translated omitted “when” and replaced it by the use of the Arabic coordinator و or ف, as follows:

ن ان التغير السياسي يحتوي على لحظات خيالية فجدها فجأة تتغير

ان التغير السياسي يضم لحظات خيالية فجأة تتغير

ان الانقلابات السياسية تحتوي على لحظات متغيرة منذ تاسيسها و تتغير المشهد

(cf. chapter 8, section 8.1.4).

5.13.2 Examples of the use of double connectors from translation texts

In a number of cases where English has a connector other than “and”, such as “also”, students tend to translate the English connector in the source text and add the common Arabic connector و. Use of double connectors is not a feature of good Arabic style (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2). To illustrate, in Text 8.1.5 “Globalization and the Internet”, all students used the common Arabic connector at the beginning of the second sentence of the text “This also implies adopting international standards of openness with regard to communication, commerce, government and science”. All students started their translation by the Arabic connector و and five of them added أيضا. “Also” is used as a connector in English, and is a fairly common equivalent of أيضا and و. The translation of the English connector “also” reflects a preference for literal translation even in terms of word order. Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:
It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language. This may explain students’ preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).
Chapter Six: Analysis of research results according to category of error or weakness

6.0 Introduction

In this chapter, the researcher has considered specific translation issues and done a statistical analysis focusing on the following twelve linguistic and stylistic issues: word order (verbal and nominal sentences), tenses, use of إن, use of connectors, translation of the passive by phrase”, translation of definiteness and indefiniteness, transliteration, translation of acronyms, translation of plural and singular nouns, classifiers and proper noun equivalents. The reason for choosing the above linguistic and stylistic issues is that they can be easily analysed statistically from the translation sample. The researcher has limited the sample of word order, tenses, use of إن and connectors to political texts because of the large number of these features in all texts. The researcher considers results related to political texts to be a satisfactory indicator for other types of texts. The researcher also introduces a brief statistical analysis of the percentages of students who translated texts and titles.

The general analysis of students’ translation texts reveals that they experience significant cultural, grammatical and stylistic problems in English/Arabic translation. The main source of cultural problems is related to the differences between Arabic and Western cultures. Students’ linguistic problems are mainly related to the differences between the Arabic and English linguistic systems. Finally, the analysis of students’ translations indicates that some students have a weak writing style in Arabic.

In the light of the general analysis of students’ translations (chapter 8) and statistical analysis, this chapter provides an analysis of research results according to categories of error or weakness, under the following general heads: general comprehension issues (section 6.1), linguistic and stylistic issues (section 6.2), wider cultural issues (section 6.3), and other translation issues (section 6.4).
6.1 General Comprehension issues

6.1.1 Pre-reading

Results of the general analysis indicate that some students do not pre-read the text before starting their translation in order to achieve a better understanding. To illustrate, lack of text pre-reading and proper understanding seem to have influenced students’ accuracy in their translations of the title “Inverness” Text 8.2.1. Only two students provided the correct equivalent for “Inverness” as بحيرة انفرنس. There is a famous lake at Inverness called Loch Ness and perhaps influenced by this, one student provided an unacceptable equivalent بحيرة انفرنس. The above mistake led the same student to translate “Highlands” in the text as الجزء المرتفعة to confirm her previous use of بحيرة انفرنس. The student should read the text and decide that the intended meaning is not a lake but a city in the source text. The other two students chose a wrong equivalent for “Inverness” from the al Mawrid dictionary, which is ستة ذات حزام و. This is a type of clothing. None of the students translated the title by addition using the classifier مدينة إنفرنس to make it clearer to the reader as (cf. chapter 7, section 7.1.1).

6.1.2 Dictionary use

Students’ translations reveal that most students lack the skill of proper consultation of dictionaries. Some students lack the correct terminology for specialised texts. They prefer to guess the meaning of technical words rather than consulting specialised dictionaries (cf. chapter 7, section 7.1.2).

As a non-specialised dictionary, the al Mawrid dictionary did not provide students with appropriate equivalents for “macroeconomics” in Text 8.1.8. None of the students consulted a specialised dictionary in economics to provide a good quality translation. To illustrate, some students translated “macroeconomics” in Text 8.1.8 as follows:
- و موازنة السياسة الاقتصادية واسعة النطاق منح ......
The above students gave different literal Arabic alternatives taken from the al Mawrid dictionary, such as  

واسعة النطاق - كبرى - الموجودة خزانىا - الضخم . One of the above students added the Arabic adverb خزانىا to relate “macroeconomics” to “Euro”. Although this is a good attempt to clarify “economic policy”, the result is vague in Arabic. All the above alternatives give the basic meaning of “macro-”. They are acceptable in other contexts but not in this economic text. The most appropriate term for “macroeconomic policy” in Arabic is  

(cf. chapter 7, section 7.1.2).

6.1.3 Proof-reading

The general analysis of students’ translations indicates that most students did not proof-read their translations. Sometimes, this results in semantic errors. For instance, two students unacceptably translated the title “Domestic Matters” in Text 8.2.4 as  

العنف المنزلي - العنف الأسرى. The same two students acceptably translated “domestic” in the first sentence of the text as  

لا تحفل و هي احتفال بالعشاء الأخير للسيد المسيح. If these two students had proof-read their translations, it is likely that they would have changed the translation of the title to make it the same as their translation in the main text (cf. chapter 7, section 7.1.3).

Lack of proof-reading is also indicated by the presence of simple grammatical mistakes in students’ translations. For example, in Text 8.3.5 students translated the following sentence: “Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the Last Supper)” as follows:

كلمة القربان المقدس هي كلمة إنجيلية لمعد الشكر و احتفاله و هي احتفال بالعشاء الأخير للسيد المسيح مع تلاميذه قبل موتة.

إن العشاء الإلهي أو القربان له كلمة يونانية لإعطاء الشكر و احتفاله لإحياء ذكرى الوجبة الأخيرة للسيد و هو يتناولها مع تلاميذه قبل وفاته (العشاء الأخير).

إن نص القربان المقدس هو كلمة يونانية لإعطاء الشكر و احتفالها هي إحياء ذكرى الوجبة الأخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل أن يموت (العشاء الأخير).
The above translations include various minor grammatical mistakes that could easily be corrected by proof-reading, as follows:
- يتناولها مع تابعه instead of تناولها مع تابعه
- إحياء ذكرى الوجبة instead of إحياء ذكرى الوجبة

In Text 8.1.1, two students confused the adjective “economic” and considered it a noun in their translation of the following sentence: “a standard of evaluation for the policies and practices of international, economic and political institutions”. They unacceptably translated the two adjectives “international” and “economic” as . This mistake could be easily corrected if the students proof-read their translations.

In Text 8.1.2, One student confused the gender of the Secretary “Helen” in “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” considering her a male . There is a possibility that the student associated politics with gender because the dominant ministers in Palestine are male. This mistake indicates the importance of proof-reading because there is a reference in the text to the gender of the Secretary: “She said, “This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis”.

Results also show that most students do not proof-read their translations for the purpose of improving their Arabic style of writing. To illustrate, in Text 8.3.5, students translated the following sentence: “Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)”, as follows:

كلمة القيامة المقدس هي كلمة إغريقية تعني الشكر و احتفاله و هي احتفال بالعشاء الأخير للسيد المسيح مع تلاميذه قبل موته
6.2 Linguistic and stylistic issues

6.2.1 Word order

Although verbal sentences are more commonly used than nominal sentences in Arabic (Dahlgren 1998, 11-12), most students tended to use nominal sentences as a result of their preference for literal translation from the source text (cf. chapter 5, section 5.4 and chapter 7, section 7.2.1).

To illustrate, four students translated “The doctrine of Human rights has come to play a distinctive role in international life” Text 8.1.1 along the following lines:

The other three translations started with and, as follows:

- стал правом человека в международной жизни
- стал правом человека в международной жизни
- стал правом человека в международной жизни

- انعدم حقوق الإنسان جاء للعب دور مميز في الحياة العالمية
- انعدم حقوق الإنسان جاء لعب دوراً مميزاً في الحياة العالمية
- انعدم حقوق الإنسان جاء لعب دوراً مميزاً في الحياة العالمية

- لقد جاء مذهب الحقوق الإنسان لعب دوراً مميزاً في الحياة الدولية
- أصبحت مبادئ حقوق الإنسان تلعب دوراً مميزاً في الحياة الدولية

The above translations display a weak Arabic style (cf. chapter 7, section 7.1.3). The style of the above sentences could be improved, as follows:

The other three translations started with and, as follows:

- واحتفاله لاحتفال بالعشاء الأخيرة
- واحتفاله لاحتفال بالعشاء الأخيرة
- واحتفاله وže احتفال بالعشاء الأخيرة

- احتفال بالوجبة الأخيرة (العشاء الأخير)
- احتفال بالوجبة الأخيرة (العشاء الأخير)
- احتفال بالوجبة الأخيرة (العشاء الأخير)
Statistical analysis of the use of verbal and nominal sentences

Use of verbal and nominal sentences in “Human Rights” (Text 8.1.1)

<table>
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<td>4</td>
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<tr>
<td>Second sentence</td>
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</table>

Figure 1: Use of verbal and nominal sentences in "Human Rights"

Use of verbal and nominal sentences in “Cool Heads” (Text 8.1.2)

<table>
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<tr>
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<td>Second sentence</td>
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Figure 2: Use of verbal and nominal sentences in "Cool Heads"
Use of verbal and nominal sentences in “Party Identification” (Text 8.1.3)

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<tr>
<td>Second sentence</td>
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<td>Third sentence</td>
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Figure 3: Use of verbal and nominal sentences in "Party Identification"
Use of verbal and nominal sentences in "The Political Consequences" (Text 8.1.4)

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<thead>
<tr>
<th></th>
<th>Verbal sentence</th>
<th>Nominal sentence</th>
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<tbody>
<tr>
<td>First sentence</td>
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<td>5</td>
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<tr>
<td>Second sentence</td>
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<tr>
<td>Third sentence</td>
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<td>4</td>
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<tr>
<td>Fourth sentence</td>
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<tr>
<td>Fifth sentence</td>
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Figure 4: Use of verbal and nominal sentences in "The Political Consequences"
Use of verbal and nominal sentences in "Globalization and the Internet" (Text 8.1.6)

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<td>7</td>
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<td>Second sentence</td>
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</table>

Figure 5: Use of verbal and nominal sentences in "Globalization and the Internet"
Use of verbal and nominal sentences in "Deepening the Melting Pot" (Text 8.1.6)

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<th>Verbal sentence</th>
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Use of verbal and nominal sentences in "Deepening the Melting Pot"

Figure 6: Use of verbal and nominal sentences in "Deepening the Melting Pot"
Use of verbal and nominal sentences in "European Union"
(Text 8.1.7)

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<td>Fourth sentence</td>
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Figure 7: Use of verbal and nominal sentences in "European Union"
Use of verbal and nominal sentences in “The Euro”
(Text 8.1.8)

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<td>Second sentence</td>
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<td>5</td>
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<td>Third sentence</td>
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Use of verbal and nominal sentences in "The Euro"

![Figure 8: Use of verbal and nominal sentences in "The Euro"](image)

Use of verbal and nominal sentences in “The Conservative Leader”
(Text 8.1.9)

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<tr>
<td>Third sentence</td>
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</table>

Use of verbal and nominal sentences in "The Conservative Leader"

![Figure 9: Use of verbal and nominal sentences in "The Conservative Leader"](image)
Use of verbal and nominal sentences in "The Battle for Leadership"
(Text 8.1.10)

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<tr>
<td>Third sentence</td>
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</table>

Figure 10: Use of verbal and nominal sentences in "The Battle for Leadership"

While verbal sentences in Arabic are unmarked, nominal sentences indicate emphasis and importance. The above analysis indicates that students use both Arabic nominal and verbal sentences in their translations. But students tend to use nominal sentences more than verbal sentences in their translations. According to the statistical results, there are 203 nominal and verbal sentences in the ten political texts. Students use 60 verbal sentences (i.e. 29 %) and 143 nominal sentences (i.e. 71 %). The tendency to translate literally could explain their tendency to use nominal sentences. The use of nominal sentences to indicate topic sentences especially at the beginning of the texts is acceptable to emphasize the importance of these sentences. Students typically started their translations with verbal sentences in only two political texts: “Deepening the Melting Pot” and “The Conservative Leader”. The first two sentences in the above texts are:
"The Arab World has figured prominently in media at the turn of the Century"

(The Text 8.1.6)

The above two English source text sentences have a present perfect tense. There is a possibility that this enhanced students' choice to use verbal sentences instead of nominal sentences.

In the texts "Globalization and the Internet" and "European Union", all students used Arabic nominal sentences to translate the first two sentences of the texts. The majority of students translated the whole texts using nominal sentences.
Only one student used one verbal sentence to translate the third sentence of the text "European Union".

The first two sentences in the above texts are:

- "Globalization and modernity are intertwined" (Text 8.1.5)
  - ان العولمة و الحداثة متدخلاً
  - ان العولمة و العصرية متتاركة
  - العولمة و الحداثة توازن لا ينفصلان
  - ان العولمة و الحداثة متدخلاً
  - ان العولمة و الحداثة متضاربان
  - ان العولمة و العصرية مرتبتان
  - العولمة و الحداثة مفهومان متطابقان

- "Explaining the European Union ..... is one of the most daunting challenges...”
  (Text 8.1.7)

The above two English source text sentences have the verb “to be”, which does not have an Arabic equivalent in the present tense. There is a possibility that the use of the verb “to be” encourages students to use nominal sentences (cf. chapter 5, section 5.4, and chapter 7, section 7.2.1).
6.2.2 Connectors

"Cohesion is the transparent linking of sentences and larger sections of text by explicit discourse connectives... These act as signposts pointing out the thread of discourse running through the text" (Dickins et al 2002, 128). Arabic tends to connect sentences more frequently than English. Results indicate that some students over-stress the connection between the sentences of a text using only the common Arabic connector،. Although connection between sentences is one important feature of the Arabic style of writing, some students limited their use to the Arabic connector، (cf. chapter 5, section 5.13, and chapter 7, section 7.2.2).

For example, one student translated the second and the third sentences in Text 8.2.6 “NI-IS-Style Rating Plan”, using the common Arabic connector، as follows:

وفي النهاية، لن يكون للمنظمات الصحية الخضراء على المزيج من الحرية لحكم أنفسهم سيتم تصنيف هذه المنظمات حسب أدائها كأخضر، أصفر، أخضر.

Other students used double connectors in the same sentence. They translated English connectors such as “also” and “although”, adding also the common Arabic connector،. To illustrate, all students started their translations of the sentence “This also implies adopting international standards of openness with regard to communication, commerce, government and science” in Text 8.1.5 by using the Arabic connector،. Five of them translated “also” by adding أيضا to the common Arabic connector. It is sufficient to translate “also” by the Arabic connector، in the target text. The translation of the English connector “also” as أيضا reflects the preference for literal translation which even extends to word order, i.e. the placement of أيضا before or after the verb. Three students translated “also” before the verb, as with “also” in the English source text, and two of them translated it after the verb, as follows:

- وهذا أيضا يتطلب...
- وهذا يشمل أيضا...
In Text 8.2.5 “Addiction”, five students translated the English connector “however” in the second sentence of the text “However, addiction still remains taboo”, as follows:

و مع ذلك، فإن الإدمان لا يزال محمر -
و مع ذلك فإن الإدمان يبقى محظورا و محمرما -
و مع ذلك فالمخدرات لا يزال محمرمة -
و مع ذلك يظل الإدمان منعزل -
و بالرغم من ذلك، لا يزال الإدمان محمرما -

The above tendency to use double connectors in Arabic target texts translated from English is also discussed by Baker (1992, 195-6).

One student unacceptably used three connectors “The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” in Text 8.1.9, as follows:

و كذلك الحزب الديمقراطي الليبرالي أيضا عرض إجراء حوار بين الأحزاب المختلفة ولكنه -
أكد أن نهاية النشاط الديمقراطي سيعني استسلاما للارهاب -

Some students overuse other Arabic connectors such as ف. For example, one student used the Arabic connector ف in Text 8.2.6 in the second and third sentences, as follows:

"These organizations will be classified depending on their performance as green, amber or red. “Green” health organizations will be entitled to greater local freedom to manage for themselves".

فهذ المنظمات ستتصنف طبقاً لدائها بالأخضر، الأصفر أو الأحمر. فالمنظمة التي تحمل إشارة خضراء سوف تعطي قدر كبير من حرية الإدارة المحلية .

Three students unacceptably used the Arabic connector ف to connect the following sentence in Text 8.1.6 “Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political
influence” with the previous sentence “... a group often viewed suspiciously by mainstream commentators and public alike”.

The use of the Arabic connector is unacceptable because the two sentences indicate two logically unconnected ideas. Although it is good to vary the use of Arabic connectors, it is important to choose an appropriate connector (cf. chapter 5, section 5.13 and chapter 7, section 7.2.2). Two of the above students unacceptably ignored the translation of the first part of the sentence. Three students acceptably connected this sentence with the above sentence using the common Arabic connector as follows:
Statistical analysis of the use of connectors and double connectors of political texts:

Use of connectors in “Human Rights as a Common Concern”
(Text 8.1.1)

<table>
<thead>
<tr>
<th>Second sentence of the text</th>
<th>Use of ∴</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>0</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 11: Use of connectors in "Human Rights"
Use of connectors in “Cool Heads” (Text 8.1.2)

<table>
<thead>
<tr>
<th>Second sentence of the text</th>
<th>Use of (,)</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 12: Use of connectors in "Cool Heads"
Use of connectors in “Party Identification among Asian American Immigrants”
(Text 8.1.3)

<table>
<thead>
<tr>
<th>Second sentence of the text</th>
<th>Use of</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(j)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third sentence of the text</th>
<th>Use of</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(j)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 13: Use of connectors in "Party Identification"
Use of connectors in “The Political Consequences of Local Electoral System” (Text 8.1.4)

<table>
<thead>
<tr>
<th>Second sentence of the text</th>
<th>Use of ,</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third sentence of the text</td>
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<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Fourth sentence of the text</td>
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<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Fifth sentence of the text</td>
<td>5</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>

Four students used double connectors in their translation of the following sentence:

“Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain” (Text 8.1.4)

وحتى عندما يتم مناقشة التحولات بطريقة سلمية فان 
و بالرغم من أن التغيير سلميا و دستوريا فان 
و في حيث يتم التفاوض سلميا على الانتقالات 
و بالرغم من أن التغيير سلمي و دستوري فان 

According to the above table, four students used double connectors in the above sentence because of the presence of “even where”. None of the students used double connectors in the first three sentences of the same text.
Use of Connectors in “Globalization and the Internet” (Text 8.1.5)

<table>
<thead>
<tr>
<th>Second sentence of the text</th>
<th>Use of Arabic connectors</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>5</td>
<td>0</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Five students used double connectors in their translation of the following sentence:

“This also implies adopting international standards of openness with regard to communication, commerce, government and science” (Text 8.1.5)

All students started their translation by the Arabic connector و and five of them added أيضا. “Also” is used as a connector in English, and is a fairly common equivalent of أيضا and و. The translation of the English connector “also” reflects a preference for literal translation even in terms of word order. Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:

- و هذا أيضا يتطلب.....
- و هذا يشتمل أيضا.....
It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language. This may explain students' preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).

Figure 15: Use of connectors in “Globalization and the Internet”
Use of connectors in “Deepening the Melting Pot” (Text 8.1.6)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
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<td>Second sentence</td>
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<td>1</td>
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<td>3</td>
</tr>
<tr>
<td>of the text</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>Third sentence</td>
<td>5</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>of the text</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fourth sentence</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>of the text</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Three students used double connectors in their translation of the following sentence:

“Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike” (Text 8.1.5)

- ..... و الاهتمام أيضاً محول الى
- ..... و يتغير الاهتمام أيضاً الى
- ..... و الانتباه اصبح أيضاً موجه الى

Figure 16: Use of connectors in "Deepening the Melting Pot"
Use of connectors in “European Union” (Text 8.1.7)

<table>
<thead>
<tr>
<th></th>
<th>Use of connectors</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second sentence of the text</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Third sentence of the text</td>
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<td>0</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Fourth sentence of the text</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>

Three students used double connectors in their translation of the following sentences:

“Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU” (Text 8.1.6)

فمن الواضح أن هناك فوارق هامة بين كون الدولة دولة عادية أو عضو في الاتحاد الأوروبي.
و من الواضح أنه يوجد اختلاف مهم بين كون الدولة دولة القومية العادية و دولة عضو أوروبية.
و بوضوح هناك اختلافات هامة بين كونه ولاية وطنية عادية و عضو ولاية أوروبية.
لكن هناك فوارق كبيرة أيضا....
و لكن يوجد أيضا اختلافات شديدة و بارزة بين ....
و لكن هناك أيضا فرقا كبيرا بين ....
و لكن هناك أيضا اختلافات صارمة جدا بين ....
لكن هناك أيضا فرقا كبيرا بين ....
Three students used double connectors in their translation of the following sentence:

"Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’" (Text 8.1.8)
Figure 18: Use of connectors in "The Euro"

Use of connectors in “The Conservative Leader” (Text 8.1.9)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
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<td>6</td>
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<tr>
<td>Third sentence of the text</td>
<td>5</td>
<td>0</td>
<td>2</td>
<td>5</td>
</tr>
</tbody>
</table>

Note: One student did not translate the above text.

Six students used double connectors in their translation of the following sentences:

“The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 8.1.9)
Use of connectors in "The Conservative Leader"

Figure 19: Use of connectors in "The Conservative Leader"
Use of connectors in “The Battle for Leadership” (Text 8.1.10)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Use of other Arabic connectors</th>
<th>Non-use of connectors</th>
<th>Use of double connectors</th>
</tr>
</thead>
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<td>1</td>
<td>4</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td><strong>Third sentence of the text</strong></td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td><strong>Fourth sentence of the text</strong></td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 20: Use of connectors in “The Battle for Leadership”

Figures 11-20 indicate that students tended to use the common Arabic connector " and more than other Arabic connectors. In addition, some students tended to use double connectors by translating the English connector in the source text and adding the Arabic connector " in the target text. The use of double connectors is not a feature of a good Arabic style of writing.
6.2.3 Active and passive

Presumably influenced by the English source text, some students relatively unacceptably translated a number of passive "by"-phrases using (cf. chapter 5, section 5.2.5 and chapter 7, section 7.2.3). For instance, some students translated the following sentence from Text 8.1.6 ".... A group often viewed suspiciously by mainstream commentators and public alike" as follows:

One student translated "by" literally using and two students translated it using . This indicates students' preference for literal translation even if it weakens their Arabic style of writing. Another student translated the English passive into an Arabic active, as follows:

Five students rendered the English passive "It is estimated" in Text 8.2.5 using an Arabic passive or quasi-passive with and a verbal noun, as follows:

Only two students rendered the English passive with the Arabic active, as follows:

Translation of the passive "by"-phrase

The texts contain two types of English passive: agentive and instrumental passive. The researcher will analyse both types of passive in the same chart. Agentive passive appears in the following three examples:

- ".... A group often viewed suspiciously by mainstream commentators and public alike" (Text 8.1.6)
"Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death" (Text 8.3.1)

"The act of confirmation is performed by a bishop" (Text 8.3.3)

Instrumental passive appears in the following two examples:

"conveyed by mobile phones" (Text 8.2.7)

"He was tried for heresy, condemned and put to death by means of crucifixion" (Text 8.3.1)

<table>
<thead>
<tr>
<th></th>
<th>Use of بواسطة</th>
<th>Use of من قبل</th>
<th>Arabic active</th>
<th>Omission of the phrase</th>
<th>Use of عن طريق</th>
</tr>
</thead>
<tbody>
<tr>
<td>by mainstream</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>commentators</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>by a bishop</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>by means of</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>crucifixion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>by his believer</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>by mobile</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>phones</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Use of Arabic passive without من قبل عن طريق</th>
<th>Use of عبر</th>
<th>Use of ب</th>
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<tr>
<td>commentators</td>
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<tr>
<td>by a bishop</td>
<td>0</td>
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</tr>
<tr>
<td>by means of</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>crucifixion</td>
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<td></td>
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<tr>
<td>by his believer</td>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td>by mobile</td>
<td>0</td>
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</tr>
<tr>
<td>phones</td>
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</table>
Translation of passive "by"-phrase

<table>
<thead>
<tr>
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<th>Value</th>
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<tr>
<td>use of X</td>
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</tr>
<tr>
<td>use of verb phrase</td>
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</tr>
<tr>
<td>active</td>
<td>3.5</td>
</tr>
<tr>
<td>omission of the phrase</td>
<td>3</td>
</tr>
<tr>
<td>use of,</td>
<td>2.5</td>
</tr>
<tr>
<td>use of verb phrase</td>
<td>2</td>
</tr>
<tr>
<td>Arabic passive</td>
<td>1.5</td>
</tr>
<tr>
<td>omission of the phrase</td>
<td>1</td>
</tr>
<tr>
<td>use of verb phrase</td>
<td>0.5</td>
</tr>
</tbody>
</table>

**Figure 21: Translation of passive “by”-phrase**

Students’ translations indicate that Arabic has lots of options to translate the English passive, as follows:

1-Translating the passive by using a passive, as in:

"Transitions are peacefully negotiated" (Text 8.1.4)

حتى عندما تبحث المحارلات بطريقة سلمية

2-Translating the passive by using passive-like forms, as in:

"Old political sensibilities are challenged" (Text 8.1.4)

إن الحساسيات السياسية الكبيرة قد أصبحت قيد التحدي

و هذا يضع مشاعرنا أمام تحدي الرعي السياسي القديم يمكن تحميه

3-Translating the passive by using ٌ and verbal noun (quasi-passive), as in:

"Old political sensibilities are challenged" (Text 8.1.4)

إن الحساسيات السياسية ُ تم تحميها

4-Translating the passive by using an active participle with medio-passive sense:

"so that efforts .... Are all linked to new modes...” (Text 8.1.5)
5-Translating the passive using an active verb with medio- passive sense, as in:

"so that efforts .... are all linked to new modes..." (Text 8.1.5)

"The development of partisanship is often associated with ...." (Text 8.1.3)

6-Translating the passive by using an active verb, as in:

"The Labour Party was returned to power" (Text 8.2.3)

Note that the meaning of the target text here is slightly different from that of the source text.

7-Translating the passive in other ways, as in:

"Labour Party was returned to power" (Text 8.2.3)

A number of students used to translate the passive "by"-phrase, which has become to some extent acceptable in Modern Standard Arabic. They used more than or to translate the English "by"- phrase. In addition, they tended to use both and to translate the instrumental "by"- phrase. The above figures also show that there is a tendency to use an Arabic active to translate the English passive, which should be encouraged. Few students used a verbal noun structure to translate the English passive.
6.2.4 Emphatic particles: إن

Students should be encouraged to monitor their use of the particle إن. According to Dickins & Watson (1999, 419-428), إن is traditionally described as an emphatic particle. In Modern Standard Arabic, it is worth distinguishing two sorts of context where إن is used: stylistically normal uses and where إن relays emphasis. إن can be used as a resumptive particle to signal the start of the next major element in the clause or sentence as in:

"The person who asks for advice, even if he has a better opinion than the person whose advice he asks has his opinion strengthened by another opinion, just as the light of a fire is strengthened through oil". (Dickins & Watson 1999, 419). The function of إن in the above sentence is the inclusion of new information. It is also common to find إن as a resumptive particle in the main clause of a conditional sentence as in:

Whatever the outcome, what is certain is that the policy of exporting the revolution" (Dickins & Watson 1999, 420). It is possible to identify four emphatic uses of إن particle: (i) stress, (ii) contrast, (iii) scene setting, (iv) linkage. The most obvious cases of إن to mark stress are equivalent to the English stress-word such as "indeed" or "certainly".

Sometimes, إن is emphatic by virtue of providing a contrast with some previous element in the text. Sometimes the this contrast is temporal, particularly where إن contrasts a subsequent state with previous actions as in:

"The statue had been smashed and had fallen on top of a small boat, and tumbled over on its face. It was lying on the surface of the water" (Dickins & Watson 1999, 425). إن is sometimes used to introduce a topic-sentence or topic-clause and to stress the importance (scene-setting) of the first sentence of the text as in:

"Since the early fifties the countries of the third world have passed through a phase of industrialization" The above sentence beginning with إن presents دول العالم الثالث as the core of the topic of the paragraph, the information about industrialization being only of secondary importance (Dickins & Watson 1999, 426). Sometimes إن is used to summarize, or draw a conclusion from a previous argument or the preceding statements.

إن
may also be used to introduce a justification, particularly an authoritative justification, of a previous claim. For example: "It should be known that authority over the affairs of people is one of the greatest duties of religion, indeed religion cannot exist without it. For men can only achieve what is in their own best interest through joint activity, due to the fact that they need one another" (Dickins & Watson 1999, 427).

Some students overuse ِان in their translations. They tend to use ِان at the beginning of many sentences in the same text ignoring the fact that the main function of ِان is to indicate the importance of some and not all sentences in a text (cf. chapter chapter 5, section 5.4.1 and chapter 7, section 7.2.4). For instance, one student started the first two sentences in Text 8.3.6 with ِان, as follows:

“It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul”.

Some students started their translation with the use of ِان. The reason for this seems to be their belief that this is good style. In Arabic، ِان is used to emphasize important things. According to the source text, students should estimate the degree of emphasis in the English text and where the emphasis is high render this using ِان. It is to some extent acceptable to start the first sentence which introduces the main idea of the text by using ِان. This is to emphasize the central topic of the text. Such an initial sentence is sometimes termed a topic sentence (Dickins et al 1999, 423).

Students should not use ِان in subsequent, less important sentences. Two students unacceptably started the first and the second sentences in this text using ِان. These students extended the use of ِان to emphasize all sentences in the text (cf chapter 8, section 8.1.1).

It is evident from students’ translations that students overuse ِان in their Arabic translations. Two students translated “The doctrine of human rights has come to play a distinctive role in international life” in Text 8.1.1 using both ِان and ِاصبح in the same sentence which gives a weak style in Arabic. It is
unacceptable to combine the emphatic ْوَلَنَّا with the non-emphatic ْوَلِيًّا in the same sentence, as follows:

انَّ مِبَادَةَ حَقٍّوق الْإِنسَانَ اَصْبِحْ يَلْعَبُ دُوراً مَّيْزَا. It is better to indicate the meaning of English present perfect "come to play" by using َأَصْبِحْ to introduce new information and start the sentence as follows:

اَصْبِحْ مِبَادَةَ حَقٍّوق الْإِنسَانَ تَلْعَبُ دُوراً مَّيْزَا. 
Statistical analysis of the use of \( \mathcal{A} \) in political texts

Note: To facilitate the analysis of the use of \( \mathcal{A} \) and to determine whether its repetition represents use by same student or different students, each student was given a serial number as follows: 1/2/3/4/5/6/7. A specific cell in the tables indicates the serial numbers of students who used \( \mathcal{A} \) in each sentence of the text. By comparing these cells for each sentence, the reader can ascertain which students made repeated use of \( \mathcal{A} \).

Use of \( \mathcal{A} \) in “Human Rights as a Common Concern” (Text 8.1.1)

<table>
<thead>
<tr>
<th>First sentence</th>
<th>Use of ( \mathcal{A} )</th>
<th>Non-use of ( \mathcal{A} )</th>
<th>No. of students who made repeated use of ( \mathcal{A} )</th>
<th>Serial numbers of students who used ( \mathcal{A} )</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>1/2/5/6</td>
</tr>
<tr>
<td>Second sentence</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>3/7</td>
</tr>
</tbody>
</table>

Figure 22: Use of \( \mathcal{A} \) in "Human Rights"

“Cool Heads” (Text 8.1.2)

Note: None of the students used \( \mathcal{A} \) in their translations of the text “Cool Heads”. 
### Use of in "Party Identification" (Text 8.1.3)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Non-use of</th>
<th>No. of students who made repeated use of</th>
<th>Serial numbers of students who use</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>3</td>
<td>4</td>
<td>1</td>
<td>3/4/6</td>
</tr>
<tr>
<td>Second sentence</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>3/7</td>
</tr>
<tr>
<td>Third sentence</td>
<td>1</td>
<td>6</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>

**Figure 23: Use of in "Party Identification"**
Use of $\mathcal{X}$ in “The Political Consequences of the Local Electoral System” (Text 8.1.4)

<table>
<thead>
<tr>
<th>Use of $\mathcal{X}$</th>
<th>Non-use of $\mathcal{X}$</th>
<th>No. of students who made repeated use of $\mathcal{X}$</th>
<th>Serial numbers of students who used $\mathcal{X}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Second sentence</td>
<td>2</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Third sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Fourth sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Fifth sentence</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 24: Use of $\mathcal{X}_5$ in "The Political Consequences"
Use of ﺍً in “Globalization and the Internet” (Text 8.1.5)

<table>
<thead>
<tr>
<th></th>
<th>Use of ﺍً</th>
<th>Non-use of ﺍً</th>
<th>No. of students who made repeated use of ﺍً</th>
<th>Serial numbers of students who used ﺍً</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>1/2/4/5/6</td>
</tr>
</tbody>
</table>

Figure 25: Use of ﺍً in "Globalization and the Internet"
### Use of \( \text{\textbackslash n} \) in “Deepening the Melting Pot” (Text 8.1.6)

<table>
<thead>
<tr>
<th></th>
<th>Use of ( \text{\textbackslash n} )</th>
<th>Non-use of ( \text{\textbackslash n} )</th>
<th>No. of students who made repeated use of ( \text{\textbackslash n} )</th>
<th>Serial numbers of students who used ( \text{\textbackslash n} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>3/7</td>
</tr>
<tr>
<td>Second sentence</td>
<td>1</td>
<td>6</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>Third sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>3/4/5</td>
</tr>
<tr>
<td>Fourth sentence</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Figure 26: Use of \( \text{\textbackslash n} \) in "Deepening the Melting Pot"**
Use of $\tilde{\nu}_2$ in "European Union" (Text 8.1.7)

<table>
<thead>
<tr>
<th></th>
<th>Use of $\tilde{\nu}_2$</th>
<th>Non-use of $\tilde{\nu}_2$</th>
<th>No. of students who made repeated use of $\tilde{\nu}_2$</th>
<th>Serial numbers of students who used $\tilde{\nu}_2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>7</td>
<td>0</td>
<td>6</td>
<td>1/2/3/4/5/6/7</td>
</tr>
<tr>
<td>Second sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Third sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Fourth sentence</td>
<td>6</td>
<td>1</td>
<td>0</td>
<td>1/2/3/5/6/7</td>
</tr>
</tbody>
</table>

Figure 27: Use of $\tilde{\nu}_2$ in "European Union"
Use of įk in "The Euro" (Text 8.1.8)

<table>
<thead>
<tr>
<th></th>
<th>Use of įk</th>
<th>Non-use of įk</th>
<th>No. of students who made repeated use of įk</th>
<th>Serial numbers of students who used įk</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>2/3/4/5/6/7</td>
</tr>
<tr>
<td>Second sentence</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Third sentence</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>2/3/5</td>
</tr>
</tbody>
</table>

Figure 28: Use of įk in "The Euro"
Use of ٥٥ in "The Conservative Leader" (Text 8.1.9)

<table>
<thead>
<tr>
<th>First sentence</th>
<th>Use of ٥٥</th>
<th>Non-use of ٥٥</th>
<th>No. of students who made the use of ٥٥</th>
<th>Serial numbers of students who use ٥٥</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>3/7</td>
</tr>
</tbody>
</table>

Figure 29: Use of ٥٥ in "The Conservative Leader"
Use of 

in “The Battle for Leadership” (Text 8.1.10)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Non-use of</th>
<th>No. of students who made repeated use of</th>
<th>Serial numbers students who used</th>
</tr>
</thead>
<tbody>
<tr>
<td>First sentence</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>1/3/4</td>
</tr>
<tr>
<td>Second sentence</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>2/5/6</td>
</tr>
<tr>
<td>Third sentence</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Fourth sentence</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>1/6</td>
</tr>
</tbody>
</table>

Figure 30: Use of 

in "The Battle for Leadership"

The above analysis of the use of 

in political texts indicate that students tend to use 

in their translations. Enhancing the Arabic style of their otherwise fairly literal translations seems to be one of the reasons for their use of 

. Emphasizing the topic sentence is another important reason for students' use of 

. Some students overuse 

 to the extent that they repeat it more than twice in one text, which typically weakens their Arabic style. Figures 22 – 30 show that most students used 

 acceptably in the first sentences of texts. Few students repeatedly used 

 in the same text, although students no. 3 and 6 did so. Students tended to repeat 

 at the beginning of texts rather than towards the end, as shown in figures 23, 24, 26 and 30.
6.2.5 Tenses

Students' translations reveal that the use of tenses does not seem to be a serious problem in English/Arabic translation. This may be related to the preference of the use of simple Arabic tenses in Arabic (cf. chapter 5, section 5.1.1 and chapter 7, section 7.2.5). A few students did not pay attention to their translation of English tenses. To illustrate, one student unacceptably translated the English present perfect tense "has re-ignited" in Text 8.2.2 by using the Arabic future: قسوت تنذكر (cf. chapter 8, section 8.2.2).

Analysis of the translation of tenses in political texts

The political texts include the following five English tenses:
- Present perfect, present simple, past simple, future simple and present continuous

Translation of present perfect tense in political texts

The following are the sentences that have present perfect tense. They will be included in the analysis below:

- "The doctrine of human rights has come to play a distinctive role in international life" (Text 8.1.1)

- "Scottish Secretary Helen has called for "Cool Heads" as Scotland waits to see the economic impact of the US terror attacks" (Text 8.1.2)

- "The Arab world has figured prominently in media at the turn of the century" (Text 8.1.6)

- "Attention has also turned to the growing size and voice of Arab peoples now living in the United States...." (Text 8.1.6)
"The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the "war" against terror attacks goes on" (Text 8.1.9)

"The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism" (Text 8.1.9)

Translation of present perfect tense in political texts:

<table>
<thead>
<tr>
<th>English Verb</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>صبح</th>
<th>فِعْل</th>
<th>لفظ</th>
<th>Omission</th>
<th>Use of Arabic nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>has come</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>has called</td>
<td>4</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>has figured</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>has turned</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>has offered</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>have said</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

Figure 31: Translation of the present perfect tense in political texts

According to the above analysis, the majority of students used the Arabic perfect tense to translate the English present perfect tense. In addition, students
tend to use لقبح more than 生在 in their translations. Because the present perfect has associations with the present, there is a possibility that students try to compensate this association with the present by adding the above elements. The Arabic particle لقبح often indicates a shift in temporal reference in Arabic (cf. Dickins and Watson 1999: 425-455). As a result, it is acceptable to use لقبح which in some contexts corresponds to the kind of temporal shift which may be indicated by the English present perfect. 生在 often gives a sense of bringing the situation up to the present, so it is sometimes acceptable to use it to translate the English present perfect.

It is also acceptable to translate the English present perfect tense by using the Arabic imperfect tense in some contexts, as follows:

- “Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike” (Text 8.1.6). One student acceptably translated the English present tense as لقبح$

In other contexts, it is unacceptable to translate the English present tense with the Arabic imperfect tense, as follows:

- “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” (Text 8.1.2) Two students unacceptably translated the English present perfect with the Arabic imperfect tense as تدعو - يطلب. One of the above students unacceptably used بينما with the Arabic imperfect to translate the English present perfect, as follows:

بينما السكرتيرة تدعو...

In a few cases, students omitted tense in their translations by using verbless nominal Arabic sentences, as follows:

- “The Arab world has figured prominently” (Text 8.1.6)

ان العالم العربي هو موضوع دائم الطرح
- "Attention has also turned to.." (Text 8.1.6)

Translation of present simple in political texts:

Translation of present tense "to be"

The following are the sentences that have present tense "to be". They will be included in the analysis below:

- "This is primarily the role of a moral touchstone" (Text 8.1.1)
- "New institutional arrangements are fragile" (Text 8.1.4)
- "The opportunities for securing democracy are uncertain" (Text 8.1.4)
- "Globalization and modernity are intertwined" (Text 8.1.5)
- "Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline" (Text 8.1.7)
- "There are important differences between being an ordinary nation-state and a EU Member state" (Text 8.1.7)
- "But there are very stark differences between the EU itself and other polities" (Text 8.1.7)
- "The party is demoralised" (Text 8.1.10)
Due to the fact that Arabic does not have a specific equivalent of the present tense of the English verb “to be”, students tend to translate the verb “to be” in various ways. Analysis of the translations indicates basic techniques for translating the verb “to be”:

1- Using a simple predicand-predicate (مبتدا - خير) structure

For example: “This is primarily the role of a moral touchstone” (Text 8.1.1)  

هذا أساسا دور المحك
2- Using a complex predicand-predicate (ميبدأ - خبر) structure involving a pronoun of separation

For example: “This is primarily the role of a moral touchstone” (Text 8.1.1)

The predicand (ميبدأ) here is هو هو الدور الأساسي. The predicate (خبر) is complex, consisting of هو الدور الأساسي which itself consists of a second predicand-predicate (ميبدأ - خبر) structure with a predicand هو and a predicate الدور الأساسي.

A few students used a pronoun of separation to give a sense of emphasis together with ل، as follows:

“Losing a child to the care system is a devastating experience for any parent” (Text 8.2.2).

ان فقدان طفل لنظام الرعاية لهو تجربة قاسية... 

“Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)” (Text 8.3.5)

إن العشاء الألهي أو القربان لهي كلمة يونانية... 

3- Use of a semantically light verb, e.g. يكون or تظل , يوجد يعتبر (cf. Dickins and Watson 1999, 21-22)

For example, “Losing a child to the care system is a devastating experience for any parent” (Text 8.2.2)

يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة...

“But there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU” (Text 8.1.7)

من الواضح أنه يوجد اختلافات مهمة بين الدول العادية.....

“New institutional arrangements are fragile” (Text 8.1.4)

تظل الترتيبات شامة

ترتيب المؤسسات يكون ضعيف

ترتيبات جديدة تكون سريعة الزوال
4-Use of a semantically light verb in conjunction with a pronoun of separation

For example, “...is a devastating experience” (Text 8.2.2)

Most students used هناك to translate “There are important differences...” (Text 8.1.7)

Translation of the verb “to have”

The following are the sentences that have the verb “to have”. They will be included in the analysis below:

- “The EU has far less authoritative control over its citizens and territory compared to nation-states” (Text 8.1.7)

- “The Euro has the power to split the party” (Text 8.1.10)

<table>
<thead>
<tr>
<th></th>
<th>Use of لها</th>
<th>Use of لديها</th>
<th>Omission</th>
<th>Use of تملك</th>
<th>Use of يوجد</th>
</tr>
</thead>
<tbody>
<tr>
<td>The EU has</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Euro has</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
The above analysis indicate that most students tend to use prepositional forms such as "لها" rather than verbs, such as "يوجد". All of these are acceptable Arabic equivalents in different contexts for the verb "to have". A few students tended to omit the verb "to have" in their translations.
Translation of present simple tense:

The following are the sentences that have present simple tense. They will be included in the analysis below:

-“Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting” (Text 8.1.3)

-“Political transitions contain volatile moments when long established political landscapes change markedly” (Text 8.1.4)

-“Popular social group claim new rights” (Text 8.1.4)

-“This implies adapting international standards of openness with regard to communication, commerce, government and science” (Text 8.1.5)

-“The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern” (Text 8.1.6)

-“key members include national treasury officials and central bankers” (Text 8.1.8)

-“... but the winner now faces a far more challenging task” (Text 8.1.10)

<table>
<thead>
<tr>
<th>Partisan development proposes</th>
<th>Arabic perfect</th>
<th>Arabic imperfect</th>
<th>omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transitions contain</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Groups claim</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>This implies</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>The price ...remain</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Members include</td>
<td>0</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>The winner faces</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
</tbody>
</table>
The above analysis indicates that most students acceptably translated the English present simple tense with the Arabic imperfect tense. In a few cases, students translated the simple present with the Arabic perfect. One student translated “popular social groups claim new rights” by using the Arabic perfect although all tenses in the source text are present simple. Another student unacceptably translated “...remain important areas of concern” (Text 8.1.6) as كما و بقيت نقاط اهمية. There is no shift in tenses in the text to explain the student’s choice, which is not justified.

Translation of past simple tense:

The following are the sentences that have past simple tense. They will be included in the analysis below:

- “She said “This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis” (Text 8.1.2)

- “During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system” (Text 8.1.3)
-“The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network” (Text 8.1.8)

Note: only six students translated the text.

-“Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’ (Text 8.1.8)

Note: only six students translated the text.

-“In a rare move, the new Tory leader said…..” (Text 8.1.9)

<table>
<thead>
<tr>
<th>Arabic perfect</th>
<th>Arabic imperfect</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>She said</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Parties played</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>The birth gave</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>The Euro spawned</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>The new Tory leader said</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Figure 35: Translation of past simple tense in political texts

The above analysis indicates that most students used the Arabic perfect tense to translate the English past tense. A few students unacceptably used the Arabic imperfect in a number of cases. Their choice was not justified from the context.
Translation of future simple tense

The following is the only sentence that has future simple tense. They will be included in the analysis below:

"He will have to hammer out ..." (Text 8.1.10)

<table>
<thead>
<tr>
<th></th>
<th>Use of</th>
<th>Use of</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>...will have</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

Figure 36: Translation of future simple tense in political texts

The above analysis indicates that some students omitted the future tense in this Arabic translation “He will have to hammer out ...” (Text 8.1.10) was translated by omitting the future tense, as follows:

There is a possibility that students were more concerned with the translation of “have to” than the future tense. In fact, these Arabic translations are perfectly acceptable in this context. Another student used ـ سوف to as acceptable Arabic equivalents for the English future tense. The above analysis also indicates that students used ـ سوف more than ـ سوف .
Translation of present continuous tense

The following is the only sentence that has present continuous tense. It will be included in the analysis below:

- "Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence" (Text 8.1.6)

<table>
<thead>
<tr>
<th>Arabic imperfect</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>is gaining</td>
<td>6</td>
</tr>
</tbody>
</table>

Figure 37: Translation of present continuous tense in political texts

According to the above analysis, most students translated the English present continuous using the Arabic imperfect tense, as in:

Falabrat al-ammrikan yaksibn ʻoutarat.....
Yaksab al-ummrikan tanzir..

One student translated the above sentence by using ḍasab, as follows:

Fad ḍasab al-ummrikan l-hum nafudh w-taθir siyasi.....

There is a possibility that the student used ḍasab to give a sense that these events have been happening recently. This changes the meaning slightly, though in a way which is acceptable in this context.
6.2.6 Transliteration and loan words

Since the target reader are Arabs, it is more appropriate to use pure Arabic words than loan words. There seems to be a general stylistic preference for forms of Arabic origin over loan words in Arabic because of considerations of purity of Arabic language. Loan words are also typical features of Arabic dialects and accordingly tend to be avoided in formal Standard Arabic (cf. chapter 7, section 7.2.6).

The general analysis of students’ translations reveals that transliteration was not a serious problem in students’ translations. Some students used English words as loan words or in transliteration in the target text without a particular reason to do so. For example, one student unacceptably transliterated the title “Eucharist” in Text 8.3.5 as يوركرست instead of نص القریبالمقدس.

Some students did not pay enough attention to the importance of context in determining the appropriateness of using transliteration. To illustrate, five students unacceptably translated “Eucharist” into Arabic and continued their translation of “is a Greek word” in their translations of “Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)” (Text 8.3.5), as follows:

كلمة القریب المقدس هي كلمة إغريقيه لعيد الشكر.
إن العشاء الإلهی أو القریب لهي كلمة يونانية لإعطاء الشكر.
القریب المقدس هو كلمة يونانية لإعطاء الشكر.
القریب المقدس هي كلمة يونانية لعيد الشكر.

“Highlands”

Three students acceptably transliterated “Highlands” as هيالي لاند - الهابالاند. However, the meaning of “Highlands” in English is relatively transparent. It is easier for Arab readers to understand المرتموات specials lieu pour. Of the above students unprofessionally put two equivalents, as follows:

The student’s equivalent is unacceptable because of her assumption that the “Highlands” are الجزر. her choice is directly related to
her translation of “Inverness” as بحيرة. The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text.

The other four students provided explanations for “Highlands” rather than a direct equivalent, as follows: “hills” is not an appropriate equivalent for “mountains” in the “Highlands”.

None of the students translated “Highlands” as cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for “Highlands” plus explanation would be منطقه الهالاند الجبلية في شمال اسكتلندا. Such a mention of Scotland enables readers to realise that “Inverness” is part of Scotland (cf. chapter 7, section 7.2.6 and chapter 8, section 8.2.1).

“Federal”

One student translated “federal characteristics” in “But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU” as follows:

It is more appropriate to use the pure Arabic equivalent for words in the source text because the target readers are Arabs and the chances are greater that they will understand الخصائص الاتحادية than الخصائص الفدرالية.

Transliteration

<table>
<thead>
<tr>
<th>Arabic equivale</th>
<th>Transliteration</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inverness (8.2.1)</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Highlands (8.2.1)</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Perth (8.2.1)</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Internet (8.1.5)</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Euro (8.1.8)</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Tory (8.1.9)</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Tory (8.1.10)</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Eucharist (8.3.1)</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Eucharist (8.3.5)</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Early (8.3.6)</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Note: sometimes students provided both the Arabic equivalent and a transliteration. Thus the sum of the totals add up to more than seven (the number of students in the translation sample).

Figure 38: Translation by Transliteration

Figure 38 shows that the majority of students preferred to transliterate English proper nouns rather than providing an Arabic equivalent. In addition, it indicates that some students tend to omit English proper nouns to avoid providing their Arabic equivalents or transliterating them.

6.2.7 Personal name proper-noun equivalents

Some students prefer to transliterate personal name proper nouns rather than providing their Arabic equivalents (cf. chapter 7, section 7.2.7). For instance, some students translated “St. Paul” in Text 8.3.6 as . The normal Arabic equivalent for “Paul” is .

In addition, one student confused the gender of a personal name proper noun and translated “Helen” in Text 8.2.2 as instead of . In general, proper-noun equivalents did not constitute a serious problem in students’ translations.
Personal name proper-noun equivalents

<table>
<thead>
<tr>
<th></th>
<th>Correct translation</th>
<th>Omission</th>
<th>Wrong translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helen</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Iian Duncan Smith</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>St Paul</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 39: Personal name proper-noun equivalents

According to figure 39, most students provided acceptable Arabic equivalents for English personal name proper nouns in the source text. The figure also shows that some students found difficulty in providing the correct Arabic translation of some English nouns. To avoid such difficulty, other students omitted the translation of some English nouns in the target text.

6.2.8 Singular and Plural

The use of the plural in Arabic is acceptable to replace the singular in some contexts. Arabic style prefers plurals in certain contexts to indicate the idea of importance (cf. chapter 7, section 7.2.8). The general analysis of students' translations indicates that some students are not accurate in their translation of source text singular and plural. For instance, six students rendered the singular "reading" in "reading from scripture" in Text 8.3.4 as a singular in the target text using: قراءة - تلاوة . Only one student rendered the singular in the source text.
using a plural in the target text قراءات. The use of the plural in Arabic is preferable to the singular in this context.

It is unacceptable to ignore the accurate translation of the plural or singular in the source text without any appropriate reason. To illustrate, in Text 8.3.4, the appropriate translation of the plural “services” in “Church services on a Sunday” is singular in Arabic: قداس الأحد. Some students modified their translations according to the general meaning of the text and translated it acceptably as a singular in Arabic. Others translated literally and unacceptably as the Arabic plural: الخدمات.

In contrast, it is unacceptable to render the singular in the source text by using an Arabic plural in other contexts. To illustrate, five students translated “scripture” acceptably as الكتاب المقدس in Text 8.3.4. One student translated it as a plural in Arabic, which is not acceptable in this context, as follows: والقراءة من الكتاب الدينية المقدسة. There is only one “scripture” for Christians, which is the Bible. Another student translated “scripture” unacceptably as الكتاب الدينية، which does not indicate the intended meaning in the source text.

It is preferable that students modify their translations to suit the Arabic target meaning. Modification includes the translation of the singular in the source text into plural in the target text. Three students distorted the intended sense of the source text by considering the plural “human rights” as one “principle” in Arabic, for example: أن مبدأ حقوق الإنسان. Only two students acceptably translated the singular “doctrine” using a plural in the target text, for example: أصبحت مبادئ حقوق الإنسان.
Translation of plural nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
<th>Singular</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>experiences (8.1.3)</td>
<td>2</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>authorities (8.3.1)</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Roman authorities (8.3.1)</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>services (8.3.4)</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>readings (8.3.4)</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Prayers (8.3.4)</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>opportunities (8.1.4)</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>transitions (8.1.4)</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Arab American (8.1.6)</td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>differences (8.1.7)</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Families (8.2.4)</td>
<td>6</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Phones (8.2.7)</td>
<td>1</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Figure 40: Translation of plural nouns
Translation of singular nouns

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>A learning difficulty</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>The first rite</td>
<td>6</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Scripture</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>The work of Jesus</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>The impact of</td>
<td>6</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Missionary work</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Paul's teaching</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Price of</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>One of the most</td>
<td>5</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Expert advice</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 41: Translation of singular nouns

Figure 40 indicates that most students tend to render the plural in the source text into a plural in the target text. Figure 41 indicates that most students tend to render the singular in the source text into a singular in the target text. Figures 40 and 41 also indicate that some students are not accurate in rendering singular and plural nouns in the source text into the target text. Sometimes it is acceptable to render the plural in English with a singular in Arabic. But, it is unacceptable to ignore the plural in the source text and translate into a singular without any appropriate reason and vice versa.
6.2.9 Definiteness and indefiniteness

Definiteness in English is always signalled by the use of “the”, while indefiniteness in the singular is signalled by the use of “a”. Grammatical definiteness is expressed in Arabic by the use ofَّلا. Arabic grammatical indefiniteness is signalled by the use of no article. The above nouns are definite in English due to the use of “the” (cf. chapter 5, section 5.6 and chapter 7, section 7.2.9).

Some students were not accurate in their translation of definiteness and indefiniteness in the source text. Although there are differences between the usages of English and Arabic, which need to be taken into account in translating, some students fairly commonly tended to translate English indefinite in the source text as definite in the target text and vice versa, without any good reason.

Some students rendered the indefinite in the source text by using a definite in the Arabic target text. For instance, some students acceptably translated “relatives and friends” in “Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath” in Text 8.2.7 as الأصدقاء والأقارب – الأقارب والأصدقاء. Some students similarly acceptably translated “survivors” in Text 8.2.7 rendering the indefinite in the source text by a definite in the Arabic target text, as follows: الناجون – الباقون

Translation of definiteness

<table>
<thead>
<tr>
<th></th>
<th>Definiteness</th>
<th>Indefiniteness</th>
<th>Omission of word</th>
</tr>
</thead>
<tbody>
<tr>
<td>The life (8.3.1)</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>The cultural capital (8.2.4)</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>The recipient (8.2.7)</td>
<td>3</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>
Translation of definiteness

![Figure 42: Translation of definiteness](chart)

<table>
<thead>
<tr>
<th></th>
<th>Definiteness</th>
<th>Indefiniteness</th>
<th>Omission of words</th>
</tr>
</thead>
<tbody>
<tr>
<td>A child (8.2.2)</td>
<td>2</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>A growing number (8.2.4)</td>
<td>2</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>A number of reports (8.2.4)</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Survivors (8.2.7)</td>
<td>4</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Eye witnesses (8.2.7)</td>
<td>3</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Rescue workers (8.2.7)</td>
<td>3</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Relatives and friends (8.2.7)</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Last messages of love (8.2.4)</td>
<td>4</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Worship (8.3.4)</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Although there are differences between usages of English/Arabic definiteness and indefiniteness which need to be taken into account in translating, the above analysis indicates that some students fairly commonly tend to translate English indefinite in the source text as definite in the target text and vice versa, without any good reason.
Explicitation is the technique of making explicit in the target text information that is implicit in the source text (Baker (ed.) 1998, 80). Nida (1964) regards addition as the more generic and explicitation as the more specific concept. The use of Arabic classifiers is mainly related to explicitness in the target text. Classifiers are nouns, which are used, particularly but not exclusively, with proper nouns to classify what general category the proper noun belongs to. Classifiers in Arabic are typically the first (head) element in a genitive structure. Thus مَدِينَة إِبْرَاهِيمْ (Madinat Ibrahim) is a classifier in the structure "the city of Inverness", while عام 2008 is a classifier in the structure 2008 "the year 2008". Classifiers may also occur in structures other than the genitive. Thus العام 2008 is a classifier in the structure 2008. Classifiers are more commonly used in Arabic than they are used in English; this may partly reflect the fact that English uses a capital letter to express that a word is a proper noun, while Arabic has no corresponding device (James Dickins, personal communication). From a translation point of view, one would expect Arabic target texts to use classifiers in some contexts where English source texts lack them. There are two main reasons for greater explicitness in the Arabic target text compared to the English source text:

- There is a general stylistic preference in Standard Arabic as compared to English for explicitness. This may be a function of the fact that Standard Arabic is an intrinsically formal language (Dickins et al 2002, 211).

- The more familiar the topic is to the reader, the less explicit the background needs to be. This means that in translating an English source text dealing with Britain into Arabic, the translator needs to add (translation by addition) background material (orientational information).

The use of classifiers by the student translators was fairly satisfactory. Some students tended not to use classifiers in their Arabic target texts. The fact that explicitness is a typical feature of formal standard Arabic may also explain the reason for using translation by addition as a technique as used by many students in this research (cf. chapter chapter 6, section 6.4.3 and chapter 7, section 7.2.10).

For instance, all students translated “Highlands” in Text 8.2.1 without using classifiers along the lines منطقة الهايالاندز in شمال اسكتلندا or منطقه مرتفعات اسكتلندا. 
Such a mention of Scotland would enable readers to realise that “Inverness” in the title is a city and a part of Scotland.

Moreover, six students translated the title “Inverness” in Text 8.2.1 without using a classifier to make it clear to the target reader that “Inverness” is a city.

**Addition of classifiers**

<table>
<thead>
<tr>
<th>Classifier</th>
<th>Classifier</th>
<th>No classifier</th>
<th>Omission of the word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inverness</td>
<td>1</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Highlands</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Perth</td>
<td>0</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Euro</td>
<td>1</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Liberal Democrats</td>
<td>2</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Tory</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Christianity (8.3.1)</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Christianity (8.3.2)</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

*Figure 44: Addition of classifiers*

Figure 44 indicates that few students added classifiers in their translations. The above figure shows that some students tended to use classifiers in political and religious contexts. It is also worth noting that more students used a classifier with “Christianity” in “Like all faiths, Christianity has a strong set of traditions that mark the believer’s road past life’s milestones” in Text 8.3.2 more than they did with “Christianity” in “The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ” Text 8.3.1. There is a possibility that
the use of the word “faith” influenced students’ decisions to classify “Christianity”. In addition, students tended not to use classifiers when they were not sure about the meaning of words in the source text. The figure also shows that a few students tended to omit the word from their translation if they were not sure about its meaning.

7.2.11 Punctuation

Students failed to use full stops and other punctuation marks in Arabic. Other students translated the title using punctuation marks following it (cf. chapter 7, section 7.2.11). Many students translated the title and followed it by the : or . For example, two students translated the title “NHS-Style Rating Plan” in Text 8.2.6, as follows:

 نظام الصحة الوطني _ خطة تقييم (تصنيف) النظام:
 خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:

6.2.12 Acronyms

Some students kept acronyms in their original Latin-script form in the target text. For instance, one student translated the English acronym “NHS” and kept the original acronym “NHS” in her translation of the title “NHS-Style Rating Plan” in Text 8.2.6, as follows:

 خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب:
 (cf. chapter 5, section 5.3.4 and chapter 7, section 7.2.12).
Translation of acronyms

<table>
<thead>
<tr>
<th></th>
<th>Translation in words</th>
<th>Transliteration</th>
<th>English form</th>
<th>Omission/Partial omission</th>
<th>Wrong translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>US (8.1.2)</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>US (8.1.3)</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>US (8.1.9)</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>NHS (8.2.6)</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>EU (8.1.8)</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>EU (8.1.7)</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>EU (8.1.7)</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>US (8.2.5)</td>
<td>6</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 45: Translation of acronyms

Although it is to some extent acceptable to maintain the original acronyms in target translations, students should be encouraged to translate the title completely into the target language and not to keep words or acronyms from the source text. Figure 45 indicates that most students tended to translate English acronyms using words. Few students left the English form in the target text untranslated.
6.2.13 Metaphors

It is acceptable for students to translate an English metaphor literally if it is common in Arabic or has the same meaning in Arabic (cf. Dickins et al 2002, 146-161). According to Nida, translators can omit ambiguous metaphors from the target text. In translating the Bible, Nida suggests omitting many complex metaphors in spite of the loss of meaning. Nida considers that the target readers’ understanding is important and can justify the omission of ambiguous figurative language in the source text (cf. Nida 1964). Some students tended to translate source text metaphors literally rather than providing Arabic equivalents which are appropriate to the context.

To illustrate, two students translated the lexicalised metaphor “lifeline” which describes the support offered to “learning difficulty parents” in the title “Therapy lifeline for learning difficulty parents” in Text 8.2.2 literally as the original metaphor حبل النجاة. Students’ translations indicate that the higher the proportion of figurative language, the greater the students’ misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language (cf. chapter 7, section 7.2.13). In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably. For instance, there is no proper therapy for parents who have learning difficulties in Palestine, Thus, the chances of students’ misunderstanding increase. None of the students rendered the English metaphor into a modified Arabic form along the following lines:

6.2.14 Puns

The general analysis of students’ translation texts indicates that all students failed to provide an appropriate Arabic equivalent for the only English source text pun in the translation texts. They failed to translate the pun in the title “Government in a Jam over Preserved Rights” of Text 8.2.3 as illustrated by the following translation attempts:
None of the students modified their translations of the English pun “jam.... preserved” as ٣=١١١١\text{٣=١١١١}. Thus, it is very difficult to maintain an English pun in Arabic. In general, Arabic does not favor puns, so reproducing and even compensating for puns is not necessary in the Arabic target text (cf. chapter 7, section 7.2.17 and chapter 8, section 8.2.3).

6.2.15 Collocation

“Collocation is the occurrence of one word in close proximity with another. An important area for collocation is the used of conjoined phrases on the pattern “X and Y”" (Dickins et al 2002, 71). It is not necessary that all English collocations have equivalent Arabic collocations. Some English collocations have equivalent Arabic collocations such as النظام السياسي “political system”. Other English collocations such as “Islamic revivalism” do not have a standard collocation in Arabic, as illustrated in students’ translations. Some English collocations have fixed patterns in English and not in Arabic (cf. chapter 5, section 5.3.3 and chapter 7, section 7.2.15).

In general, students did not experience serious problems with collocations. However in Text 8.1.6 and Text 8.2.2, some students gave the following unacceptable Arabic equivalents:

- Islamic revivalism: حركة البعث الإسلامي - الإحياء الإسلامي
- Cool Heads: الرؤوس الباردة - عقول هادئة - العقول الهدنة

6.2.16 Polysemy

Polysemy means “the existence of two or more denotative meanings in a single word” (Dickins et al 2002, 72). Regarding polysemy, some students faced problems which negatively affected the meaning of their translations. In general,
polysemy was not a serious problem in students’ translations (cf. chapter 7, section 7.2.16).

Secretary: in “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” (Text 8.2.2)

Inverness: is a type of clothing in “Inverness is undermining cliché’s about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008” (Text 8.2.1).

Implies: in “This also implies adopting international standards of openness with regard to communication, commerce, government and science” (Text 8.1.5). It is unacceptable to translate “implies” using as follows:

6.2.17 Adverbs

Some students tended to omit some English adverbs from their translations. To illustrate, in Text 8.1.4, two students omitted the English adverb “markedly” from their translations of the sentence “..... long established landscape change markedly”, as follows:

In general, however, the translation of English adverbs did not constitute a serious problem for students (cf. chapter 5, section 5.8 and chapter 7, section 7.2.17).

6.2.18 Grammatical errors

Some students made simple grammatical mistakes in their translations. To illustrate:

“It is estimated that two million people” (Text 8.2.5)
“He had twelve disciples” (Text 8.3.1)
- كان له اثنا عشر حواري - instead of كن له اثنا عشر حواري
- فقد كان لديه اثنا عشر من الانياب - instead of فقد كان لديه اثنا عشر من الانياب
- وكان له اثنا عشر حواريا - instead of وكان له اثنا عشر حواريا

“Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister” (Text 8.3.3)
- فاتهم يخضعون للفترة دراسة - instead of فاتهم يخضعون للفترة دراسة

“Church services on a Sunday divide into two general types: Eucharistic services and services of the word” (Text 8.3.4)
- ان قداس الكنيسة ينقسم - instead of ان قداس الكنيسة ينقسم

“Both types of service will include hymns, readings and prayers”(Text 8.3.4)
- يتضمن كل النوعين الترنيمات - instead of يتضمن كل النوعين الترنيمات

“Paul’s teaching centered on understanding the death and resurrection of Jesus Christ as a central point of history” (Text 8.3.6)
- فتعليم أو تدريس بول كان مركزا على - instead of فتعليم أو تدريس بول كان مركزا على

“Even where transitions are peacefully negotiated” (Text 8.1.4)
- التغيير سلميا ودستوريا - instead of التغيير سلميا ودستوريا

“Asylum seekers” (Text 8.1.8)
- طالبي اللجوء السياسي - instead of طالبي اللجوء السياسي

“But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU” (Text 8.1.7)
- اللاتي تشترك في بعض الخواص - instead of اللاتي تشترك في بعض الخواص
"The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network" (Text 8.1.8)

Most students unacceptably wrote ترابط-تماسك instead of the accusative ترابط-تماسك.

"The death and resurrection of Jesus Christ" (Text 8.3.6)

The definite article ال should not appear on the first element (head) of the genitive construction.

Some students faced major linguistic difficulties in translating complex English structures. Failure to understand these structures may lead to serious problems in translation and an overall unacceptable translation (cf. chapter 7, section 7.2.18). For instance, students found difficulty in understanding complex structures such as the following:

“It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul” (Text 8.3.6).

Students provided various translations, as follows:

ان انجاز السيد المسيح و اثار موته و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا اعمال التبشيرية لبول

من المعتقد بأن عمل السيد المسيح و تأثير موته و بعثه لم يعمل أي تأثير دائم على العالم و هو ليس العمل التبشيري لبول

لقد ساد الاعتقاد ان اعمال السيد المسيح و تأثير موته و بعثه من جديد ما كان ليكون له الاثر الدائم و الباذق لولا تأثير بعثه (بول)

لم يكن ما اقترح ان عمل يسوع المسيح و تأثير موته و ان الاحياء لم يضع أي تأثير مستمر على العالم بسبب العمل التبشيري لبول
The translation of complex structures proves to be difficult for most students. The use of a double negative and a complex tense structure in “It has been suggested ..... would not have made ..... were it not for....” contributes to this difficulty in students’ translations.

Another two of the above students unacceptably translated “suggested” as though it meant “believed”, as follows: 

Although, a double negative often gives the meaning of affirmation, here it does not. This translation is very problematic and obscure, partly because the negation has been transferred to the “suggested” element.

The following sentence also proved structurally problematic:

“The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him” (Text 8.3.5).

Students’ translations were as follows:
Four students translated “comes from” literally, as follows:

- جاءت هذه الشعيرة من أفعال عبسي (في الوجهة) الذي اخذ خيزة و خمرا و طلب من الحواريين أن يستهلكوها و يستمروا بفعل ذلك في دركاه
- هذه الشعيرة جاءت من أفعال السيد عبسي أثناء الطعام حيثتناول الخبز و شرب النبيذ و طلب من اتباعه بالتهامهم و الاستمرار على ذلك في دركاه
- إن هذا الطقس (أحد الشعائر الدينية) جاء من تصرفات السيد المسيح، و الذي تناول الخبز و الخمر و طلب من اتباعه ان يفعلوا مثله و يستمروا في فعله ذلك
- و هذا النسل اتي من أفعال المسيح الذي اخذ الخبز و النبيذ في هذه الوجهة و طلب من تابعيه ان يأكلوه و ان يستمروا في فعل ذلك في دركاه

The above translations produced a weak Arabic style. The target text sounds like English rather than Arabic. The more literal a translation is (that is to say the greater the source-language bias), the more it will be influenced by English (cf. Dickins et al 2002, 17).

6.2.19 Use of colloquial Arabic

Some students unacceptably used colloquial Arabic in their translations (cf. chapter 7, section 7.2.19). The following are some examples:

"Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’" (Text 8.1.8)

فوق ذلك فنسخة البوارث الثانوية عشر .......

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“Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’” (Text 8.1.8)

“The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on” (Text 8.1.9)

“The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism” (Text 8.1.9)

“The Euro has the power to split the party” (Text 8.1.10)

“Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations “Key to labour’s vision of Britain’”’ (Text 8.2.3)

“Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister” (Text 8.3.3)
“Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a “sermon”, and various holy ceremonies such as Eucharist” (Text 8.3.4)

ان العبادة في الديانة المسيحية تحتوي على حمنذ الرب بالموسيقى والكلام والصلاة من الكتاب المقدس و…………………..

الصلوات بأنواع مختلفة وعظة وشعائر مقدسة عديدة مثل نص القيرب المقدس

“This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him” (Text 8.3.5)

- جاءت هذه الشعيرة من أفعال عيسى (في الوجبة) الذي أخذ خبزا وخمرا وطلب من الحواريين أن يستهلكوها ويعملوا بفعل ذلك في ذكرائه

6.2.20 General linguistic and stylistic issues

None of the students added explanatory notes inside the main body of the target text to make it more natural and comprehensible to target readers (cf. chapter 7, section 7.2.20). Students’ translations of Text 8.1.8 did not explicate the notion of “Euro-12” in “Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’”, for example. They translated it literally. Two students unacceptably omitted “Euro-12” from their translations and replaced it with the adjective “new”, as follows:

- لذلك فإن النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلى الدول في قاعدة الاتحاد سوف يؤدي إلى وجود مجموعة متكاملة واحدة .
- لذلك النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلى الدول في قاعدة الاتحاد سوف يؤدي الى وجود مجتمع سياسي .

The previous omission is probably related to a lack of understanding of the source text. “Euro-12” is important information in this context and necessary for the accuracy of students’ translations.

Two students translated “council” unacceptably as اتحاد . Although, the European countries that considered the Euro their official currency constitute a union, the mentioning of the union without an adjective to describe it is inadequate.
Only one student translated “Euro-12” acceptably as 12 جم.34 31و.6-4 . Other students provided vague Arabic translations, as follows:

The translation of the above phrase indicates the importance of the translator’s judgment. Those who produced vague translations translated the above phrase literally. The only student who translated it acceptably in Arabic omitted the translation of “version” to suit the Arabic context.

In Text 8.1.5, four students ignored the translation of the English pronoun “their” in “Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery”. Maybe this omission is related to students’ doubts about its correct reference. Three other students translated the pronoun “their”, but confused its correct reference “the new modes of globalized communication”, as follows:

الأشكال الجديدة لعولمة الاتصال وسياسته -
الأساليب الجديدة للاقتصاد العالمي وسيطرته -

Other students provided unattractive translations for some titles. For example, some students provided unattractive translations for the title “NHS-Style Rating Plan” in Text 8.2.6 because of their preference for literal translation, as follows:

Other students were not consistent in their translations through the title and the text. For instance, two students unacceptably translated the title “Domestic Matters” in Text 8.2.4 as . The same two students acceptably translated “domestic” in the first sentence of the text as العنف المنزلي and العنف الأسري .
6.3 Wider cultural issues

6.3.1 Issues related to types of texts

The general analysis of students' translations indicate that some students do not have sufficient knowledge about the source text culture (cf. chapter 4, sections 4.1, 4.2 and 4.3 and chapter 7, section 7.3.1). Geographical information is one important aspect in this respect. For instance, lack of this type of information led some students to translate the title “Inverness” in Text 8.2.1, as follows:

Another student translated “the Persian Gulf” in Text 8.1.6 as instead of the standard . The student’s choice of as the equivalent of “Persian Gulf” is related to her preference for literal translation. Students do not feel confident enough even to change proper names in the source text.

6.3.1.1 Political texts

The general analysis of students’ translations indicates that some students faced difficulty in translating political texts (cf. chapter 4, section 4.1). Their difficulty with political texts may be a result of lack of familiarity with ordinary political life. To illustrate, some students unacceptably translated “Scottish Secretary” in “Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks” Text 8.1.2 as .

Other students unacceptably translated “party identification” in “Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting” Text 8.1.3 as .
6.3.1.2 Social texts

The general analysis of students' translations indicates that some students faced difficulties in this area. These may be a result of lack of familiarity with Western social life, and differences between the source and target cultures (cf. chapter 4, section 4.2). To illustrate, some students unacceptably translated “NHS” in Text 8.2.6 as . Another student translated “losing a child” in Text 8.2.1 unacceptably as “putting the child”. “Losing” indicates that care system took the child away from the parents. On the other hand, “putting” indicates that the parents put the child in the care system. The fact that the care system in Palestine does not have the authority to take children away from their parents is probably the motive behind this change, as in the following:

Other students unacceptably translated “the Department of Health” in Text 8.2.6 as . Finally, one student translated “love” in “last messages of love” in Text 8.2.7 as instead of . This is mainly related to the student’s social culture, which considers “love” in a strong emotional sense rather taboo. is a more acceptable translation of “love” in Arabic than , because it is emotionally weaker. This is also considered one main aspect related to the differences between English and Arabic cultures.

The following are other examples that illustrate how students reflected their own culture and experiences in their translations:

- In Text 8.2.8 “Asylum seekers”, one student translated “asylum seekers” as . Others translated “voucher system” in “It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as “crude and cruel””. as (cf. chapter 8, section 2.8).
-In Text 8.2.9 some students translated “Home Office” in “The Home Office will appeal shortly against last week’s high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers”, as مكتب الداخلية (cf. chapter 8, section 8.2.8).

-In Text 8.2.9, one student reflected the Palestinian immigration experience in her translation of “asylum seekers who have been dispersed” in “The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country”. The student translated this as هم الذين يشردوا. Asylum seekers are distributed in Britain and they have to be looked after. As a result, يشردوا is not suitable in this context (cf. chapter 8, section 8.2.9).

6.3.1.3 Religious texts

The translation of religious texts indicates that students faced difficulties in this area. This can be related to the differences between the source and target religions (cf. chapter 4, section 4.3). For instance, some students translated “church minister” in “Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister” Text 8.3.3 as الوزير الخدمة المسؤولة كنيستهم and “this service” in the same text as ضمت ils كنيستهم.

Some students were not duly faithful to the source text. The influence of their culture or faith was evident in their translations. To illustrate, Text 8.3.1 illustrates one essential aspect of the Christian faith related to the death of Jesus. Even if this aspect of the Christian faith is different from the translator’s Islamic belief, the translator should be faithful to the source text. One student translated “he had overcome death” as وضحت لهم أنه لم يمض. The student probably was repeating the meaning of the Quranic verse “لم يمض و لكن شبه لهم.”

“Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a “sermon”, and various holy ceremonies such as Eucharist” (Text 8.3.4).
The student used ْتلاوة which has Islamic associations rather than Christian associations.

The student added ْتلاوات which is associated with the Islamic faith more than with Christianity.

The student translated "prayers" as ْصلوات which suggests ritual prayers as in Islam instead of إلهاية.

One student translated "sermon" as خطبة which echoes خطبة in an Islamic context (Text 8.3.4).

"This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him" (Text 8.3.5)

One student translated wine as خمر instead of ْبُنيَد. Unlike in Christianity, the word خمر has negative associations in the Islamic religion.

6.3.2 Cultural Transplantation

"Cultural transplantation indicates the wholesale transplanting of the entire setting of the source text, resulting in the entire text being rewritten in an indigenous target culture setting" (Dickins et al 2002, 32). By extension we can talk of momentary cultural transplantation where a small section of the text is so transplanted (cf. chapter 7, section 7.3.2). Five students applied such momentary cultural transplantation in their translations of Text 8.2.6:

"... depending on their performance as green, amber or red"

They translated amber as اصفر "yellow" because the traffic light system in Palestine uses yellow instead of amber.
6.4 Other translation issues

6.4.1 Layout

Some students translated titles within their main text. For instance, one student translated the title “Addiction” in Text 8.2.5 as:

\[
\text{الإدمان: يقدر بان قئين} \ldots \ldots 
\]

, carrying directly on with the main text following the title.

6.4.2 Translation by omission

Translation by omission is the most obvious form of translation loss. It is translation in which something which occurs in the source text is simply omitted from the target text (cf. Dickins et al 2002, 23). Some students unacceptably ignored the translation of words, phrases and even morphemes whose meanings they did not know (cf. chapter 7, section 7.4.1). For example, two students ignored the translation of “macro” in the phrase “in macroeconomic policy coordination” in Text 8.1.8 (cf. chapter 8, section 1.2). Thus,

\[
\text{في تنسيق السياسة الاقتصادية أعطى} \ldots \ldots 
\]

Similarly in their translations of “central belt perceptions” in “Highlands still struggle against some central belt perceptions that culture stops north of Perth” in Text 8.2.1, three students chose to translate the English adjective “central” and omitted the English noun “belt”, as follows:

المفاهيم المركزية التي تنص على أن الثقافة توقف شمال بيرث
الملاحظات المركزية بان الثقافة تقف في شمال بيرث
المفاهيم الرئيسية في المنطقة و التي توقف ثقافتها شمال بيرث

In addition, other students ignored the translation of “Perth” in “Highlands still struggle against some central belt perceptions that culture stops north of Perth” in Text 8.2.1, for example
“Perth” is considered part of the basic information in the text and should not be omitted.

6.4.3 Translation by addition

Translation by addition is translation in which something is added to the target text, which is not present in the source text (Dickins et al. 2002, 24). None of the students added explanatory material for target readers when they translated culturally specific words or phrases (cf. chapter 6, section 6.2.10 and chapter 7, section 7.4.2). None of the students, for example, added explanatory notes in their translation of “states within the Euro zone” in Text 8.1.8 along the following lines:

In addition, none of the students added explanatory information in their translation of “key members include national treasury officials and central bankers” in the same text to connect it to the previous sentence “The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network”. To illustrate, none of them added explanatory information such as the prepositional phrase to make it clear to the readers that these key members are part of the European monetary policy network as follows:

In Text 8.2.1, most students translated “Highlands” in “Inverness is undermining clichés about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008” as follows:

None of the students translated this by adding explanatory information such as . Such a mention of Scotland enables readers to realize that “Inverness” is part of Scotland. It is also preferable to add explanatory cultural and geographical information for the whole sentence, along the following lines:

لا يزال سكان مرتفعات شمال إسكتلندا يساريون المفاهيم الشائعة عند بعض سكان المناطق ذات الكثافة السكانية العالية في جنوب إسكتلندا بانه ليس هناك حضارة تذكر الى الشمال من مدينة بيرث في وسط إسكتلندا.
In Text 8.2.8, most students translated “legal processes designed for deterrence” in “It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system ..” as follows:

- و عمليات مشروعة تصميم لردعهم
- و العمليات الشرعية المصممة لنظام الردع
- و الممتلكات القانونية للردع
- العمليات القانونية المصممة للاعتاقهم

None of the students provided a comprehensive translation and added information which would be necessary for a full understanding of the text in Palestine along the following lines:

و الإجراءات القانونية الهدفه إلى اعالة قدم المزيد من الاجتين

Translation by addition using semantic repetition to achieve emphasis and improve students’ Arabic style of writing is a common feature in students’ translations. For instance, two students translated “intertwined” in “Globalization and modernity are intertwined” Text 8.1.5 as مفهومان متداخلان - تُؤمان لا ينفصلان. Another student translated “recurrent” in “recurrent conflict in the Persian Gulf” Text 8.1.6 as في الصراع المتواتر والمكرر. In addition, two students acceptably used semantic repetition in their translation of “Explaining the European Union, what it does, how it does it and with what effect ...”, as follows: أن توضح و سياق ماهية الاتحاد الأوروبي وكيفية عمله وتأثيره أهم

أن شرح و تفصيل الاتحاد الأوروبي . لماذا يعمل وكيف يعمل ومع أي تأثير هو واحد من أكثر - توضح و سياق ... It is in fact more acceptable in Arabic to say Tوضيح و توضيح سياق than توضيح و سياق.

One student used semantic repetition in her translation of “very stark differences” in “But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU” Text 8.1.7, as follows: اختلافات شديدة و بارزة.

Another student used semantic repetition in her translation of “gave coherence” in “The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network” Text 8.1.8 as منح شبكة السياسة النقدية الأوروبية الإسجام و التناسق.
6.4.4 Use of alternative translations

Some students offered target readers several alternatives in their translations instead of providing target readers with what they judged to be the best equivalent for the source word and phrase.

Some students provided readers with many alternative equivalents. This is a typical feature of students trying to be on the safe side, but not addressing translation in a professional manner. The following are some examples:

"In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US" (Text 8.1.9)

Another student in Text 8.1.2, translated “lose their cool” in “She said, “This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis” as.

One student decided to put two equivalents for “Highlands” in Text 8.2.1 as follows: One student gave two alternatives for the adjective “federal” in Text 8.1.7, as follows: Stylistically, it is often more appropriate to use a genuine Arabic equivalent for words in the source text because the target readers are Arabs. The chances of students understanding a form such as are accordingly greater than their understanding of .

One student translated “authoritative control” in “The EU has far less authoritative control over its citizens and territory compared to nation states” Text 8.1.7, as follows:

و إن أوروبا لها حكم رسمي (ذو سلطة) على مدنها و ......... -
6.4.5 Ignoring the translation of texts

A few students ignored the translation of some texts. Neglecting the translation of texts may be related to their level of difficulty.

Proportion of texts not translated

![Figure 46: The translation of political texts](image)

Figure 46: The translation of political texts
Results indicate that a high percentage of students translated all types of texts.

7.4.6 Ignoring the translation of titles

Some students ignored the translation of some titles. Neglecting the translation of titles may be related to their level of difficulty. For instance, all students acceptably translated the easily understood title “Addiction” in Text
8.2.6. On the other hand, only four students translated the more obscure title “NHS-Style Rating Plan”. Most of the translations of this title were to some extent unacceptable.

Proportion of titles not translated

![Pie chart showing the proportion of translated and not translated political titles](image)

**Figure 49 : The translation of political titles**

![Pie chart showing the proportion of translated and not translated social titles](image)

**Figure 50 : The translation of social titles**
Results indicate that most students translated most titles of the translation sample. However students tended to ignore the translation of titles more than the translation of texts. The difficulty of translating some of the titles may explain this.
Figure 52: The translation of titles of political texts

Although results of the above table indicate that the majority of students tended to translate the titles of political texts, only the text “Human Rights as a Common Concern” was translated by all students. The texts whose titles were most frequently ignored in translation were “Party Identification”, “Turning the melting pot”, “European Union”, The Euro” and “The Conservative leader”. The translation of the above titles is fairly difficult, largely because the political concepts discussed are not well known in Palestine.
The translation of titles of social texts

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<thead>
<tr>
<th>Title</th>
<th>Translated the title</th>
<th>Ignored the translation of title</th>
</tr>
</thead>
<tbody>
<tr>
<td>NHS Rating Plan</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Retaliation</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Home office to appeal</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Asylum seekers</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Inverness</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Therapy lifeline</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Government in a jam</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Domestic matters</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>State fragmentation</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Addiction</td>
<td>7</td>
<td>0</td>
</tr>
</tbody>
</table>

Although results of the above table indicate that the majority of students tended to the translate titles of social texts, only the title “Addiction” was translated by all students. The texts whose titles were most frequently ignored in translation were “NHS Rating Plan”, “Retaliation”, “Government in a Jam over Preserved Rights” and “State Fragmentation”. The translation of the above titles is fairly difficult, largely because the social concepts discussed are not well known in Palestine.
The translation of titles of religious texts

<table>
<thead>
<tr>
<th>Title</th>
<th>Translated the title</th>
<th>Ignored the translation of title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Baptism</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Confirmation</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Worship</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Eucharist</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>St. Paul and the early church</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

Figure 54: The translation of titles of religious texts

Although results of the above table indicate that the majority of students tended to translate the titles of religious texts, only the title “Baptism” was translated by all students. The texts whose titles were most frequently ignored in translation were “St. Paul and the Early Church”, “Christianity” and “Confirmation”. The translations of “St. Paul and the early Church” and “Confirmation” are moderately difficult. However a number of students also failed to translate the easily translatable title “Christianity”. This suggests that some students may consider the translation of titles unimportant.
Chapter Seven: Conclusions and Recommendations

7.0 Introduction

This thesis has shed light on a vital subject related to English/Arabic translation, with particular emphasis on political, social and religious aspects of culture. An attempt has been made to investigate types of cultural and linguistic errors made by students due to the differences between the source and target cultures and linguistic systems. The central focus of the research has been presented through the three translation tests. Each translation test is related to a specific area in the target culture. It is important to mention that research results are peculiar to Al Azhar University and students' low level in English/Arabic translation cannot be generalized to other Arab universities.

The researcher considered issues related to English/Arabic translation theories, processes and techniques in chapter two. Chapter three dealt with research methodology and design. The type of research, subjects of research, research instruments, translation sample and administration of the translation tests were discussed in detail. Chapter eight which has been placed at the end of the thesis (cf. chapter 1, section 1.7) comprises a detailed analysis of translation tests taking into consideration the analysis of cultural, linguistic and stylistic errors. In chapter four, cultural errors were related to the wider cultural context through detailed description of aspects of Arabic and Western (particularly British) cultures. Chapter five provided a brief description of some aspects of the English and Arabic linguistic systems. These aspects related mainly to students’ linguistic problems in English/Arabic translation. The results of the research indicate that students faced difficulties translating cultural texts due to the differences between the source and target cultures. In addition, the analysis of texts indicates that students have a tendency for literal translation from the source texts. Results also indicate that students produced some linguistic errors in their Arabic translations due to the differences between the two linguistic systems. This research corroborates the first hypothesis discussed in chapter 2, section 1.3: students at the English Department in Al Azhar University are expected to encounter cultural problems in English-Arabic translation especially in translating words, phrases
and expressions that are used figuratively or that may have no equivalent in the
target language. It also corroborates the second hypotheses: due to the differences
between the English and Arabic linguistic systems, students at Al Azhar
University are expected to encounter some linguistic difficulties in English/Arabic
translation especially in translating complex source language structures. Students
have noticeable stylistic weaknesses in translation into their native language.
Some students’ translations can be characterised as having a weak Arabic style.
The researcher hopes that this research will be a step towards improving students’
translation quality and translation techniques.

In the light of the general and statistical analysis of students’ translations
and research results, the researcher presents the following conclusions and
recommendations. These are structured to mirror the structure of chapter six.

### 7. 1 General comprehension issues

#### 7.1.1 Pre-reading

Pre-reading is an important technique which helps students to improve their
translation quality. It is preferable that students read the text before translating the
title. Reading the text provides a better understanding of the content of the text, a
better idea about the exact meaning of the title and thus a better translation of both
the title and the text (cf. chapter 2, section 2.2). Students should understand the
source text before starting their translations because any mistake at the beginning
of the translation can easily lead to other mistakes and an overall unacceptable
translation. It is recommended the teachers ensure that students always pre-read
translation texts. It is also preferable that teachers discuss the meaning of the text
before students start their translations (cf. chapter 6, section 6.1.1).

Fraser (1994) studied the practice of twenty-one professional translators at
work. Although results revealed that there was a clear tendency not to establish
meaning in advance through prior reading, students at Al Azhar University-
Palestine should be encouraged to pre-read the text before translating it. Pre-
reading is a useful skill. Mitchell (1996) also argues that reading as a skill is taken
for granted and some translators either start their translation without reading the text first or they may read the text, but they focus on the words, not the content. He (1996, 100) suggests the following exercises aimed at encouraging students to devote more attention to reading, as a vital stage before translation:

- A descriptive text is given to students to prepare at home. A student is asked to talk about it on the basis of the effect or impression it had on him/her. Others add their own impressions. Later, the text is given for translation with the recommendation that they use in their translation the mental images developed during the exercise. This will encourage students to trust their trained imagination. The aim of this exercise is to help students visualize the text.

- A text is chosen for its structure based on time (time-line), places (mental map of the world), differences, similarities (columns or table) and relationships (parts to whole). Possible patterns are discussed and drawn on the white board. This and further texts are given for translation, with the recommendation that students use the images generated during the exercises. The aim of this exercise is to let patterns emerge from one’s reading of a text.

- Texts to be translated are given with illustrations or diagrams offering clues that are essential for a proper understanding (e.g. advertisements, technical texts, etc). Other texts are given without visuals: students discuss possible illustrations. The aim of this exercise is to strengthen one’s visual associations when reading.

### 7.1.2 Dictionary use

Students should be encouraged to use dictionaries in a proper way. Teachers can practise the proper use of dictionaries at classroom. Students should consult all alternatives given in dictionaries and chose the most appropriate equivalent to the target text. In other words, students choice of equivalents should be based on the existence of harmony between the meaning in dictionaries and the context (cf. Kussmaul 1995, 105-118). Students should be encouraged to use both English/Arabic and Arabic/English dictionaries to check the exact meanings, denotations and connotations of words. It is also preferable for students to use a
thesaurus during their translations (cf. Dickins et al 2002, 4 and chapter 6, section 6.1.2).

Jaaskelainen (1989b, 188, 191-192) studied the difference between professional translators (postgraduates with five years translation experience) and non-professional translators (undergraduates with five years translation experience) in their use of dictionaries. The professional translators were more confident in their use of dictionaries. They did not use bilingual dictionaries to solve comprehension problems, but rather to solve production problems. They also used them rather cautiously. In fact, they tended to use the bilingual dictionary as a source of inspiration, when their own inner dictionary suffered from a momentary malfunction. They also used monolingual dictionaries to solve production problems, and checked items in a first language monolingual dictionary to confirm their spontaneous tentative translation variants.

Students should be encouraged to use other sources of specialist terminology in addition to general-purpose dictionaries, such as the Internet and specialist dictionaries in various fields related to the subject of the source text. This is a good step towards improving the quality of their translations and developing their skills as potential professional translators. The translation teaching programme can provide students with specialist dictionaries and encourage students to use them. Specific translation exercises related to specialist terminology can be given to students to practise the use of specialist dictionaries and other sources such as the Internet.

There are two translation techniques that can used to overcome translation difficulties in not knowing the meaning of some words, phrases or even sentences. One of these techniques is making intelligent guesses and the other is omission. Students should be encouraged to make intelligent guesses about the meaning of words which they do not know, prior to consulting dictionaries. Some students guess as an alternative of looking words up from dictionaries. In most contexts, looking words up from dictionaries is better than guessing if students do not have a fairly good idea about the context. Guessing need to be controlled.
Developing students’ confidence is important for their future success as translators. Fraser (1994) puts emphasis on teaching students how to be selective in their use of dictionaries, especially bilingual ones. She recommends involving students in contextualised brainstorming of English vocabulary in a relevant subject area prior to starting the translation exercise. She also recommends facilitating recognition of second language terms by restricting the use of dictionaries and reference books in class to monolingual dictionaries and thesauruses. She suggests allocating significant time to intensive preparation of appropriate first language texts prior to beginning translation.

Finally, there should be a special time devoted to the proper use of dictionaries in translation courses. Students can be taught the basic concepts of “lexicography, which includes structural semantics with notions such as synonyms, polesmy, collocation, connotations and other distinctive features” (Kussmaul 1995, 124).

7.1.3 Proof-reading

Dickins et al draw attention to the importance of revision and editing as the final stages of the post-translation process illustrating that the main task during the revision stage is checking the target text for adherence to the source text in terms of accuracy (Dickins et al 2002, 217-221).

Students should be required to proof-read their translations of the title and text. Proof-reading provides an excellent opportunity for students to improve their translations. It enables students to overcome simple grammatical mistakes in their translations. In addition, students should be encouraged to proof-read their translations for the purpose of improving their Arabic style of writing (cf. chapter 6, section 6.1.3).
7.2 Linguistic and stylistic issues

7.2.1 Word order

Students should be encouraged to use Arabic verbal sentences rather than Arabic nominal sentences unless there is a specific reason to do so. In Standard Arabic, the use of verbal sentences is more frequent than the use of nominal sentences (cf. chapter 6, section 7.2.1 and chapter 5, section 5.4), most students tended to use nominal sentences probably as a result of their preference for literal translation from the source text.

7.2.2 Connectors

Students should be encouraged to monitor their use of the common Arabic connector . Some students overstress the connection between sentences of a text using only the common Arabic connector . Although connection between sentences is a standard feature of Arabic writing, students should not limit their use to the Arabic connector . They should be encouraged to vary their use of Arabic connectors. It is important for students to understand that variation in Arabic connectors contributes to achieving a good Arabic style. Variation of connectors contributes to making the text more comprehensible, more attractive and less boring for target readers. Students' translations indicate that some students vary their use of Arabic connectors to some extent. However, other students repeatedly use the same connector in the same text.

Students should also be encouraged not to use double connectors in their translations. e.g. translating English connectors such as “also” and “although” adding also the common Arabic connector  (cf. chapter 6, section 6.2.2 and chapter 5, section 5.13).

7.2.3 Active and passive

Students should be encouraged to pay attention in their translations to English passive sentences. In English, the passive is commonly used with a “by”-
phrase expressing the agent. Some students tend to translate the English passive with a "by"-phrase using the Arabic passive with من قبل or بواسطة to express the agent. The passive is normally acceptable in Arabic if the doer of the action is unknown or not mentioned in the text. Although the use of من قبل or بواسطة is starting to be acceptable in media language and informal writing, students should normally avoid the usages which contribute to weakness in their Arabic style.

Students should also be encouraged to write the Arabic vowels on verbs where confusion might otherwise arise, to form the correct Arabic passive. Without vowelling, one cannot differentiate between the Arabic perfect active كسر and the Arabic perfect passive يكسر. Similarly, one cannot differentiate between the Arabic imperfect active كسر and the Arabic imperfect passive يكسر. Some students ignore the importance of the Arabic vowels in their translations of the Arabic passive (cf chapter 6, section 6.2.3 and chapter 5, section 5.2.5).

7.2.4 Emphatic particles: إن

Results reveal that some students overuse إن in their translations. The use of إن should be mainly limited to emphasizing the importance of the main sentences of the text.

The general analysis of students' translations indicate that some students used إن to give their target text a formal Arabic style while maintaining a fairly literal translation in terms of word order. Some students tend to use إن at the beginning of many sentences in the same text. إن may also be used as a marker of formality (Dickins & Watson 1999, 428). This overuse of إن is unacceptable in the same text and provides a weak Arabic style. It is unacceptable to emphasize the importance of all the sentences in the text by using إن. In case a student feels that the second sentence is as important as the first sentence, there are other ways of expressing this importance, such as adding و من الجدير ذكره ... Another alternative is to decide which sentence is more important than the other and use إن in that sentence only (cf. chapter 5, section 5.4.1 and chapter 6, section 6.2.4).
7.2.5 Tenses

Students should be encouraged to pay attention to their translation of English tenses. Students should read the text carefully and determine the appropriate tense to be used. The context of the text can determine the appropriateness of the tense used (cf. chapter 6, section 6.2.5, and chapter 5, section 5.1.1).

7.2.6 Transliteration and loan words

Students should be encouraged not to use English words as loan words or transliterate them in the target title or text unless there is a particular reason to do so. Students should do their best to provide an appropriate Arabic equivalent because the purpose of translation is to facilitate target readers' comprehension of the source text. Transliteration or loan words may hinder target readers' comprehension of crucial information in the text. As long as there is an accepted Arabic equivalent for the English word, it is normally recommended to use this in the target Arabic text (cf. chapter 6, section 6.2.6 and chapter 5, section 5.3.4).

Another stylistic issue related to loan words and transliteration is that sometimes loan words such as تلفون are acceptable because they are well known and widely used. In certain cases regions such as Gaza, the genuine Arabic form, such as هاتف sounds more formal or belongs to a higher register. On the other hand, sometimes loan words are not acceptable in Standard Arabic even though they maybe found in some dialects (e.g. لوري for “lorry”). Here the genuine Arabic form should be used (e.g. شاحنة).

7.2.7 Proper-noun equivalents

According to Newmark, unless the proper name already has an accepted translation, it should not be translated but must be adhered to. Surnames in fiction often have deliberate connotations through sound and meaning. In these cases, the translator should explain the connotations, in a glossary. They should not be translated if they represent national qualities.
Trademarks, brand names and private institutions must not be translated because they are related to the source language culture. Names of newspapers and journals should be transcribed (Newmark 1981, 71). So, transliteration is the norm in translating proper names. In case there is an Arabic equivalent for a proper name in the source text, it is preferable that students provide the Arabic equivalent especially religious proper names (cf. chapter 6, section 6.2.7). In the translation classroom, a useful practise would be to produce and distribute a list of the most common proper male and female personal names in the target culture. This would help students become familiar with the gender associated with these proper names and thus use the right pronouns in their translations.

7.2.8 Singular and Plural

Students should be encouraged to be accurate in their translation of singular and plural in the source text. It is unacceptable to ignore the accurate translation of the plural or singular in the source text without any appropriate reason (cf. chapter 6, section 6.2.8).

7.2.9 Definiteness and indefiniteness

Students should be encouraged to be accurate in their translation of definiteness and indefiniteness in the source text (cf. chapter 6, section 6.2.9 and chapter 5, section 5.6). Special exercises can be practiced in this area to help students overcome this problem.

7.2.10 Classifiers

Students should be encouraged to translate into Arabic using classifiers for explicitness and stylistic normality. In cases where students face a culturally specific item and particularly a proper name, they should be encouraged to make it clear by adding a classifier, if appropriate. Students should also be encouraged to translate titles by addition using classifiers for more explicitness in the target text. In case students encounter a culturally based word or phrase and particularly
a proper noun, they should be encouraged to make it clear by adding correct classifiers (cf. chapter 6, section 6.2.10).

7.2.11 Punctuation

Students should be encouraged to use proper Arabic punctuation marks especially the full stop at the end of sentences. Punctuation marks are very important for providing good quality Arabic translations. They are important to indicate the end of sentences, the grammatical relations between words, etc. Some students tend to ignore punctuation marks, and even translate whole source texts without using a single full stop. Many students translated the title and followed it by these punctuation marks :-) or : . Students should be encouraged to translate the title without any punctuation marks following it (cf. chapter 6, section 6.2.11).

7.2.12 Acronyms

Although it is to some extent acceptable to maintain the original acronyms in target translations, students should be encouraged to translate the title completely into the target language and not to keep words or acronyms from the source text. To maintain an untransliterated original form in the translation may be to some extent acceptable especially if the English acronym is universally known, such as the acronym “DNA”. Usually an Arabic translation should precede the English acronym (cf. chapter 6, section 6.2.12 and chapter 5, section 5.3.4)

7.2.13 Metaphors

Students should be encouraged to provide an appropriate Arabic equivalent for English metaphors in source texts (cf. chapter 6, section 6.2.13). Due to the difficulty of translating metaphors, some classes can be devoted to the practise the translation of metaphors. Besides practising the translation of metaphors, it is important to improve students' critical judgment about the appropriateness of the translation of metaphors in the target text. Dickins et al (2002, 159-160), for
example, provide some practical exercises for students to improve their critical judgment about the proper translation of metaphors. The aim of these exercises is to let students think carefully about the appropriateness of various alternatives. In one exercise, teachers provide students with two different target texts, one fairly literal and the other idiomatic. Students have to decide which translations are appropriate and provide explanations for their choices. Similar exercises could be developed for students at Al Azhar University.

7.2.14 Puns

It is very difficult to maintain an English pun in Arabic. In general, Arabic does not favor puns, so reproducing and even compensating for puns is not necessary in the Arabic target text (cf. chapter 6, section 6.2.14).

Students should be encouraged to provide appropriate Arabic equivalents for English source text puns if possible. These are likely to involve abandoning the pun in the Arabic target text on the basis that target readers' understanding of the target text is crucial to determining the success of the translation. As a result, it is important for students to avoid literal translations of English puns because the target translations will be unacceptable.

7.2.15 Collocations

To improve students ability to recognise and translate English collocations, teachers can ask students to produce lists of common collocations in English on the basis of their English reading. They can also ask students to spot English collocations in source texts and suggest acceptable translations for them (cf. chapter 5, section 5.3, and chapter 6, section 6.2.15).
7.2.16 Polysemy

In order to overcome issues related to polysemy, it is recommended that students re-read the source text, consult a dictionary and proof-read their translations (cf. chapter 6, section 6.2.16).

7.2.17 Adverbs

Structural patterns differ from one language to language (Dickins et al 2002, 98). Arabic has many choices for the translation of English adverbs. The translation of English adverbs can be simple Arabic adverbs or complex forms of various kinds in Arabic (cf. chapter 5, section 5.8 and chapter 6, section 6.2.17). It is recommended that students practise the translation of some English adverbs using various Arabic forms. It is also important that students decide which is the best Arabic equivalent form for English adverbs in particular contexts.

7.2.18 Grammatical errors

Students can be helped to overcome basic grammatical errors which are slips on their part by the explicit incorporation of proof-reading as part of the translation exercise (cf. chapter 7, section 7.1.3 and chapter 6, section 6.2.18)). Grammatical issues can also be dealt with through specific translation tasks that include problematic grammatical structures. Teachers can, for example, provide students with target translations having several grammatical mistakes in Arabic and ask students to identify these mistakes.

Students should be encouraged not to overuse Arabic prepositions in their translations (chapter 5, section 5.9). The excessive use of Arabic prepositions often weakens the style of writing. To illustrate, one student used two Arabic prepositions in the translation of the title “Government in a Jam over Preserved Rights” Text 8.2.3, as follows:

- حكومة في ورطة بشأن الحقوق المحفوظة -
7.2.19 Use of colloquial Arabic

Students should also be encouraged to avoid the use of colloquial Arabic instead of Standard Arabic in their translations. Hervey and Higgins (1992,18) emphasize the point that English native speakers are often not competent enough in their native language, which affects their translation negatively. The use of colloquial Arabic may reflect the relative lack of students’ competence in Standard Arabic (cf. chapter 6, section 6.2.19).

7.2.20 General linguistic and stylistic recommendations

None of the students used appropriate Arabic techniques to translate words or phrases in inverted commas in source texts. It is recommended that students use the Arabic phrase لست متأكدًا تَرجمة هاهو to translate words or phrase in inverted commas “ ” in the source text such as “policy community” in Text 8.1.8 and “war” in Text 8.1.9. By using the above Arabic phrase, translators distance themselves from opinions or ideas they do not approve in the source text (cf. chapter 8, sections 8.1.8 and 8.1.9).

Students should be encouraged to master their native language. It is preferable that the translation teaching programme helps students to overcome this problem by offering special Arabic courses in cooperation with the Arabic Department at the same university. The translation teaching programme can identify areas of students’ weaknesses and draw students’ attention to them. Students consider that their being native speakers is enough for them to master the grammar and style of their native language. The first step towards improving their mastery of the Arabic language is admitting that they have grammatical and stylistic problems. Students’ translations indicate that some students have specific Arabic grammatical and stylistic problems related to case and mood endings (إعراب). Students should also be encouraged to read more original Arabic texts to improve their style of writing (cf. chapter 6, section 6.2.19).
Students should be encouraged to check the correct reference of English pronouns in the source text and not to ignore their translations.

Students may face major linguistic difficulties in translating English as a source language. Students may face difficulty in understanding complex structures in the source text. Failure to understand these difficulties may lead to serious problems in translation and an overall unacceptable translation. To overcome this problem, teachers can do the following:

- They can provide students with English texts having several English complex structures and ask students to translate these texts, having first analysed the structural issues together in class (cf. chapter 6, section 6.2.18).
- They can if possible, provide students with extra English courses (from the English Department) with emphasis on these complex structures.

"Contrastive analysis is the study of two languages in contrast... It is probably most useful in pointing out areas where direct translation of a term or phrase will not convey accurately in the second language the intended meaning of the first. At a global level, it leads the translator to look at broader issues such as whether the structure of the for a given text-type is the same in both languages" (Baker (ed.) 1998, 47). It is preferable for students to take an English/Arabic linguistic contrastive analysis course to increase their awareness of linguistic differences between English and Arabic. This may help them to avoid mistakes related to the differences between the two linguistic systems.

There are different styles for different types of texts. Students should be able to identify different types of texts and choose the suitable style for their translation. To improve this skill, teachers can give students a source text and a target text having gaps related to a specific stylistic problem. Teachers can also provide students with various alternatives and ask students to fill the gaps in the target text by choosing one of the alternatives. Students have to provide stylistic reasons for their choice. Dickins et al (2002, 157) provide such types of exercises, which mainly depend on the notion that students should be able to decide what makes sense in the target language.
Students should avoid offering alternatives in their translations. They should provide target readers with what they judge to be the best equivalent for the source word and phrase. Providing target readers with two equivalents and letting readers decide what is the best is unacceptable in professional translation, and should therefore be avoided with translation trainees. They should learn to be professional, deciding the best equivalent for a particular word in the source text and using that in their translations (cf. chapter 6, section 6.4.4).

Students should be encouraged not to translate literally from the source text because the result of a literal translation can be a vague Arabic target text. For example, in Text 8.1.8, one student translated “yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Eurozone, quickly spawned a far more integrated sub-group, or “policy community” as follows:

- 47111 j 	 3,111A:11..L.	 (:).5114.4

Students should also modify the source text to be acceptable to target readers. It is important for translators to trust their personal judgments as native speakers. The translator has the choice whether to add or remove words from the source text to provide an acceptable Arabic translation.

In Text 8.1.1, Two students translated “come to play” in “The doctrine of human rights has come to play a distinctive role in international life” literally as جاء ليلعب , which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect “come to play” acceptably introducing new information by using .

Students should be encouraged to develop a general translation procedure to improve their translation quality. Percival (1989, 89) suggests the following practical translation procedure that includes five main stages:

- Read through the text to be translated, in order to establish the style and mood of the original and to ascertain the exact meaning given to important terms by the original author.
- Research the subject in order to fill in any gaps in translator’s knowledge of the subject matter before actually attempting it.
- Translate in draft (optional depends on translator’s time)
- Put the draft translation aside for 48 hours. This is one of the characteristics of ideal translation rather than practical translation. The translator with a fresh mind concentrate on style and expression of the target language rather than on the meaning of the original.
- Read through the translation again checking, revising and editing.

7.3 Wider cultural issues

7.3.1 Issues related to types of texts (political, social and religious)

The general analysis of students’ translations indicates that some students face difficulty in translating political, social and religious texts (cf. chapter 6, sections 6.3.1, 6.3.2 and 6.3.3, chapter 4, sections 4.1, 4.2 and 4.3 and chapter 8, sections 8.1, 8.2 and 8.3). General knowledge is very important for students’ translation quality. Students should be encouraged to improve their general knowledge of the political, social and religious source culture by listening to English-language media. It is also recommended that teachers encourage students to read more about the source culture. Better understanding of the source culture helps students to understand cultural texts and as result improve the quality of their translations.

The translation teaching programme can play a vital role in improving students’ political, social and religious knowledge about the source culture. Exposing students to various cultural topics can help students to achieve this aim. For instance, students should improve their geographical knowledge of the target country. Providing students with a list of the most common names of major cities and towns in the UK is a simple practice that can increase their geographical knowledge.

Students’ inaccurate translations related to cultural issues are a clear indication of the importance of cultural background regarding the source culture.
of the text. The greater the cultural background which translators have, the more they are likely to be competent in their translations. Students may face major difficulties in translating cultural texts and particularly in understanding various aspects of the culture of the source text. A failure to understand these cultural aspects may lead to serious problems in translation and an overall unacceptable translation. To overcome this problem, teachers can provide students with English texts having several cultural problems and ask students to translate these texts, following class discussion of the cultural issues. It is also recommended that teachers if possible provide students with extra material about the source culture and discuss differences between the source culture and their own target culture, in relation to specific texts, which are being translated in the classroom.

7.3.2 Cultural transplantation

Students should, if appropriate, be encouraged to use cultural transplantation in their translations (cf. chapter 6, section 6.3.2 and chapter 8, section 8.2.6).

7.3.3 Reading and study

It is recommended that students take an intensive reading course in Western culture using existing materials in English and read extensively to build up their limited vocabulary, which negatively affects their translation quality. To illustrate, there are Western cultural studies courses taught at universities such as Bethlehem University in Palestine. It is more practical for translation teachers at Al Azhar University to use existing materials which have already been developed at other universities and modify them according to their needs than to produce their own materials.

7.3.4 Living in an English speaking country

It is recommended that students be given the opportunity to stay for a reasonable period of time in an English speaking country to achieve a better understanding of the target culture. This will positively affect the quality of their
translations. This would be more possible if Al Azhar University were twinned with one or more universities in the UK. Students from UK universities could come to study Arabic at Al Azhar and Al Azhar students could go to study English in the UK.

7.4 Other translation issues

7.4.1 Translation by omission

Omission should be encouraged to produce a comprehensive Arabic translation. Students should not ignore the translation of words whose meanings they do not know. They should be encouraged to consult a proper dictionary. Students should be encouraged not to translate by omission without some acceptable reason. One acceptable reason would be to that they might sacrifice a small loss of meaning to keep a good Arabic style. For example, omission may reflect different patterns of cohesion (cf. Dickins et al 2002, 23). It is completely unacceptable to omit important words in the source texts because of negligence. It is also unacceptable to omit words or phrases simply because students do not know their meanings or they do not fit the meaning in their target translations. Omission should be the last option when students are unable to find out the meaning of a word or phrase even in dictionaries (cf. chapter 6, section 6.4.2).

7.4.2 Translation by addition

Students should be encouraged to add explanatory material for target readers when they translate culturally specific words or phrases. The addition of explanatory translation notes at the end of a translation should not be encouraged except in some academic contexts. Normally, this explanatory material would be expected to be integrated into the main text to make the resulting target text more natural. However, particularly in technical texts, it may be acceptable or even preferable to include it as target text footnotes (cf. chapter 6, section 6.4.3).
“Arabic frequently makes use of repetition of synonyms or near-synonyms, in a way which is not normally found in English” (Dickins et al 2002, 59). Accordingly, students should be encouraged to translate by addition to enhance their Arabic style of writing using semantic repetition and achieve emphasis (cf. chapter 6, section 6.4.3).

Students should be encouraged to make use of translation by addition to make the target text more acceptable in terms of tonal register to the target readers (Dickins et al 2002, 163). It is normal in Arabic to use honorific terms with religious figures and places having religious significance, e.g. مكة - المدينة المنورة - القدس الشريف - سيدنا محمد المكرمة. It is worth mentioning that the use of the English capital letter indicates that “Jesus Christ” is a proper noun. It is appropriate for students to use السيد عيسى المسيح to reflect a sense of respect in Arabic.

7.4.3 Translation of titles

Students should be encouraged to translate titles even if they are problematic. It is preferable that students translate the title in a way which is attractive to target readers. Attractive titles are important to encourage target readers to read the text. Students should be encouraged to modify, add or omit words or phrases from the title to provided attractive and acceptable translations.

Students should be consistent unless there is a specific reason not to be so, in their translations through the title and the text. The translation of the title can in some circumstances be more flexible than the translation of the text.

It is also recommended that teachers practise translation of titles to improve students’ translation quality. They can provide students with several texts having problematic titles and ask students working in groups to translate titles only, on the basis of pre-reading of the entire text.

Students should not ignore the translation of the title, which is an integral part of the overall text. Titles are important for attracting readers’ attention to read the text. Many students ignored the translation of the title. Neglecting the translation of titles may be related to two things:
1. Students’ neglect of the importance of the translation of the title.
2. The difficulty of translating the title.

Students should be encouraged to translate the title separately on a different line from the translation of the text (chapter 6, section 6.4.1 and chapter 8, section 8.2.5).
Chapter Eight: Reference chapter: general analysis of students’ translations

8.0 Introduction

This chapter is devoted to the analysis of students’ translations of texts. It will be divided into three aspects: general analysis of political texts, general analysis of social texts and general analysis of religious texts.

8.1 General analysis of students’ translations of political texts

8.1.1 Human Rights as a Common Concern

The doctrine of human rights has come to play a distinctive role in international life. This is primarily the role of a moral touchstone – a standard of assessment and criticism for domestic institutions, a standard of aspiration for their reform, and increasingly a standard of evaluation for the policies and practices of international, economic and political institutions.

Title:
“Common”

Three students translated “common” as عام, two translated it as مشترک and the other two as مشترک. Although all the above alternatives are acceptable, عام is the best in this context.

“Concern”

Four students translated “concern” as اهتمام, two translated this as مفهوم and one translated “concern”it as مفهوم. اهتمام is also acceptable here. It is unacceptable to consider human rights as an “interest” مصلحة. The other two students unacceptably confused “concern” with “concept” and translated it as مفهوم.
Four students started their translation with the use of \( \text{v} \). The reason for this seems to be their belief that this is good style. In Arabic, \( \text{v} \) is used to emphasize important things. According to the source text, students should estimate the degree of emphasis in the English text and where the emphasis is high render this using \( \text{v} \). It is to some extent acceptable to start the first sentence which introduces the main idea of the text by using \( \text{v} \). This is to emphasize the central topic of the text. Such an initial sentence is sometimes termed a topic sentence (Dickins et al 2002, 423).

The use of \( \text{v} \) should be limited to emphasize the importance of key sentences and not all sentences in the text. Students not only use \( \text{v} \) to emphasize the importance of sentences but also to provide a more formal Arabic style for their translations. Students should not use \( \text{v} \) in subsequent, less important sentences (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

"The doctrine"

The two Arabic equivalents for "doctrine" and have religious associations. If they are used in a political context, they imply a political belief-system. So, it is not acceptable to describe human rights by using either \( \text{v} \) or \( \text{v} \) in Arabic. It is more acceptable to use the word \( \text{v} \). Five students used \( \text{v} \) and only two students used \( \text{v} \). Five students translated the singular in the source text using a singular in the target text, as follows:

It is preferable that students modify their translations to suit the Arabic target meaning. Modification includes the translation of the singular in the source text into plural in the target text. Three students distorted the intended sense of the source text by considering the plural "human rights" as one "principle" in Arabic, for example: . Only two students acceptably translated the singular "doctrine" using a plural in the target text, for example: .
"The doctrine of human rights has come to play"

Two students translated “come to play” literally as جاء ليلعب، which is completely unacceptable since it denotes purpose, and therefore changes the denotative meaning. Four students indicated the meaning of English present perfect “come to play” acceptably introducing new information by using أُصبحت. Two students used both أُصبحت and أُصبح في the same sentence which gives a weak style in Arabic. It is unacceptable to combine the emphatic أُصبحت with the non-emphatic أُصبح in the same sentence, to give, for example:

ان مبدا حقوق الإنسان أصبح يلعب دوراً مميزاً.

“international life”

Four students translated “international life” as الحياة الدولية and three students translated it as الحياة العالمية. These phrases sound rather vague in Arabic. None of the students chose a more acceptable and precise equivalent such as المجتمعات الدولية. This seems to be a direct influence of students’ preference for literal translation.

“This is primarily the role of a moral touchstone”

Three students acceptably translated “a moral touchstone” as المحك الإخلاقي and one student translated it as المحاكم الأخلاقية. Although accuracy in translation is essential, it is acceptable in this context to render the singular in the source text by using a plural in the target text. The use of the Arabic plural المحاكم does not affect the intended meaning in the source text in this context. Another student acceptably translated “a moral touch stone” as الواعز الإخلاقي. One student translated “a moral touch stone” unacceptably as اللمسات الأخلاقية. She translated “touch” literally and ignored the “stone” element. Another student translated it less acceptably as وسيلة الاختبار الأخلاقية المعنوية which has a vague meaning in Arabic. The above student translated “moral” providing two Arabic equivalents for it as الأخلاقية المعنوية. Five students rendered the indefinite “a moral touchstone” with a definite in Arabic.

It is acceptable to render the indefinite in the source text using a definite in the target text as long as it does not change the intended meaning in the source text.
"primarily"

One student unacceptably omitted "primarily" from her translation. Five students conveyed the intended meaning of "primarily" as follows: في أساسا or اولا . Only one student used the less acceptable.

"standard"

The English source text repeats the word "standard" three times. Six students acceptably kept the same pattern in Arabic, for instance:
كميّار التقييم و التقدّم للمؤسسات المحلية و معيّار الطرح لإصلاحهم ... وهذا أساسا دور النماذج الافتراضية و تزايدي معيّار التقييم للسياسات و تدريبيات الاقتصاد الدولي و المؤسسات السياسية
Two students used two Arabic equivalents مقياس محك and مقياس مقياس for "standard" in the same text, for instance:
فّله دور كمحلل اخلاقي لمستوى التقييم و التقدّم للقوانين المحليّة و مقياس الطرح لإصلاح تلك القوانين و أكثر من ذلك كمحلل تقييم لسياسات و ممارسات المؤسسات الاقتصادية و الانطلاقة السياسية الدولية
One student unacceptably omitted any equivalent of "standard of evaluation" for no obvious reason.

"assessment"

There are two acceptable Arabic equivalents for "assessment": تقييم and تقييم . The difference between them is that تقييم describes the process and تقييم describes the results. Six students used تقييم and only one used تقييم .

"domestic institutions"

Four students translated "domestic institutions" acceptably as وطنية و التقدم والمؤسسات الإدارية . None of the above students chose the Arabic equivalent اللجان المحلية for these institutions although it is one of its acceptable Arabic meanings.
Three students translated it unacceptably as و المستوى التقدم والقوانين المحلية or المستوى التقدم والقوانين المحلية , as follows:
وهذا هو الدور الأساسي في المحاكم الإدارية , مستوى التقدم و مستوى المحلية ... و هذا أولاد دور وسيلة الاختيار المعنوية , مستوى تقييم الممتلكات و الدخل و نقد القوانين الداخلية و مستوى ....
فّله دور كمحلل اخلاقي لمستوى التقييم و النقد للقوانين المحلية و مقياس ....
"their reform"

The pronoun "their" refers to "domestic institutions" in the source text. Five students translated the English pronoun acceptably, for instance "مغيّر الطموح لصلاحهم". Those who translated "domestic institutions" unacceptably, for instance as "القوانين المحلية" confused the proper reference for the English pronoun "their", as follows: "إصلاح تلك القوانين". Two students unacceptably ignored "their" in their translations, for instance: "معدل الطموح لصلاح". Two students confused "reform" with "form" and translated it unacceptably as: "مغيّر للطموح من أجل تشكيلهم".

"increasingly"

Three students unacceptably ignored the translation of the English adverb "increasingly". One student translated "increasingly" at the end of the Arabic sentence, as follows: "و مغيّر طموح من أجل اصلاحهم وعلى نحو متزايد". Three students acceptably translated the English adverb "increasingly" before the translation of "a standard", as follows: "هذا أول دور وسائل الاختبار المعنية........ وعلى نحو متزايد مستوى تقييم للسياسات وممارسات القوانين السياسية والاقتصادية العالمية".

In this context, it is more acceptable to translate the English adverb "increasingly" before the translation of "standard" instead of putting it at the end of the sentence.

"a standard of evaluation for the policies and practices of international, economic and political institutions"

One student unacceptably ignored the translation of the above phrase. Two students confused the English noun "economy" with the English adjective "economic". Two students unacceptably translated "international economic" as "الاقتصاد الدولي". Only two students correctly related the three adjectives "international", "economic" and "political" to the noun "institutions", as follows: "المشاطات السياسية الاقتصادية الدولية" للمؤسسات الاقتصادية العالمية والممارسات". However, both of them chose the wrong translation of the noun "institutions" rendering it as "منظمات قوانين ومنشآت". Four students chose to separate the adjectives from the noun "institutions" by adding another noun. For example: "سياسات وممارسات المؤسسات الاقتصادية والاندماج السياسية الدولية".
8.1.2 Cool Heads

Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks. She said, “This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis”.

Title:
“Cool Heads”

One student unacceptably ignored the translation of the title. Another student unacceptably translated the title literally as الرؤوس الباردة. Three students partially translated the title literally as العنول الهائدة, which is fairly acceptable. One student translated “heads” as زعماء رابطي الجاش as follows, giving a somewhat unacceptable translation. The source text does not limit the reference to زعماء “leaders”. Moreover, it is unacceptable to use the accusative/genitive form رابطو, rather than the nominative ضبط النفس (cf. chapter 5, section 5.2.3).

Only one student provided the best Arabic equivalent of “Cool Heads” conveying its denotative meaning as ضبط النفس.

Text:
“Scottish Secretary”

Three students translated the title literally or partially literally, which is unacceptable, as follows: امينة السر – سكرتيرة الحكومة الاسكتلندية – السكرتيرة الاسكتلندية. In Palestine, the title الوزير is equivalent to the title “secretary” in the UK. Only three students translated “Scottish Secretary” correctly as الوزير الامسكتلندية or وزيرة الاسكتلندية. Although one student translated “Secretary” correctly as وزيرة, she confused “Foreign Secretary” with “Scottish Secretary” and translated it unacceptably as وزيرة خارجية اسكتلند. In addition, another student unacceptably confused the gender of the Secretary “Helen” considering her a
male. There is a possibility that the student associated politics with gender because the dominant ministers in Palestine are male.

This indicates the importance of proof-reading, because there is a reference in the text to her gender: “she said”.

Due to the differences between the source and target political cultures, none of the students translated “Scottish Secretary” correctly as وزيرة الدولة للشؤون الاسكتلندية (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1 and chapter 7, section 7.3.1.1).

“Cool Heads”

The phrase “Cool Heads” is an idiom, this being “a figurative expression whose meaning cannot be deduced from the denotative meanings of the words that make it up” (Dickins et al 2002, 273). In the above context, “cool” roughly means calm. Its Arabic equivalent should reflect the meaning “behaving logically and calmly” in the source text. Three students translated “cool heads” as they did in the title, as follows:

The proper understanding of “cool heads” is crucial to the proper translation of the target text. To illustrate, the Arabic equivalent does not convey the intended meaning in the source text.

One student who translated “cool heads” in the title as acceptably modified her translation in the text using , as follows:

Another student translated this phrase partially literally and partially according to its meaning in context as .

“those who lose their cool”

English and Arabic have sets of rules relating to the use of relative forms such as “that”, “who”, “which”, etc in English and , etc. in Arabic. These are rather different in the two languages. In Arabic, if the noun is definite, the one must use , etc. If it is indefinite, one has to omit . All students translated who as in this context (cf. chapter 5, section 5.11).
Most of the students were consistent in their translations of “cool” through the title and the text and translated it acceptably as "ربطنا جاهزنا" or يقدون هدولهم. One student translated it in the first sentence of the text "ربطنا جاهزنا" and in the other title as "يقدون بروهم هدولهم". Another student was not sure, so she wrote two choices "يقدون بروهم هدولهم "ا典型 feature of students trying to be on the safe side, but not addressing translation in a professional manner (cf. chapter 6, section 6.2.20 and chapter 7, section 7.2.20).

“The economic impact of the US terror attacks”

Six students used the Arabic preposition على and only one student used في to translate the place relationship between “US” and “terror attacks” in the source text. These students wrote "الهجمات الإرهابية على - الضرائب الاماراتية في الولايات المتحدة". Both Arabic prepositions are acceptable because the choice of the Arabic preposition depends on the Arabic nouns "الهجمات الإرهابية - الضرائب الاماراتية".

In addition, all students chose various acceptable translations for “terror attacks” such as "الهجوم الإرهابي - هجمات الإرهاب - هجمات الامارات - الضرائب الاماراتية". Four students chose "الهجمات الإرهابية - الضرائب الاماراتية - الضرائب الاماراتية - الأثار الاقتصادية المترتبة عن الهجمات".

“impact of”

Four students translated the English preposition “of” using the Arabic preposition ل، as in: "التاثير الاقتصادي لهجمات - الأثار الاقتصادية للضرائب". One student chose to translate “of” using على, giving a wrong meaning "التاثير الاقتصادي على - الهجمات". Another two students used the preposition "في - المترتية عن". The preposition "الضرائب الاماراتية - الأثار الاقتصادية المترتبة عن الهجمات".

She said “This is the time…”

Five students translated this as "كما قالت - لقد قالت - لقد قالت - و قد قالت - قالت "و ذكرت. Two students used "و قد اضافت - و ذكرت". Another two students translated the indirect speech as in English using “…” as follows:

"لقد قالت - هنا وقت الهدوء ...
لقد قالت - هذا هو وقت الهدوء ...
None of the above students rendered the direct speech properly in Arabic (cf. chapter 5, section 5.12). It is important if one quotes the exact words of other
people to translate them using a semi colon and quotation marks, as follows: “
وقد اضافت ان هذا هو وقت—قالت ان هذا هو الوقت—ذكت ان هذا هو وقت
كما قالت ان هذا الوقت لهذه الأعصاب—وقد قالت انه حان الوقت للهدوء

“plummet the economy into crisis”

Students’ translations were as follows:

All students rendered the right sense of “plummet” in their Arabic translations. They acceptably maintained the metaphor of “fall” or “rapid fall” in Arabic (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13).

The following three translations were relatively acceptable, as follows:

One student unacceptably changed the meaning of the source text and translated it as . The normal Arabic equivalent for “crisis” when it is related to the economy of the country is or more strongly , the latter perhaps being closer to “economic catastrophe” or “economic meltdown” . One student unacceptably translated “economy” literally as a noun using a non-standard usage in the target text . Another student acceptably translated “crisis” as .
8.1.3 Party identification among Asian American immigrants

Among the U.S.-born population, the development of partisanship is often associated with either age or experience with the political system. Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting. During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system.

Title:

Two students unacceptably ignored the translation of the title.

"Party identification"

Three students unacceptably translated “identification” literally as معرفة تعريف الحزب - تحديد هوية الحزب - الحزب. The other two students modified their translation of “identification” according to the context as اختيار الحزب - دمج الحزب. None of the students translated “party identification” correctly, for instance as الولاء الحزبي or الانتماء الحزبي. Such mistakes may be related to students’ ignorance of the operation of political parties, being under occupation for more than thirty years (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1 and chapter 7, section 7.3.1.1).

"Asian American immigrants"

Four students translated “American” before “Asian”, as follows: المهاجرين الأمريكيين الآسيويين. This word order means that they are now Americans but stresses their Asian origin. Only one student translated this phrase, as المهاجرين الآسيويين. This word order stresses their present nationality. None of the students translated this as المهاجرين الأمريكيين الآسيويين الأصل - المهاجرين الأمريكيين من أصل آسيوي, which are the clearest and most idiomatic translations in Arabic.
“US-born population”

Three students translated “US-born population” fairly literally. They typically used the word “original” which does not give the intended meaning in the source text, as follows:

In fact the "original" suggests Native Americans, i.e. American Indians.

Another three students reflected the intended meaning in the source text, as follows:

Only one student translated “US-born population” idiomatically and acceptably as "the development of partisanship". It would be clearer to readers if the student translated “population” by using "the development of partisanship".

“the development of partisanship”

One student produced a semantically incorrect translation: "Christianity" with "support". Maybe the student confused "Christianity" with "support".

Five students produced weak Arabic translations which relayed only a part of the meaning, as follows: "التطور - التطور الحزبي - تطور احساس بالمواطنة - تطور مواطنتهم للمواكبة - تطور المشابهة (المناصرة)"

One student produced a completely unacceptable translation: None of the students translated this phrase in its full meaning as "partisan development".

“partisan development”

Although the element “partisan” was repeated in the previous sentence, four students were not consistent in their translations. The reason for this is probably that they do not know its proper meaning in this context. One student translated
“partisanship” in the first sentence as تطور المناصرة, and “partisan development” in the second sentence as تطور المناصرة. Another student translated “partisanship” as تطور المشابهة (المناصرة) and then translated “partisan” as احساس بالمواطنة. This is probably because the first occurrence of “partisan” is compounded with “ship” to indicate that it is a noun. One student produced an unacceptable translation for both occurrences, تطوير 민주주의 in the first sentence and تطوير التنموية الحرة in the second sentence, suggesting complete misunderstanding. Finally, one student translated “partisan” acceptably as احساس بالمواطنة in the first sentence and “partisan development” unacceptably as تطور المواطنة in the second sentence, using instead of the more acceptably abstract تطور.

Students’ failures to render the intended meaning in the source text reflect their lack of competence in translating certain political texts especially those which are not related to their everyday life (cf. chapter 4, section 4.1, chapter 6, section 6.3.1.1. and chapter 7, section 7.3.1.1).

Only three students were consistent in their translations, for instance:

لفظين يترجمون احساسهم بالمواطنة.
فإن تطور الاحساس بالمواطنة.

“Among the U.S born population, the development.....”

Five students placed the translation of the phrase “among the US born population” at the beginning of the target text as in the source text e.g. من بين سكان الولايات المتحدة. Only two students translated it at the end of the sentence, as follows:

إن تطور الندنارية مرتبطة بين السكان المولددين في الولايات المتحدة
إن التطور الحزبي غالبا ما يكون مرتبطا و ذلك من بين السكان أمريكي المولد
Both positions are acceptable in this context.

“often associated”

Four students ignored the translation of “often”. This yielded translations such as:

يرتبط تطور المشابهة اما بالمراحل.
يرتبط تطور احساسهم بالمواطنة.
يرتبط تطور المشابهة (المناصرة) اما بالمراحل.
إن تطور الندنارية مرتبطة اما بالمراحل.
Only three students rendered “often” appropriately, as follows:

- خان التطور للمواثبة مرتبطة غالباً مع ...
- ان التطور الحزبي غالباً ما يكون مرتب بالعمر ...
- يقومون بتطور مواطنهم غالباً بمساعدة ...

“age or experience with ...”

Five students rendered the English preposition “with” using two acceptable Arabic prepositions مع and ب، as in لنتجة خبرات نظام الحزب. Two students unacceptably omitted “with” and changed the meaning in the source text in their translations, as follows:

All students rendered “age” as عمر except one who rendered it as سن, as in: من خلال أما السن أو الخبرة بالنظام السياسي. It is more appropriate to render it as عمر than سن because عمر is more formal than سن.

“either....or...”

Six students acceptably rendered “either .... or” in Arabic using أو. For example, مرتب بالعمر أو الخبرة. Only one student acceptably rendered it without using مرتب بالعمر أو الخبرة.

“Party identification”

Once again, students were inconsistent in their Arabic translations as between the title and the text. One student translated “party identification” as تعريف الحزب in the title and as دمج الحزب in the text. Another student translated it as تحديد هوية الحزب in the title and omitted the word هوية in the text (cf. comments made regarding the translation of the title above).

“intensifies over a lifespan”

Due to the lack of understanding of the source text, four students produced unacceptable translations, as follows:

- دمج الحزب يؤثر على مدة الحياة.
Two students completely failed to translate these words, apparently using the avoidance technique to overcome translation difficulties, as follows:

Only one student provided an acceptable translation, as follows:

"experiences with the party"

Only two students reflected the plural in their Arabic translation, as follows:

Five students retained the singular, for instance:

Both the singular and plural are acceptable in Arabic.

"voting"

Four students translated this correctly as التصويت - حق التصويت - حق الاقتراع. Three students confused its meaning and translated it as فترة الانتخابات - الانتخابات.

"during past waves of migration"

All students correctly rendered "during" as أثناء خلا.

Five students rendered "past" as الماضية and two students rendered it as السابقة. Both Arabic equivalents are acceptable. Six students rendered "waves" as موجات. أمواج is more acceptable in this metaphorical sense than أمواج.

"immigrant groups"

Six translations were unacceptable to some extent, such as المجموعات المهاجرة - الموجات المهاجرة - الجماعات الهجرة - مجموعات المهاجرة.

Only one student translated this phrase correctly as مجموعات المهاجرين.
"U.S. political system"

Five students translated this as النظام السياسي للولايات المتحدة and one student translated it as نظام الولايات المتحدة السياسي. Both translations are acceptable. One student unacceptably omitted "US" in her translation: النظام السياسي.

"incorporating some immigrant groups"

Six students translated "incorporating" as دمج. The use of the Arabic equivalent دمج is better than the use of اشترك, adopted by one student.

8.1.4 The political consequences of the local electoral system

Political transitions contain volatile moments when long-established political landscapes change markedly. Old political sensibilities are challenged. New political forces are constituted. Popular social groups claim new rights. Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain.

Title:

One student unacceptably ignored the translation of the title.

"Political consequences"

Five students acceptably translated "political consequences" as النتائج السياسية. One student translated this as التتابعات. This student confused the correct translation with التتابعات.

"Local electoral system"

All students’ translations were acceptable, for instance: نظام الانتخابات المحلية - لنظام الانتخاب المحلي - لنظام الانتخاب المحلي
“Political transitions”

All students provided different acceptable equivalents, such as:

الانتقالات السياسية - التحولات السياسية

“contain volatile moments”

All students acceptably translated “contain” as

يضمن - يحتوي - يتضمن - يشمل

Five students unacceptably translated “volatile moments” as

- لحظات متغيرة - لحظات متقلبة - لحظات مشرقة - لحظات متصلة - لحظات سريعة

Two translations were relatively more acceptable, as follows:

- لحظات متوقعة

None of the students translated “volatile moments” in a good Arabic style as

من مسات التحولات السياسية لحظات تقسم بالتفجّر

لتسم التحولات السياسية بحصات من التقلب

“long-established”

Students’ translations were as follows:

عندما تتغير النظم السياسية بشكل واضح

عندما تتغير الصور السياسية الوطيدة (الراسخة) بوضوح

فجأة تغير إلى مفاهيم سياسية لفترة طويلة من الزمن

و ذلك عندما تتغير بطريقة ملحوظة المشاهد السياسية قديمة التأسيس

و تغير المشاهد السياسية على نحو ملحوظ

و ذلك عندما تتنازل المناظر السياسية ...

فجأة تغير مفاهيم سياسية سادت لفترة طويلة

“Long established” is an adjective that describes “landscapes”. Only two students translated this as an adjective in Arabic as

الصور السياسية الوطيدة الراسخة - المشاهد السياسية قديمة التأسيس

“Semantic repetition is a typical feature of Arabic style, and is typically used to express emphasis” (Dickins et al 2002, 59). One of the above students used semantic repetition in her translation (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). Both translations are unacceptable (see discussion of “landscapes” below). Another student translated the phrase “long-established” unacceptably as a verb. Only three students translated “long-established” to some extent acceptably as

فترة طويلة - الراسخة - فترة طويلة من الزمن

Three
students unacceptably omitted the English adjective “long-established” in their translations, for instance: 

“political landscapes”

Most students found difficulty in translating “landscapes”. Four students were influenced by different meanings in the al Mawrid dictionary and translated “landscape” literally, as follows: المشاهد السياسية - الصور السياسية - المناظر السياسية. Other students did their best to modify the translation of “landscape” and provide acceptable Arabic equivalents, such as النظم السياسية - مفاهيم سياسية. Although, these are acceptable Arabic equivalents, they do not precisely reflect the meaning intended in the source text. None of the students translated “political landscapes” by the most clearly idiomatic Arabic equivalent الاوضاع السياسية.

“change markedly”

Two students ignored the importance of the adverb “markedly” and omitted it from their translations, as in ففجأة تتغير مفاهيم سياسية سادت لفترة طويلة. One student unacceptably translated “markedly”, as follows: تتغير بسرعة. Four students rendered the intended meaning of “markedly” in the source text, as follows: تتغير بطرقية ملحوظة - تتغير بوضوح - تتغير على نحو ملحوظ - تتغير بشكل واضح.

“old political sensibilities are challenged”

Students’ translations were as follows: 

ان الحساسيات السياسية القديمة قد أصبحت قيد التحدي 
الوعي السياسي القديم يمكن تحديه 
و هذ ها بدوره يجعل مشاعراً موضوعاً وامام تحدي عنيف 
فالحساسيات السياسية القديمة تطعن 
أن الحساسيات السياسية القديمة تم تحديها 
الحساسيات السياسية القديمة كانت قد تم تحليتها 
و هذ ها يضع مشاعراً سياسياً وامام تحدي 

“political sensibilities”

Four students translated “political sensibilities” unacceptably as الحساسيات. ان الحساسيات السياسية القديمة قد أصبحت قيد التحدي, as in:
Two students translated it unacceptably as مشاعرنا السياسية - مشاعرنا, in the following:

و هذا يضع مشاعرنا السياسية....
و هذا بدوره يجعل مشاعرنا موضوعة امام....

It is unacceptable for the translator to introduce his/her personality into a factually oriented translation of this kind because this renders the translation too subjective. The above two students did this. Only one student rendered “political sensibilities” correctly to some extent as الوعي السياسي. None of the students translated “political sensibilities” as the idiomatic المنطقة السياسي. One student translated the verb “to be” literally, as follows: كانت قد تحديثت.

“new political forces are constituted”

Students’ translations were as follows:

و تم تاسيس قوى سياسية جديدة
و تكونت قوى سياسية جديدة
قوى سياسية جديدة
قوى سياسية الجديدة توس
و قد يتم تشكيل قوى سياسية جديدة
و بعض القوى السياسية الجديدة قد تشكلت
قوى سياسية جديدة تشكل

Five students translated “political forces” acceptably as قوى سياسية - القوى السياسية. It is acceptable to use both the Arabic definite and indefinite in this context. One student unacceptably omitted “are constituted”, as follows: قوى سياسية جديد.

“popular social groups claim new rights”

Three students translated “popular” correctly using the following Arabic equivalents المعروفة - المشهورة - الشهرة. Two students unacceptably translated “popular” as الشائعة-الجديدة. The English adjective “new” describes the English noun “rights” and not the English noun “group”. Three students acceptably translated “groups” as جماعات and four students translated it acceptably as مجموعات. Although both of them are acceptable, the more idiomatic Arabic equivalent is جماعات اجتماعية. Six students unacceptably translated “claim” as قد دعى or دعى because this corresponds to the commonly used meaning of
"claim", i.e. allege, in English. Only one student gave the right meaning in this text.

"even where transitions are peacefully negotiated, new institutional arrangements are fragile"

"even where"

Three students translated "even" acceptably as "و حتى عندما" and "و بالرغم من أن". Two students translated this as "although" and "و بالرغم من أن". One of the meanings of "although" is "even if" in the English Thesaurus. There is a difference between the two meanings "even if" and "even where". "Even where" describes a specific situation "Where transitions are peacefully negotiated". On the other hand, "although" and "even if" indicate a condition and a result. The condition is that "transitions are peacefully negotiated" and the result is "new institutional arrangements are fragile". One student translated "even where" unacceptably as "و حتى عندما". Another student translated this by using "و بالرغم من أن" at the beginning of the sentence and translated "even where" in the middle of the sentence, as follows:

ان التشريعات و الترتيبات الجديدة قد تكون هشة و فرص تحقيق الديمقراطية و الأمان تكون غير اكيدة - حتى في حالة تداول التحولات السياسية الرسمية. This is an example of the overuse of "و بالرغم من أن" in their translation, as follows:

و في حيث يتم التفاوض سلميا على الانتقالات تظل الترتيبات المؤسساتية هشة و فرص تأمين الديمقراطية - مشكوك فيها حتى عندما تبحث التحولات بطريقة سلمية تكون الترتيبات التناسبية هشة و فرص تأمين الديمقراطية غير مضمونة.

"transitions are peacefully negotiated"

Students' translations were as follows:

و حتى عندما يتم مناقشة التحولات بطريقة سلمية............

و حتى عندما يتم التفاوض على هذه التحولات سلميا.....

و بالرغم من ان التغيير سلميا و دستوريا.....

و حتى عندما تبحث التحولات بطريقة سلمية............

و في حيث يتم التفاوض سلميا على الانتقالات............

...............حتى في حالة تداول التحولات السياسية الرسمية.

و بالرغم من ان التغيير سلمي و دستوري........
One student did not pay proper attention to Arabic grammatical rules and unacceptably translated “peacefully negotiated” as “التفاوض سلمي و دستوري” instead of “التفاوض سلمي و دستوري” (cf. chapter 5, section 5.2.3). Two students translated “peacefully” by addition using semantic repetition, offering two acceptable equivalents as follows: Sلمية و دستورية. To some extent, the use of Arabic doublets may enhance students’ style of writing (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.2).

Unlike English, Arabic can express adverbs in various ways (cf. chapter 5, section 5.8, section 6, section 6.2.17 and chapter 7, section 7.2.17). To illustrate, students translated the English adverb “peacefully” in various ways, as follows:

- (adjective)
- (prepositional phrase)
- (adverb)

Three students unacceptably avoided the English passive by removing any reference to “negotiations” in their translations, for instance: ـ بالرغم من أن التفاوض Sلمي و دستوري . Another three students acceptably translated the English passive by using a quasi-passive in Arabic, as in: ـ يتم مناقشة .

Only one student translated the passive by using the Arabic passive, as follows:

ـ حتى عندما تبحث التحولات بطريقة سلمية.... (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7.2.3).

"new institutional arrangements are ....."

Students translations were as follows:

ـ فان ترتيب المؤسسات الجديدة يكون ضعيف و سريع الزوال ....
ـ فان ترتيبات جديدة تكون سريعة الزوال ....
ـ تكون الترتيبات الداسبية هشة ....
ـ نظل الترتيبات المؤسساتية هشة ...
ـ إن التشريعات و الترتيبات الجديدة قد تكون هشة .... حتى في حالة تداول التحولات السياسية السلمية

Two students unacceptably omitted the above clause in their translations, as follows:

ـ وبالرغم من أن التغيير سلمي و دستوري فان فرصة تسلم الديمقراطية غير مضمونة
ـ وبالرغم من أن التغيير سلميا و دستوريا فان الفرصة التي يتمكن من خلالها حماية الديمقراطية ليست مضمونة

The adjective “new” describes “arrangements”. One student unacceptably translated the adjective “institutional” as a noun describing it with the adjective
"new" as follows: ترتيب المؤسسات الجديدة. Three students translated the verb "to be" acceptably using تكوَّن. One student unacceptably confused تكوَّن تظل with التشريعات. Another student unacceptably translated the English adjective "institutional" using the Arabic noun التشريعات. Maybe the student confused "constitutions" and "institutions". Only one student provided an acceptable Arabic translation, as follows: تظل الترتيبات المؤسساتية هشة...

"and the opportunities for securing democracy are uncertain"

Five students translated "and" using the Arabic connecter و, for instance:

و حتى عندما يتم ........ و فرصة تأمين ....

و حتى عندما يتم .... و الفرص ....

It is acceptable to translate the English connecter "and" using و, especially if students did not use the same Arabic connecter at the beginning of the sentence, for instance: ....

ان التشريعات و الترتيبات الجديدة ... و فرص تحقق الديمقراطية ....

Two students used the Arabic connecter و twice in their translations, for instance:

و في حيث يتم التفاوض سلميا على الاقتراحات تظل الترتيبات المؤسساتية هشة و فرص تأسيس الديمقراطية مشكوك فيها.

Two other students translated "and" by using فان because of their choice to translate "even where" as بالرغم من, as in the following:

و بالرغم من ان .... فان الفرصة ....

It is worth mentioning that .... فان بالرغم من ان .... فان is a typical use in Arabic. Unlike in Arabic, the use of "however" is not common after "although" in English (cf. resumptive particles, Dickins and Watson 1999).

One student made the repetition of و more acceptable by adding كذلك as in the following: ....

و حتى عندما يتم مناقشة .... و كذلك فرص ....

"securing democracy"

Four students translated "securing democracy" correctly as تحقيق الديمقراطية. One student translated it acceptably as حماية الديمقراطية. Two students unacceptably translated "securing democracy" as تسلم الديمقراطية and تسلم الديمقراطية حماية, which is unacceptable because democracy is abstract and not a concrete object to be handed over. حماية الديمقراطية indicates that democracy is already exists, which is not indicated in the original context.
Students provided various acceptable Arabic equivalents, as follows:

غير - غير مضمومة - مشكوك فيها - غير مكيدة - ليست مضمومة - غير مؤكدة - غير موكدة مضمومة

8.1.5 Globalization and the Internet

Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery. This also implies adopting international standards of openness with regard to communication, commerce, government and science.

Title:

One student unacceptably ignored the translation of the title.

"Globalization and the Internet"

Five students translated the title correctly. The translation of "Internet" as "الإنترنت" is an acceptable cultural borrowing (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). "الإنترنت" is more frequently used in the Arab word more than "الشبكة المعلومات" which is more formal. Only one student chose to render the prescribed Arabic equivalent for this word which is "الشبكة المعلومات".

Text:

"Globalization and modernity"

All students were consistent in their Arabic translation of "globalization" through the title and the text. Five students acceptably translated "modernity" as "الحداثة". Two students translated it as "المعاصرة" which renders the English meaning more precisely than "المعاصرة".
“Globalization and modernity are intertwined”

Five students acceptably translated “intertwined”, as follows:
مرتبطة - متضادتان - تفاعلات - متشابهتان - متشابهتان

Two students translated “intertwined” by addition using semantic repetition as an attempt to achieve emphasis and improve their Arabic style, in the following:
تزامنان لا ينفصلان - مفهومان متطبقان (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

“. . . to modernize forms of education, commerce and government…”

“modernize”

Five students were consistent in their translations of “modernity” and “modernize” through the text. Those who translated the noun “modernity” as حداثة , translated the verb “modernize” as تحديث .
The two students who translated the noun “modernity” as عصرية , translated the verb “modernize” as تجعل روح العصر موجودة في تجدید instead of being consistent and translating this as عصرية.

“forms of education, commerce and government…”

Four students translated “forms” as اشكال . This is to some extent acceptable with education and commerce but not with government, for instance:
اشكال التعليم و التجارة و الحكومة . Another student translated “forms” as تحديث اشكال التعليم و التجارة و الحكومة which is also acceptable in a translation in the context of “education” and not in that of “commerce” or “government” as تحديث اشكال التعليم و الدعاية و الحكومة . One student translated “forms” as وسائل “methods / means”, which is not acceptable in this context. None of the students rendered the meaning of “forms of government” as اشكال الحكم or اشكال الحكم و اشكال الحكم . This reflects their lack of knowledge of some aspects of politics.

“so that efforts … . . . are all linked to new modes of globalize communication and their mastery”

All students rendered the English passive acceptably (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3). Six students translated
the English passive acceptably using an Arabic active participle having a medio-
passive sense, as follows:

- إن جهود تحديد .... كلها مترابطة بالأشكال ....
- فان الجهود لتحداث .... كلها مترابطة مع ....
- فان المجهودات لتحداث .... كلها متصلة بالأشكال ....
- جهود تحداث أشكال .... كلها متصلة لأشكال ....
- و لذلك تبدل جهود .... و جميع حكومات العالم متصلة مع بعضها البعض ....
- حيث أن تبدل الجهود تحديث .... فكلها متعلقة بعولمة الاتصالات ....

Only one student rendered the English passive by using an Arabic perfect verb, as
follows:

- لذلك فقد ارتبطت الجهود لكي تجعل روح العصر موجودة في التعليم و التجارة و الحكومة ....

Another student misunderstood the source text, as is reflected in her translation.
Although “government” is singular, this student considered the verb “are linked”
specific only to “governments” as a plural, as follows:

- و لذلك تبدل جهود لتحديث وسائل التعليم و التجارة و جميع حكومات العالم متصلة مع بعضها البعض ....

".... New modes of globalized communication and their mastery"

Three students translated this phrase in general acceptably, as follows:

- كلها مترابطة مع الأساليب الجديدة لاتصال العالمي و سيطرتها ....
- كلها متصلة بالإشكال الجديدة لعولمة الاتصال و سيادتها ....
- كلها متصلة لأشكال جديدة من عولمة الاتصالات و سيطرتهم ....

One of the above student unacceptably translated “their mastery” as سيطرتهم instead of سيطرتها. Three other students translated this phrase generally
acceptably, but ignored “and their mastery”, as follows:

- كلها مترابطة بالإشكال الجديدة لوسائل الاتصال العالمية ....
- متصلة مع بعضها البعض في طرق عولمة وسائل الاتصال ....
- كلها متعلقة بعولمة الاتصالات ....

One student ignored the translation of the whole phrase completely. Four students
were consistent in their translation through the title and the text, repeating the
Arabic noun عولمة and the English adjective “globalized”, for instance:

العولمة و الحداثة .... في طرق عولمة الاتصالات ....

Two students who translated “globalized communication” used the standard Arabic equivalents in everyday life
These equivalents are less formal and convey the Arabic meaning better than علامة الاستمالة. Students may assume that “globalize” has a different meaning from “global عالمي”, so they translated it علامة.

“their mastery”

The pronoun “their” refers to “new modes of globalized communication”. Four students preferred to ignore the translation of this pronoun. Maybe this omission is related to students’ doubts about its correct reference. Three students translated the pronoun “their”, but confused its correct reference to “the new modes”, as follows:

الإملايب الجديدة للاتصال العالمي و سيطرته -
الأشكال الجديدة لعلامة الاتصال و سياته -
أشكال جديد من علامة الاتصالات و سيطرتهم -

The first two students translated the plural pronoun as a singular Arabic pronoun and considered its reference to “communication” instead of الأسابيب - الأشكال. The third student made the reference in the Arabic plural. However, this cannot grammatically refer to الأشكال.

“This also implies adopting international standards of openness with regard to communication, commerce, government and science”

“also”

All students started their translation by the Arabic connector و and five of them added أيضا. “Also” is used as a connector in English, and is a fairly common equivalent of أيضا و و. The translation of the English connector “also” reflects a preference for literal translation even in terms of word order (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Three students translated it before the verb as in English, which gives a weak Arabic style, while two of them translated it more acceptably after the verb, as follows:

و هذا أيضا يتطلب.....-
- و هذا يشمل أيضا.....

It is worth mentioning that students tend to be influenced by the source language but add what is used in the target language. This may explain students’
preference to translate connectors in the source text and add connectors from the target language (for similar examples in a professional English-Arabic translation see Baker 1992, 196).

“implies adopting international standards”

Six students translated the verb “imply” correctly as يتضمن يتطلب. Only one student translated it in the more basic sense as يلمح, which is not suitable in this context.

“international standards”

All students provided various acceptable translation, such as:
المعايير العالمية - المستويات العالمية - معايير دولية

“adopter international standards”

Five students translated this phrase correctly using تكون for “adopting”. The other two students ignored “adopting” in their translation, as follows:
و هذا يتضمن أيضا المستويات العالمية في الاتفاق
و هذا يتضمن معايير دولية للاتفاق

“international standards of openness”

Three students translated this correctly as معايير دولية للاتفاق. Three students confused the use of the proper Arabic preposition, for example: المستويات العالمية في الاتفاق. One student unacceptably translated the above phrase as معايير مفتوحة عالمية, which reflects a misunderstanding of the source text.

“with regard to communication, commerce, government and science”

“with regard to”

Students used various translations for “with regard to”. Four students used the Arabic preposition في, while one student used the Arabic preposition ب, and three students used مع الاخذ بعين الاعتبار - مراجعة, as follows:
- معايير دولية للاتفاق في مجالات
- معايير دولية للاتفاق في مجالات
- معايير دولية للاتفاق في مجالات

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The most appropriate and standard Arabic translation for “with regard to” is ب. Some of the other translations are acceptable such as the ones using مراقبة and the Arabic preposition ب. The Arabic preposition ب is not acceptable because of the addition of the Arabic noun مجالات, which has no correspondent in the source text.

“communication, commerce, government and science”

All students were consistent in their translations regarding “commerce” through the text. Six students translated “commerce” correctly as تجارة and one student translated it unacceptably as دعاية. Five students were also consistent in their translation of “government” through the text. One student unacceptably omitted “government” in the above phrase. Another student unacceptably translated “government” in the previous sentence “.... government are all ..” as حكومات العالم and acceptably in the above phrase as حكومة. None of the students modified her translation and translated “government” as حكم in this context.

Five students translated “communication” as الاتصال and two students translated this as الاتصالات. Although the Arabic plural الاتصالات is more appropriate than the Arabic singular الاتصال, five students acceptably rendered the English singular by using the Arabic singular الاتصال. This reflects students’ preference for literal translation.
8.1.6 Deepening the melting pot: Arab-American at the turn of the century

The Arab world has figured prominently in media at the turn of the century. The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern. Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike. Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence.

Title:

Two students ignored the translation of the title.

“Deepening the melting pot”

Two students translated “deepening the melting pot” literally as: تعميق وعاء الصهر . One student misused the dictionary and confused “melting pot” with “melting point” to give the translation درجة الانصهار العميق . All the above translations are completely unacceptable. Most students failed to understand that “melting pot” in this metaphorical sense indicates an area in which many races are mixed. One of the above students gave several equivalents for the reader to choose from, as follows:

- تعميق البلد البونته ; البلد التي ينصهر فيها المهاجرين مع المواطنين - (عميق الانصهار)
- شكل العرب الأمريكي نقطة التغيير

Although the above student understood the intended meaning, she was unable to present it clearly in a good Arabic style. This translation also reflects a popular strategy among students to give several equivalents and explanations and let the reader decide which is best. This strategy reflects the reality of some students living as immigrants مهاجرون , in Gaza, and citizens مواطنين under occupation. Although this is not a professional translation strategy, students feel that they have done their best by providing both literal and metaphorical
meanings (cf. chapter 4, section 4.2, chapter 6, section 6.3.1.2 and chapter 7, section 7.3.1.2).

Only two students reflected the intended meaning in their translation, as follows: تعميق بوثقة الاندماج - تعميق بوثقة الدمج. None of the students rendered the title through the use of translation by addition to explain the intended meaning in a good Arabic style, as in تعميق الاندماج في بوثقة المجتمع الأمريكي. Translation by addition has the potential to give greater explicitness to the target text (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

"Arab-American"

Three students translated this as العرب الأمريكي - العربي الأمريكي. They followed the same word order as the English. By doing so, they emphasised that the present nationality of these people is American. The other two students choose to translate this as العرب الأمريكي من أصل عربي emphasizing their Arab origins. None of the students translated this as Arab-American, which is a frequent phrase in the media.

"at the turn of the century"

Three students translated this phrase fairly literally, as follows: في تحول القرن - في نهاية القرن - في تحول القرن indicates the intended meaning but is a weak Arabic style. The other two translations are acceptable. A further two students translated this phrase direct from the dictionary without any addition or modification. As a result, their Arabic translations were unacceptable, as follows: شكل العرب الأمريكي نقطة التغيير. None of the students added explanatory material, to give more explicit translations, such as في اواخر القرن العشرين - مطلع القرن الواحد والعشرين. In this context, such translation by addition yields the most acceptable translation.

Text

"The Arab world has figured prominently in media"

Six students translated the "Arab world" as العالم العربي. Only one student translated it as العرب, indicating the people involved, as follows: لقد أثر العرب بشكل بارز في الإعلام في نهاية القرن. The above student did not render the intended meaning.
in the source text. It is also unacceptable to omit “world” without any obvious reason.

“has figured”

Three students translated this literally and unacceptably as شكل العالم العربي, as follows:
- شكل العالم العربي بشكل بارز في وسائل الإعلام نقطة تغيير.
- شكل العالم العربي بشكل بارز في وسائل الإعلام نقطة تغيير.
- لقد شكل العالم العربي بوضوح أو بروز في الإداعة في نهاية هذا القرن.

One student unacceptably changed the intended meaning in the source text, as follows:
- لقد أثر العرب بشكل بارز في الإعلام...

Three students reflected the intended meaning, as follows:
- أن العالم العربي هو موضوع دائم الطرح.
- أن العالم العربي موضوع دائم الطرح في وسائل الإعلام.
- بارز العالم العربي بشكل واضح في...
- لقد أثر العرب بشكل بارز في الإعلام.
- شكل العالم العربي بشكل بارز في وسائل الإعلام.

The above three translations are acceptable.

“prominently”

All students acceptably followed the same word order as the English source text. They translated this adverbial element in the middle of the sentence as in the English source text (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17). For example:
- أن العالم العربي هو موضوع دائم الطرح.
- أن العالم العربي موضوع دائم الطرح في وسائل الإعلام.
- بارز العالم العربي بشكل واضح في...
- لقد أثر العرب بشكل بارز في الإعلام.
- شكل العالم العربي بشكل بارز في وسائل الإعلام.

“in media”

Four students translated “in media” acceptably, for example وسائل الإعلام. Two students translated this as لاعلام - وسائل الاعلام. Only one translation was unacceptable because it indicates one aspect of the media and not all of them, i.e. في الإداعة “on radio”. None of the students translated this by addition adding the
adjective لالة الأمريكية to the noun وسائل الإعلام to make the reference clear. Again, such translation by addition provides a better style in Arabic. Arabic can to some extent be described as an explicit language, and tends to make references more explicit than English (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

“at the turn of the century”

Three students were consistent in their translations through the title and the text and translated this as في نهاية هذا القرن - نقطة التغيير - نقطة التغير in both the title and text. Only two students were not consistent in their translations through the title and the text. One student translated “at the turn of the century” as عند منططف القرن in the title, and as في نهاية القرن in the text, as follows: 

The other student translated this as في نهاية القرن in the title and as في تحول القرن in the text, as follows: 

This example indicates the importance of proof-reading for producing an acceptable translation for the reader. The two students who ignored the translation of the title translated “at the turn of the century” here as على مدار القرن.

“The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf and the roadblocks to peace in the Israeli-Palestinian dispute……”

“The price of oil”

One student unacceptably ignored the translation of “the price of” and only translated “oil” as البترول, in the following: 

Six students translated this correctly as أسعار النفط - سعر البترول - أسعار البترول. Although “price” is singular in the source text, three students translated it as a plural in Arabic because they are used to the term أسعار البترول - أسعار النفط in the media.

“Islamic revivalism”

Three students translated “Islamic revivalism” literally as given in the al Mawrid dictionary as الاحياء الإسلامي or النزعة الإحيائية للإسلام. Although these are technically correct translations, at least to the extent that they are given in the
dictionary, other translations such as or are better because they are more frequently used. These translations are good examples of students’ idiomatic and communicative translations. One student translated this phrase unacceptably as indicating a specific political party or organization (on analogy with or Fateh organization) instead of making it a general term (cf. chapter 6, section 6.2.15 and chapter 7, section 7.2.15).

“recurrent conflict in the Persian Gulf”

Four students translated “recurrent” correctly as . One of them translated this with semantic repetition as Two students translated it as , ignoring the translation of the prefix “re”. Two students unacceptably ignored its translation completely, as in the Persian Gulf.

“Persian Gulf”

Five students translated “Persian Gulf” literally as . Only two students translated this as . This example reflects the great influence of literal translation on students. All students should translate this as it is known in the Arab world, i.e. the Persian Gulf.

“roadblocks to peace in the Israeli-Palestinian dispute”

All students produced different translations, as follows:

Two students replaced “Israeli-Palestinian” by “Arab-Israeli”. Maybe, this reflects their beliefs as Palestinians that the conflict is not only a Palestinian, but also an Arab conflict. By translating their own beliefs, students are not faithful to the author of the source text. Students also used three
acceptable common words to describe the dispute. The Arabic noun is less powerful and more personal than the noun 

"roadblocks to peace"

Students choose to translate "roadblocks" in different ways, as follows:

- العقبات التي تواجه السلام .......
- عقبات السلام .........
- عوائق السلام .........
- العقبات لتحقيق السلام........
- وطرق السلام المسدودة في الصراع .......
- تثبّر الوصول إلى إحلال السلام كنهاية للصراع .......

It is not acceptable to say because this implies that "roadblocks" are part of the "peace" which is not the case. It is acceptable to say. One student chose to translate the "road" element in "roadblocks" as and the English noun-stem "blocks" as the Arabic adjective, the msdoude, in the following:

- اعشار النقط والإحياء الإسلامي و الصراع في الخليج العربي و طرق السلام المسدودة في الصراع .. Another student translated the English noun "roadblock" as an Arabic verb , تعثر, in the following:
- و تثبّر الوصول إلى إحلال السلام كنهاية للصراع العربي الإسرائيلي فتبقى مواضيع مثيرة للاهتمام ...

"remain"

Six students acceptably translated the verb "remain" using the Arabic imperfect tense, as follows: .. One student unacceptably translated the English present "remain" as the Arabic perfect tense as . It is unacceptable in this context to translate the English present tense by the Arabic perfect because the English present here indicates a generalized present. By using the Arabic perfect tense, these areas are related only to the past (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5).
“important areas of concern”

Four students translated “areas” acceptably as مواضيع or مجالات. Two students translated it as انشطة or نقاط, which is unacceptable, because the price of oil, Islamic revivalism, recurrent conflict and the Israeli-Palestinian dispute are major issues in the world. They cannot be described as انشطة or نقاط, because نقاط “points” suggests specific and limited features, while مساحات is not used metaphorically in this sense.

“attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike”

“also”

Three students acceptably ignored the translation of “also” starting their translation with the Arabic connector و, as in the following:

- ..... و لقد تحول الاهتمام الى. Three students somewhat less acceptably translated “also” as أيضا although they also started their translation of this sentence with the Arabic connector و, as in the following: ..... و يتحول الاهتمام أيضا الى. The final student translated “also” by using لآخر instead of أيضا, as follows: الاهتمام لآخر. This is stylistically preferable to أيضا, because it avoids the use of two connectors in the target text (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

".....attention has turned....”

Students acceptably translated “has turned”, as follows:

- اهتمام اخر أصبح موجه - و الانتباه أصبح أيضا موجها - لقد تحول الاهتمام - لقد تحول الاهتمام و الاهتمام أيضا محول الى - لذلك هناك اهتمام ب -

The use of اصبح is best in this context because it focuses on the element of change.

“growing size and voice of Arab peoples now living in the United States”

Three students translated the whole or part of this phrase fairly literally as زيادة نمو صوت العرب - نمو الحجم و الصوت العربي - زيادة و نمو حجم و صوت العرب.
The above students used semantic repetition in their translation which is a feature of the Arabic style of writing (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). It is unacceptable to translate "size" literally as حجم العرب because this does not give the meaning intended in the source text. One student translated "size" by relating it to the "voice" of Arab peoples, as follows: الانتباه صيح موجهًا إلى الحجم المتانيم لاصوات العرب. Another student translated the noun "Arab" by the Arabic adjective العربي as follows: نمو الحجم والصوت العربي. Two students translated the intended meaning of the English word "size" by using تعداد السكان العرب و آرائهم, which partially reflect the intended meaning. One of the above students who wrote تعداد السكان العرب و آرائهم replaced "the voice of Arab peoples" by "آراء السكان العرب" to make it more acceptable in Arabic. Another students decided to ignore the translation of "growing size and voice of Arab peoples" and used التأثير المتانيم للاقلية العربية في الولايات المتحدة. Although it is a fact that "Arab peoples" are considered a minority in the United States, the mentioning of "minority" together with the omission of any target text equivalent of "growing size" counteracts the intended meaning of "growing number". So, it is better to say الاقلية العربية instead of الاقلية العربية في this context. This translation reflects only the meaning of "voice of Arab peoples" and ignores "size of Arab peoples". In addition, it is better to translate "Arab peoples" by using only العرب because "Arab peoples" implies that they are from different countries and they are not united in one جالية. Stylistically, it is better to say جالية عربية, since this is an idiomatic phrase. The student related the adjective "growing" to the effect of the Arab minority rather than to their size and voice which led them to have such growing influence. The proper Arabic equivalent for "Arab people" is حجم الاقلية العربية which is better than حجم العرب. None of the students translated this phrase using the best equivalent التقل المغربي due to the influence of literal translation.

"a group often viewed suspiciously by mainstream commentators and public alike"

Three students ignored the translation of this phrase. Three students translated the English passive by using من قبل or بواسطة which is unacceptable in traditional Arabic grammar, though it is sometimes found in Modern Standard Arabic (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section
The passive is traditionally only acceptable in Arabic if the doer of the action is unknown or not mentioned in the text (cf. Khalil 1991, 18). On the other hand, the use of من قبل or بواسطة has started to be acceptable in media language and everyday. Translations which used من قبل or بواسطة were as follows:

- و التي نظر اليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الأمريكي
- و المجموعة غالبا ما تشاهد بارتيايب بواسطة معلقون خصومين و عموميين على حد سواء
- و التي نظر اليها دوما بإرادة بواسطة النقاد و الجمهور الأمريكي سواء

The above translations are quite clumsy. Two students combined the impersonal passive with the use of من قبل which produces a weak Arabic style of writing. Only one student translated the English passive into an Arabic active using the Arabic imperfect tense: و العرب هناك عبارة عن مجموعة ينظر اليها النقادين و الراي العام بإرادة النقادون. The above student unacceptably wrote النقادين instead of النقادون.

“often viewed”

- Only three students translated “often”. One of them translated it correctly as دوما غايليا and the other two students translated it incorrectly as دوما “always”.

“suspiciously”

Three students unacceptably ignored the translation of the phrase “a group often viewed suspiciously by mainstream commentators and public alike”, as follows:

- ولقد تحول الاهتمام الى زيادة نحو صوت العرب في الولايات المتحدة
- ولقد تحول الاهتمام الى زيادة نحو حجم و صوت العرب في الولايات المتحدة
- اهتمام آخر أصبح موجه الصوت و عدد العرب المقيمين في الولايات المتحدة

Three students acceptably translated the English adverb in the middle of their Arabic sentence using Arabic prepositional phrases in the middle of the sentence, as follows:

- و التي نظر اليها دوما بنظرات الريبة من قبل المعلقون و الجمهور الأمريكي
- و المجموعة غالبا ما تشاهد بارتيايب بواسطة معلقون خصومين و عموميين على حد سواء
- و التي نظر اليها دوما بإرادة بواسطة النقاد و الجمهور الأمريكي سواء

One student acceptably put the adverbial phrase at the end of the sentence using the wrong Arabic equivalent, as follows:

- و العرب هناك عبارة عن مجموعة ينظر اليها النقادين و الراي العام بإرادة
"mainstream commentator and public alike"

Three students unacceptably ignored the translation of the above phrase. Three students translated this phrase acceptably, as follows:

و الذي نظر إليها دوما بنظرة محبة من قبل النقاد والمجلات والجمهور الأمريكي
و الذي نظر إليها دوما بنظرة محبة بواسطة النقاد والجمهور الأمريكي سواء

_one of the above students who translated it as unacceptably ignored the adjective “mainstream”. The other two students chose to add to describe the public, as follows:

The above translations by addition are acceptable in adding more explicitness to that of the source text. There is a possibility that some students added the adjective “mainstream” to identify the foreign public and to distance themselves emotionally to ensure readers that they are a foreign public in this context (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2). Another student translated “the public” by considering them "a group often viewed suspiciously by mainstream commentators and public alike”.

"alike"

Five students unacceptably ignored the translation of “alike”. Only two students translated it as على حد سواء - سواء.

"Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence"

Three students used the Arabic connector ف to connect this sentence with the previous sentence “.... a group often viewed suspiciously by mainstream commentators and public alike”.

The use of the Arabic connector ف is unacceptable because the two sentences indicate two logically unconnected ideas. Although it is good to
vary the use of Arabic connectors, it is important to choose an appropriate connector (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Two of the above students unacceptably ignored the translation of the first part of the sentence. Three students connected this sentence with the above sentence using و مع - بالرغم من أنه , على الرغم من أن ذلك , as follows:

و على الرغم من ذلك فهو يبقى ضئيل نسبيا و يكسب السكان العرب الأمريكيين التقدير بسبب نفوذهم - السياسى

و بالرغم من أنه عدد صغير فقد أصبح العرب الأمريكيين لهم نفوذ و تأثير سياسى متوقع في أمريكا -

و مع ذلك فإن عدد العرب الأمريكيين قليل . إن العرب الأمريكيين ينالون الاعتراف بهم بفضل تأثيرهم - السياسى المحتمل

One student translated the above sentence literally, producing a weak Arabic style, as follows:

انه حجم صغير نسبيا على الرغم من أن السكان العرب الأمريكيين يحوزون على الاعتراف تأثيرهم - السياسى المحتمل . This student also misunderstood the source text translating "Its small size" as "It is a small size". The first part of the sentence is not clear especially regarding the reference of the Arabic pronoun "هـ". It would be more acceptable, as follows:

على الرغم من أن عدد العرب الأمريكيان صغير نسبيا الا أنه يحوزون على الاعتراف تأثيرهم السياسى المحتمل . Although cataphoric reference (use of a pronoun before its co-referring noun) is acceptable in English, Arabic does not typically allow such reference (cf. Halliday and Hassan 1976, 14-17). Another student translated the English present continuous by using the Arabic verb اسمح, which is unacceptable, as follows:

و بالرغم من أنه عدد صغير فقد أصبح العرب الأمريكيان لهم نفوذ و تأثير سياسى متوقع في أمريكا -

The meaning of اسمح contradicts the meaning of متوقع in the near future.

Another two students translated this sentence by using two Arabic sentences, which produces a weak Arabic style, as follows:

فهو قد بقي نسبة ضئيلة . يكسب العرب الأمريكيين تقدير كبير بسبب نفوذهم السياسي .

Most students' translations reflected other meanings rather than the meaning intended in the source text. To illustrate, most students considered the Arabs' political influence as a fact in the present as a result of which they have gained recognition. By contrast, the source text indicates that Arabs may have political influence in the future, so they have now started to gain recognition.
"Arab-Americans"

Only two students were inconsistent in their translation through the title and the text. They unacceptably translated "Arab-Americans" as آمرิกان العرب in the title and العرب الأمريكيان in the text.

"relatively small size"

Students’ translations were as follows:

- فهو يبقى ضئيل نسبيا ....
- أنه حجم صغير نسبيا ....
- فهو قد يبقى نسبة ضئيلة ....
- عدد العرب الأمريكيان قليل ....
- أنه عدد صغير ....

Two students acceptably translated the English adverb by using the Arabic adverb نسبيا in the middle of the sentence as in the English. Another student acceptably translated the English adverb by using the Arabic noun نسبة which provided an ambiguous meaning. The other two students unacceptably ignored the translation of the English adverb completely, probably because they did not know how to integrate it into source text sentence (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17).

"for its potential political influence"

Six students translated the singular English pronoun "its" which refers to the "Arab-American population" correctly by using a plural Arabic pronominal form which refers to السكان العرب在美国.

- بسبب نفوذه السياسي ....
- على الاعتراف لتاثيرهم السياسي المحتمل ....
- على الاعتراف لتاثيرهم السياسي المحتمل ....
- بسبب نفوذه السياسي ....
- لما يمكّنه من تأثير سياسي محتمل ....
- وبالرغم من أنه عدد صغير فقد أصبح العرب الأمريكيان لهم نفوذ وتأثير سياسي متوقع في أمريكا ....

Only one student ignored the translation of the English pronoun as follows:

فالأمركيين يكسبون اعتراف متزايد بتأثير سياسي محتمل ....
This is unacceptable because it obscures the identity of the group which has influence.

8.1.7 European Union and the case for portfolio

Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline. Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU. The EU has far less authoritative control over its citizens and territory compared to nation-states.

Title:
“the case for portfolio”

Two students ignored the translation of the title. Three students provided different weak equivalents:  
. Another student translated it unacceptably as  . The best translation, which was provided by one student, was  . None of the students modified the title to make it genuinely clear, e.g. translating it as  . This seems to be related to their preference for literal translation.

Text:
“Explaining the European Union, what it does, how it does it and with what effect is .....”

All students acceptably started their translations by using  ان to indicate the topic sentence of the text, as follows:

- ان تفسير ماهية الاتحاد الأوروبي وما يقوم به وكيفية ذلك و النتائج المرتبطة هي احدي .......
- ان شرح ما هو الاتحاد الأوروبي و ماذا يفعل وكيف يفعل وما مدى تأثير فعله بظل احدي .......
- ان توضيح ماهية الاتحاد الأوروبي وكيفية عمله وتأثيره هو أهم التحيزات .......
- ان توضيح الاتحاد الأوروبي ماذا يعمل؟ وكيف يعمل؟ وماي تأثير؟ لهو تحدى واضح .......
- ان تفسير الاتحاد الأوروبي - ماذا يعمل وكيف يعمل ذلك و باي تأثير - يعتبر أحد اعظم .......

Two students acceptably used semantic repetition, as follows:
It is more acceptable in Arabic to say توضيح سياق than توضيح و سياق.

"how it does it and with what effect"

The "effect" in the above phrase is related to the previous questions about the European Union. All students’ translations reflected this except one, who translated this phrase, as follows:

The above sentence has no specific reference for the Arabic word نتائج which is related to the effect of the European Union.

"Explaining .... is one of the most daunting challenges"

Five students rendered the meaning of the source text. Two students translations ignored the translation of “one of” in the source text, as follows:

The above translations relay the notion that “explaining the European Union... is the most ....” instead of “....is one of the most....” . Five students translated “one of the most” correctly by using احدى اهم - احد اعظم .

“daunting challenges”

Six students provided different acceptable equivalents for the adjective “daunting”, as follows: تحدي واضح - التحديات المروعة - التحديات الكبيرة. One student gave an unacceptable equivalent التحديات المبتئطة. None of the students chose to translate “daunting” as جسم which most effectively gives the intended meaning of the source text.

“facing political science as a discipline”

Three students unacceptably translated “discipline” as نظام . Two translated this as فرع من فروع المعرفة . Two students unacceptably ignored “discipline” in their translations as follows: هو اهم التحديات التي تواجه العلوم .... السياسة. The omission of any Arabic equivalent of “discipline” may be
related to the presence of "science" which a hyponym of "discipline". The student chose not to repeat known information in the same sentence.

"Clearly, there are important differences between being an ordinary nation-state and a EU member state"

"Clearly, there are important differences ....."

All students translated the adverb "clearly" at the beginning of the Arabic sentence using different acceptable phrases such as: وـ من الواضح - فمن الواضح

as follows:

فمن الواضح أن هناك فوارق هامة بين كون الدولة دولة عادية أو عضو في الاتحاد الأوروبي
- ومن الواضح أن هناك فرق بين أن تكون دولة قومية عادية و أن تكون عضوا في الاتحاد الأوروبي
- ومن الواضح أنه يوجد اختلافات هامة بين الدول العادية و بين عضو في الاتحاد الأوروبي
- ومن الواضح أن هناك فرق بين أن تكون دولة قومية عادية و أن تكون عضوا في الاتحاد الأوروبي
- ومن الواضح أن هناك اختلافات هامة بين أن تكون الدولة هي دولة قومية أو أن تكون دولة عضو في الاتحاد الأوروبي

و و و و

Two students started their translation by using the common Arabic connector و . Only one student used the Arabic connector ف. All are acceptable in this context, and are better than not using a connector.

"important differences"

Two students unacceptably omitted "important" in their translations. Four students translated “differences” as اختلافات ، while three translated this as فوارق . The two equivalents are equally acceptable. Three students rendered the plural “differences” into the singular Arabic اختلاف or فرق . Maybe, this is related to the use of the singular “nation-state” and the singular “EU member state”. These translations were as follows:

- ومن الواضح أن هناك فرق بين أن تكون دولة قومية عادية و أن تكون عضوا في الاتحاد الأوروبي
- ومن الواضح أنه يوجد اختلاف مهم بين كون الدولة الدولية القومية العادية و دولة عضو اوروبية
- ومن الواضح أن هناك فرق بين أن تكون دولة قومية عادية و أن تكون عضوا في الاتحاد الأوروبي

Only one student changed the singular in the source text " an ordinary nation-state" to an Arabic plural دو , to match the plural “differences”, as follows:
It is worth mentioning that the same student did not change the singular “EU member state” into the Arabic plural الأعضاء.

“an ordinary nation-state”

Six students gave various acceptable Arabic equivalents for “ordinary nation-state”, as follows: دولة قومية عادية - دولة عامة - دولة عامة عادية - الدولة عادية. Only one student translated “state” unacceptably as ولاية وطنية عادية. One student ignored the word “ordinary” in her translation, as follows:

“EU member state”

Four students translated “EU member state” as عضو في الاتحاد الأوروبي. One student translated it as دولة عضو في الاتحاد الأوروبي. It is clearer to the reader if “EU member state” is translated as عضو دولة عضو rather than عضو دولة. Both عضو دولة and عضو دولة are equally acceptable if the student previously mentioned عضو في الاتحاد الأوروبي.

Another two students translated “EU member state” unacceptably as عضو ولاية أوروبية - دولة عضو أوروبية.

The above students changed the English noun “European Union” to an adjective in their translations دولة عضو أوروبية is vague because it can mean that this “European state” is a member of any organization without a specific reference to “European Union”. It is also unacceptable to translate “state” as ولاية instead of ولاية دولة because ولاية is part of a state in the sense of independent nation.

“But, there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU”

In English, the use of the adverb “clearly” at the start of the sentence (as in the previous sentence) is often followed by a contrast in the following sentence.
indicated by the use of “but”. In this text, “clearly” is followed by a contrast, as follows:

“Clearly, there are important differences between being an ordinary nation state and EU Member state. But, there are also very stark differences between the EU itself and other polities, even ones that share some federal characteristics with the EU”

Six students rendered this contrast using لكن لحن, as follows:

- لكن هناك فوارق كبيرة أيضا
- ولكن يوجد أيضا اختلافات شديدة و بارزة بين
- ولكن هناك أيضا فرقاً كبيراً بين
- ولكن هناك أيضا اختلافات صارمة جداً بين
- ولكن يظل هناك اختلافات شديدة بين
- لكن هناك أيضا فرقاً كبيراً بين

Only one student ignored this contrast and connected these sentences with the Arabic connector أيضا , this being a literal translation of “also”: أيضا يوجد اختلافات قوية بين ....... It is more acceptable to ignore the translation of “also” and retain the translation of “but”, because the basic meaning of the sentence depends on the contrast. Only one students rendered the contrast in the sentence by using ولكن لحن without the use of أيضا . This student translated “also” by using the common Arabic connector و , as follows: ولكن يظل هناك اختلافات شديدة بين.

Unlike in Arabic, the combined use of the two English connectors “but ..... also “ is considered a feature of English. So, it is acceptable in Arabic to omit the translation of “also” in the target text especially after the use of the common Arabic connector و , as follows:

- ولكن يظل هناك اختلافات شديدة بين

“stark differences”

All students used various acceptable translations for the adjective “stark”, such as:

- فوارق كبيرة أيضا
- اختلافات شديدة و بارزة بين
- فرقاً كبيراً بين
- اختلافات صارمة جداً بين

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The two students who omitted the translation of the English adjective "important" in the previous sentence, translated the adjective "stark" in this sentence as قوية and بارزة. One of the above students acceptably used semantic repetition, as follows: اختلافات شديدة وبارزة. Two students translated the plural "differences" by using the singular in Arabic, as follows: لا ......... فرقاً كبيراً بين ....... These two students were both consistent in their translations and also translated "differences" in the previous sentence as a singular in Arabic.

"... between the EU itself and other polities, ..."

Students produced various translations, as follows:

It is unacceptable to translate the European Union as أوروبا as did one student. It is also unacceptable to omit "Union" from the Arabic translation and leave the adjective, as follows: بين الاتحاد الأوروبي نفسه وسياسة الأخرى ... . Another student translated "between" twice which is weak Arabic style, as follows: بين الاتحاد الأوروبي نفسه و Política الأخرى.

"other polities"

"Polities" has different meanings in the al Mawrid dictionary, such as حكومة ونظام حكم-دولة. Four students translated "polities" acceptably as حكومات وسياسة. Two students translated it acceptably as دول حكومات ناشئة ودول وسياسات. One student unacceptably put both of the Arabic equivalents دول حكومات ناشئة ودول وسياسات, leaving the choice to the reader, as follows: بين أوروبا نفسها وسياسات الأخرى. Two students translated "polities" unacceptably as حكومات وسياسات. None of these students made an effort to produce a more
acceptable Arabic translation, such as: 

فترة جزءية بين الاتحاد الأوروبي وكيانات سياسية ميلادية. The equivalent is more acceptable than because it describes the political status of the European Union and not its policy.

".....even ones that share some “federal” characteristics with the EU"

“even”

All students translated “even if” as حتى. Only one student added the standard Arabic connector و to it to connect the two sentences, as follows:

نفسه وسياسات حتى إن بعض الدول التي تشارك مع الاتحاد الأوروبي ببعض الخصائص الفيدرالية الآخرى.

..نفسها و الحكومات (الدول) الأخرى و حتى الدول التي تشارك أوروبا الصفات الفيدرالية الأخرى.

ال.GetInstance أو الحكومات حتى عند أولئك الذين لديهم ميثاب الفيدرالية للاتحاد الأوروبي.

الأوروبي و السياسية الأخرى حتى هؤلاء اللاتي تشاركن في بعض الخصائص الفيدرالية مع الأوروبي.

نفسه و الدول الأخرى تلك التي تشاركن في الاتحاد الأوروبي في بعض الخصائص الفيدرالية (الاتحادية).

نفسه و بين الأخرى حتى بين الحكومات التي تشاركن في بعض الخصائص الفيدرالية في الاتحاد.

“ones”

Although “ones” refers to “other polities”, one student was inconsistent in her translation. She translated “other polities” as سياسات and “ones” as دول. Four students translated “ones” as اللاتي - تلك. The use of اللاتي - تلك is unacceptable because Modern Standard Arabic normally has feminine singular agreement with inanimate plurals. It is also grammatically incorrect to write اللاتي - تلك. The above student translated “ones” as countries which favour being part of the EU instead of sharing some federal characteristics with the EU.

One student misunderstood the meaning in the source text and translated it unacceptably, as follows: 

الحكومات.

The above student translated “ones” as countries which favour being part of the EU instead of sharing some federal characteristics with the EU.
"share some "federal" characteristics"

Five students translated the English present tense "share" as the Arabic imperfect tense تشارك, as follows:

الدولي الاخر حتى تلك التي تشارك في الاتحاد الاوربي في بعض الخصائص الفيدرالية (الاتحادية)

The other two students omitted the verb in their translations, as follows:

.. نفسه و الحكومات حتى عند اولئك الذين لديهم مقبول فيدرالية للاتحاد الأوروبي ..

"some"

Only four students translated "some" as بعض in their translations. Other students omitted it unacceptably, as follows:

.. نفسها و الحكومات (الدول) الاخرى حتى الدول التي تشارك اوروبا الصفات الفيدرالية ..

Those who omitted it from their translations misunderstood the original meaning in the source text and accordingly produced unacceptable translations.

"federal characteristics"

Five students translated this acceptably as الخصائص الفيدرالية. One student unacceptably gave two equivalents for the adjective "federal", as follows:

.. نفسه و الدول الاخرى تلك التي تشارك في الاتحاد الاوربي في بعض الخصائص الفيدرالية (الاتحادية) ..

Although it is not a professional translation technique to give two alternatives and let the reader decide which is better, this student is the only one who mentioned the pure Arabic equivalent for "federal" اتحادي. All other students translated it as an acceptable loan word من الفيدرالية from English. From the researcher's point of view, it is more appropriate to use the pure Arabic equivalent for words in the source text because the target readers are Arabs and the chances are greater that they will understand الخصائص الفيدرالية than الخصائص الاتحادية.

".... share .... with the EU"

One student omitted the translation of the English preposition, which is acceptable in this sentence, as follows:

..
Two students acceptably translated the English preposition “with” by using the Arabic preposition مع (together with the verb تشارك), as follows:

(الدول الأخرى و حتى الدول التي تشارك أوروبا الصفات الفيدرالية نفسيه و الحكومات (الدول الأخرى و حتى الدول التي تشارك أوروبا الصفات الفيدرالية

... حتى أن بعض الدول التي تشارك مع الاتحاد الأوروبي بعض الخواص الفيدرالية...

الlaus و السياسات الأخرى حتى هؤلاء اللاتين تشارك في بعض الخواص الفيدرالية مع الأوروبي...

Another two students translated “with” using the Arabic preposition في, which is unacceptable, because it changes the meaning of the source text. The use of the Arabic preposition في means that these states are part of the EU, as follows:

(الدول الأخرى تلك التي تشارك في الاتحاد الأوروبي في بعض الخواص الفيدرالية (الاتحادية)

... نفسه و بين الأخرى. حتى بين الحكومات التي تشارك في بعض الخواص الفيدرالية في الاتحاد...

Two other students unacceptably translated “with” using the Arabic preposition ل but omitting any equivalent of “share” (as discussed above), in the following:

... نفسه و الحكومات حتى عند أولئك الذين لديهم ميول فيدرالية للاتحاد الأوروبي...

... نفسه و الحكومات حتى عند أولئك الذين لديهم ميول فيدرالية للاتحاد الأوروبي...

The use of this preposition is related to the omission of the English verb “share”.

EU

It is generally unacceptable for student translators to be inconsistent in their translations. All students translated “EU” correctly in the sentence “Explaining the European Union ...” as الاتحاد الأوروبي. Two students translated the “EU” in this sentence as أوروبا- الأوروبي without any plausible reason for omitting the noun “union” and left the adjective European”, as follows:

(الدول الأخرى حتى هؤلاء اللاتين تشارك في بعض الخواص الفيدرالية مع الأوروبي...

... نفسه و الحكومات (الدول الأخرى و حتى الدول التي تشارك أوروبا الصفات الفيدرالية...

The EU has far less authoritative control over its citizens and territory compared to nation-states

The EU

All students were consistent in their translation, even those who translated “EU” wrongly in the previous sentence, as follows:
"has far less authoritative control"

One student ignored the translation of "far less", which is unacceptable, as follows:

Another student acceptably translated "far less" by using the negation of "great" as follows: Two students ignored the comparison in the sentence and translated "far less" as قليلة instead of أقل, which gives a weak Arabic style. Three students acceptably translated this phrase literally as: تقل حكم تسلطى أقل حكم تسلطى أقل . None of the students changed the word order or the grammar of the source text to produce another form of comparison in Arabic as in the following: تقل سيطرة الاتحاد الاوروبي الرسمية على مواطنيه و أراضيه عن الدول ذات السيادة . This grammatical transposition here gives a stronger Arabic style.

"authoritative control"

Only one student translated "authoritative control" correctly, as حكم رسمي , as follows:

Again, the student here unprofessionally offered the reader two equivalents: حكم رسمي و حكم رسمي . Five students ignored the translation of the English adjective "authoritative" in their translations, as follows:

ان الاتحاد الاوروبي ليس له سيطرة كبيرة على مواطنيه بالمقارنة مع دول أخرى , ان الاتحاد الاوروبي له سيطرة أقل على المواطنين مقارنة مع حكومات الدول , ان الاتحاد الاوروبي له سيطرة قليلة على مواطنيه و مناطق مقارنة بالدول الأقل اقليمياً , ان هذا الاتحاد له سيطرة قليلة على مواطنيه و أقليمه بالمقارنة مع الدول الأخرى , ان الاتحاد الاوروبي له سيطرة أقل لل المواطنين مقارنة مع حكومات الدول .
One student chose the wrong meaning for the English adjective “authoritative”, probably because the corresponding Arabic nouns to English “authority”, سلطة, have roughly the same meanings, as follows:

ان الاتحاد الأوروبي له سلطة سلطة قليلة على مواطنيه ومناطق مقارنة مع الدول الإقليمية -

The use of سلطة سلطة weakens the style of writing.

“over”

Six students translated the English preposition “over” correctly as على. Only one student chose to translate it as the Arabic preposition ل. Although both translations are acceptable, it is more common to translate the English preposition “over” by using the Arabic preposition على.

“.... its citizens and territory ....”

Three students unacceptably omitted “territory” in their translations. For example: ان الاتحاد الأوروبي لديه سلطة أقل للمواطنين مقارنة مع حكومات الدول. Four students translated “territory” as: مناطق – اقليم – المقاطعات – منطقتها. Unlike the use of لاقليم and للمقاطعات и المنطقتي, the use of مناطق is acceptable. The use of لاقليم and للمقاطعات is acceptable when reference is made to one country but is not appropriate for the European Union. Regarding the EU, it is more acceptable to use أراض than مناطق أراض is the standard constitutional equivalent of English “territory”.

“compared to”

Four students used the phrase بالمقارنة مع to translate “compared to”, which is acceptable in Arabic. For instance: ان هذا الاتحاد له سلطة قليلة على مواطنيه و اقليمه بالمقارنة مع الدول الأخرى. The other three students translated “compared to” by المقارنة without the use of any Arabic preposition, which is also acceptable. For example,

ان الاتحاد الأوروبي له سلطة سلطة قليلة على مواطنيه ومناطق مقارنة مع الدول الإقليمية -

“nation-states”

Three students were inconsistent in their translations, as follows:
One student translated “nation-states” here as حكومات الدول and as دول قومية in the first sentence of the text “ ........ between an ordinary nation-state and a .......”.
Another student translated it as الدولة القومية here and as الدولة الإقليمية in the first sentence.
A third student translated it as حكومات الدول here and as دولة قومية in the first sentence.

8.1.8 The Euro

The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network. Key members include national treasury officials and central bankers. Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’.

Title

“The Euro”

Two students ignored the translation of the title. Four students followed the translation of the title by using (:-) or (:) at the beginning, as follows:

:3J341. 1 and -:. 1)._94.11 . One of the above students translated the title as part of the text, as follows: ........ اليورو : إن نشأة اليورو . One would standardly expect a title to be translated without any punctuation marks and on a separate line. Five students translated the title correctly and literally as 3.194 11 using the Arabic definite article ال. None of them used the classifier عملة to make it explicit. Arabic as an explicit language has a stylistic preference for the use of classifiers. Using classifiers can compensate for the lack of capital letters in Arabic. Classifiers make it plain that what follows is a proper noun (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10). One student ignored the translation of both the title and the text.

Text:

“The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network”

“The birth of the Euro”

Students’ translation were as follows:
One student translated “Euro” unacceptably as “Europe” without any reasonable explanation. Five students started their translation using the Arabic verb for “birth” as لمولود. But, it is unacceptable to translate it as “upbringing”. In addition, one student translated the English noun by using the Arabic verb and the noun لمولود. The use of the Arabic verb لمولود is related to the use of لقد ولedd and the main verb in the sentence “gave coherence”. To some extent, the use of لقد ولedd gives the sense of the importance of the first sentence of the text just as does the use of أن لمولود. Both uses are acceptable in this context. The use of لقد ولedd enabled the student to translate the sentence without following the same word order as the English sentence, as follows:
- “the birth of the Euro …… gave coherence ……”
- اعطى ولedd لمولود

The use of ان لمولود enabled students to produce an otherwise more literal translation following the same SV word order as the English sentence, as follows:
- اعطى لمولود ……”
- اعطى لمولود لمولود

It seems that students used ان لمولود to give their target text a sense of Arabic style while maintaining a fairly literal translation in terms of word order (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

In addition, most students translated the English metaphor literally and used the same metaphor in Arabic. None of the students translated it without using a metaphor, e.g. اصدار. This is due to the fact that “the birth of” is a standard metaphor in both English and Arabic.

“and an expanded role of the EU in macroeconomic policy coordination”

Students’ translations were as follows:
- ان لمولود اوروبا و دورها العظيم الوضع في تعديل وموازنة السياسة الاقتصادية واسعة النطاق ……”
- منح
All students translated "and" as expected by using the Arabic equivalent و . Four students translated "expanded" literally as توسع. Although these Arabic equivalents are acceptable, there are other Arabic words that are more appropriate in this context, such as الدور المتتالي - الدور المتزايد. Only two students translated "expanded" using امتداد - المتمد which are more appropriate than الموسع. One student added the Arabic adjective العظيم to make it more acceptable in Arabic (semantic repetition). Four students translated the "the expanded role" literally by using an Arabic adjective and noun, as follows: دورها و الدور الموسع - الدور المتزايد - الدور المتتالي - الدور الموسع. Two students changed word order and the structure, providing a more comprehensible Arabic phrase, as follows:

"EU"

Only four students mentioned the European Union in their translations. One student who translated "Euro" unacceptably as أوروبا اوروبا continued her translation with the same reference أوروبا. One student considered "EU" as an abbreviation for the "Euro" and translated it as follows:

"in macroeconomic policy coordination"

Students' translations were as follows:
Two students ignored the translation of “macro” in “macroeconomic” and translated it unacceptably as the السياسة الاقتصادية. Other students gave different literal Arabic alternatives taken from the al Mawrid dictionary such as واسعة النطاق -为了避免 the Arabic adverbial form خزانية “treasury-wise” to relate it to the “Euro”. Although this is an intelligent attempt to clarify "economic policy", the result is obscure in Arabic. All the above alternatives give the basic meaning of “macro-". They are acceptable in contexts other than an economics text. The most appropriate term for “macroeconomic” in Arabic is سياسة الاقتصاد الكلي. This is an indication that most students lack the appropriate terminology for technical contexts. One student misunderstood the sentence and added the equivalent of “network” to it, as follows: لقد أعطى ميلاد اليوئر والدور الممتد للاتحاد الأوروبي شبكة تنسيق سياسة الاقتصاد الموسعة خزانيا.

“gave coherence to a European monetary policy network”

Students’ translation were as follows:

- أعطي تماسك لشبكة السياسة الاقتصادية الأوروبية
- أعطي تماسك لشبكة السياسة المالية الأوروبية
- أعطت ترابط لشبكة السياسة المالية الأوروبية
- لقد أعطى .... لشبكة تداول العملات الأوروبية
- أعطى ترابط لشبكة السياسات المالية الأوروبية
- أعطى تماسك الشبكة الاقتصادية الأوروبية

Most students unacceptably wrote ترابط-تماسك instead of the accusative ترابط-تماسكا. Five students translated “gave” as أعطي and one student translated it as منح. Both of these are acceptable. Two students translated “coherence” as تعطى ترابط-تماسك and another two translated it as تعطى ترابط-تماسك . One student translated it by addition using semantic repetition الإنجاز والتنسيق. Two students omitted the adjective "monetary" in their translations, as follows:

- أعطى تماسك لشبكة السياسة الاقتصادية الأوروبية
- أعطى تماسك الشبكة السياسية الأوروبية
One of the above students confused the English noun “policy” and the English adjective “political”, translating this as سياسة، which is unacceptable.

Another student omitted “policy” in her translation Sometimes, students tend to omit the translation of words whose meaning they do not know.

Other students gave several acceptable alternatives for “monetary” such as النقدية. One student translated it unacceptably as “currency exchange network”. Only one student translated the singular in English “policy” as the Arabic plural سياسات instead of the singular سياسة to suit the Arabic context. It is more appropriate to say سياسات to indicate different European policies that are united in one network.

“key members include national treasury officials and central bankers”

Students translated this as follows:

و يشمل الأعضاء الرئيسيين موظفو الخزانة القومية وأصحاب البنوك المركزية.

الأعضاء الأساسيون هم موظفو الخزانة و البنوك المركزية.

و الأعضاء الرئيسية وتشمل موظفي وزارة المالية الوطنية و موظفي البنوك الرئيسية.

ويشمل الأعضاء الرئيسيين على موظفي الخزانة المحلية و موظفي البنوك الأساسية.

و حيث أن الأعضاء الأساسيين يشأوا أصحاب مكاتب خليفة الدولة وأصحاب المصارف المركزيين.

الأعضاء الأساسيون بالإضافة إلى الخزانة و البنك المركزي.

Only two students changed the word order in the sentence and started their translations using the Arabic verbs ويشمل ... على ويشمل. Other students chose to follow the same word order as in the English sentence and started their translation by using Arabic nouns. One student misunderstood the English sentence and omitted “officials” in her translation, as follows:

الأعضاء الأساسيون بالإضافة إلى الخزانة و البنك المركزي.

One student translated “key members” ungrammatically as الأعضاء الرئيسية.

“national treasury officials”

Students provided different translations for “officials”, such as موظفو. Both alternatives are inaccurate. The best Arabic equivalent for it is المسؤولين. Two students omitted “national” in their translation, as follows:

الأعضاء الأساسيون هم موظفو الخزانة و البنك المركزي.

(This gives the meaning intended in the source text).
give the meaning intended in the source text). One student gave a different acceptable equivalent for "national treasury", as follows:

Three students gave various acceptable alternatives for "national": المحلي -القومية, الوطنية -القومية. The first two alternatives are better than المحلي -القومية, because the standard meaning of محلى السياق is "local" (although محلى might translate as "national" in a phrase such "national industry")

"central bankers"

Only two students translated this accurately, as follows:

Four students confused "central bankers" with "central banks". Three of them translated the sentence using "officials" for both "national treasury" and "central banks". Only one student gave the pure Arabic alternative instead of the loan word البنك. Since the target reader are Arabs, it is more appropriate to use pure Arabic words than loan words. There seems to be a general stylistic preference for forms of Arabic origin over loan words in Arabic because of considerations of purity of Arabic language. Loan words are also typical features of Arabic dialects and accordingly tend to be avoided in formal Standard Arabic (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). Two students rendered the English plural "bankers" by using the Arabic singular بنك, which is not acceptable for the meaning in this context, as follows:

 Kylie L. Another student used which is a good attempt to express more precisely the semantic relationship with the previous clause. None of the above students added the prepositional phrase في هذه الشبكة to make it clear to the readers that these key members are part of the European monetary policy network. In this context, the function of translation by addition is to express explicitness.
"yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or “policy community”

Students provided various translations, as follows:

- و علاوة على ذلك فإن تحول مجلس اليوورو 12 الذي يمثل مماثلون الإسلام في منطقة اليوورو فقط و الذي اتبع بسرعة طائفة موحدة مندمجة جدا أو مجتمع سياسة.
- لذلك فإن النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي إلى وجود مجموعة متكاملة واحدة.
- فوق ذلك فنسخة اليوورو الثانية عشر للمجلس التي تجمع فقط ممثلي الولائيات الداخلية في المنطقة الأوروبية أو المجموعة الفرعية المدمجة أو جماعة سياسية.
- و مع ذلك فإن نسخة (اليوورو 12) للجلس و الذي جلب نواب الدول إلى نطاق اليوورو انتخب و بسرعة مجموعة فرعية متكاملة أكثر أو مجتمع سياسات.
- و مع ذلك لك يزال اليوورو 12 نسخة لاعضاء المجلس الذي أحضر ممثلي الدول في منطقة اليوورو و كذلك فقد مد مجموعة فرعية أو جماعات سياسية.
- لذلك النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي إلى وجود مجتمع سياسي.

“yet”

Students provided various translations for “yet”: فوق - لذلك و علاوة على ذلك و مع - علاوة على ذلك و مع ذلك - لذلك . Three students translated “yet” acceptably as فوق ذلك و علاوة على ذلك و مع ذلك - لذلك . One student translated it unacceptably as فوق ذلك ، which sounds more like colloquial Arabic than Standard Arabic. Two students translated “yet” unacceptably as لذلك ، which gives a different meaning (the meaning of “so” / result).

the “Euro-12” version of the council

Two students unacceptably omitted “Euro-12” from their translations and replaced it with the adjective جديد “new”, as follows:

- لذلك فإن النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي إلى وجود مجموعة متكاملة واحدة.
- لذلك النسخة الجديدة لنظام الاتحاد التي تعطي الحق فقط لممثلي الدول في قاعدة الاتحاد سوف يؤدي إلى وجود مجتمع سياسي.

The previous omission is probably related to a lack of understanding of the source text. “Euro-12” is important information in this context and necessary for the
accuracy of students’ translations. Two students translated “council” unacceptably as اتحاد. Although, the European countries that considered the Euro their official currency constitute a union, the mentioning of the union without an adjective to describe it is inadequate. Only one student translated “Euro-12” acceptably as مجلس اليورو 12. Other students provided vague Arabic translations, as follows:

The translation of the above phrase indicates the importance of the translator’s judgment. Those who produced vague translations translated the above phrase literally. The only student who translated it acceptably in Arabic omitted the translation of “version” to suit the Arabic context.

The translator has the choice whether to add or remove words which are in the source text to provide an acceptable Arabic translation. Students tend to omit words that they do not understand and translate literally all words that they do understand (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

“which brings together only representatives of states within the Euro-zone”

Students provided various translations, as follows:

One student rendered “Euro-zone” unacceptably as “the European region”. Other students translated it acceptably as منطقة اليورو - نطاق اليورو. None of the students modified their translations to be clearer, as follows:

Quickly spawned a far more integrated sub-group or “policy community”

Students translated the above phrase, as follows:

Explicitness frequently is needed in translating foreign cultural issues (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).
All the above translations are vague or inadequate. Only one student translated "quickly". Another mistranslated "spawned" as "elected". None of the students modified their translations in order to make it more comprehensible, e.g. as follows: انتخب و بسرعة مجموعة فرعية متكاملة أكثر أو مجتمع سياسة. To translate the words in inverted commas, "policy community", in the above sentence, it is recommended that students use انتخب مجموعة فرعية أكثر اندماجا أو ما يسمى بمجموعة صانعي القرار. By using this Arabic phrase, translators distance themselves from something they do not directly identify with in the source text.

In addition, none of the students added explanatory information after their translation to give the reader an idea about the background of the Euro and Euro-12 council along the following lines, as: “The original idea of introducing the Euro was that all European countries would use it as their official currency. In fact, only 12 countries adopted the Euro as their official currency. These established “the Euro-12 council”. This council spawned a more integrated group to decide about issues related to the Euro in the European monetary policy network”.
8.1.9 The Conservative leader

The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on. The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism. In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US.

Title:
“The Conservative leader”

Two students ignored the translation of the title. One student translated “the Conservative leader” unacceptably as القائد التكتيكي. Another two students translated “the Conservative leader” literally as القائد المحافظ which may give a different meaning from قائد حزب المحافظين “leader of the Conservative party”. The above students considered “conservative” as an adjective describing the leader rather than a reference to the name of his political party. One student translated “the Conservative leader”, as follows: قائد محافظ - قائد حزب المحافظين في بريطانيا. The above student translated the phrase into Arabic without the Arabic definite article, then she corrected herself and added extra information في بريطانيا. This is not needed in a title, although it might be acceptable as part of a general strategy of greater explicitness in Arabic in the main part of the target text.

Text:
“The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on”

Students’ translations were as follows:
- اقترح القائد المحافظ الجديد لأن يكون متمركزاً في حلول السياسات الحزبية مطالباً بالحرب ضد الإرهاب مستمرة.
- اقترح قائد المحافظين الجديد أن يتم التعليق الفعلي للسياسات الحزبية لجماعات الحرب ضد الإرهاب مستمرة.
ان الزعيم الجديد لحزب المحافظين ايان دنكان سميث عرض ان يتم تعديل موقعة اخلاقية لسياسة الحزب
طالما الحرب ضد الإرهاب تجري.

 لقد اقترح القائد المحافظ الجديد تعليق فعلي للجنة السياسية على طول مدة الحرب ضد هجمات الإرهاب.
 لقد عرض القائد المحافظ ايان دنكان سميث تعليقا فعليا لسياسات الحزب ما دامت الحرب ضد الإرهاب
 مستمرة (قائمة).

 عرض القائد ايان دنكان سميث تعليق عملي للسياسات الحزبية طالما بقيت الحرب ضد الهجمات الإرهابية.
 ان الزعيم الجديد لحزب المحافظين ايان دنكان سميث قام بعرض تعديل موقعة لسياسات الحرب لمدة
 الحرب ضد الهجمات الإرهابية التي تحدث.

 Only two students translated the sentence using the following the same English SV word order as in the English. Two students started their translations by using 
 لقد . Both ان and وقد are emphatic particles. Five students translated this
 as an Arabic verbal sentence. All students acceptably translated the English
 present perfect using the Arabic perfect tense لقد - عرض . Three students
 اقترح - عرض - الغرام الجديد لحزب قائد المحافظين الجديد المحافظين
 translated “the new Conservative leader” acceptably as القائد ايان ـ ايان . One student omitted “new Conservative” in her
 translation: ... القائد ايان ... . Three other students translated this phrase unacceptably as
 القائد المحافظ الجديد . One student omitted the name of the conservative leader in her
 translation and other students gave various Arabic names. Most students confused
 the English I with the English L , as follows: ايان ـ ايان ـ ايان ـ لان ـ لان , possibly
 because the Scottish name “Iain” (cf. the more common “Ian”) is not commonly
 found. Three students were consistent in their unacceptable translations of “the
 Conservative leader” through the title and the text. In addition, three students
 translated “the Conservative leader” in the title unacceptable as القائد المحافظ
 and acceptably as القائد المحافظين الجديد . الزعيم الجديد لحزب المحافظين
 in the main text. This indicates that students do not proofread their translations. Another possibility is
 that these students did not know the best translation, so they unacceptably put
 both equivalents for the reader to decide. One student translated “a virtual
 suspension” correctly in Arabic with the appropriate accusative case-endings, as
 follows: تعليق موقعة اخلاقية . Another student translated it unacceptably as a temporary moral suspension”. This indicates that students do not pay adequate
 attention to their Arabic writing.

 Two students misunderstood “party politics” and translated it unacceptably, as
 للسياسات الحزبية - للجنة السياسية.
“as long as”

Three students provided acceptable translations: 
ما دامت بـ ما إن الحرب مستمرة.

Four students provided translations which are unacceptable, mainly because they reflect features of colloquial Arabic, such as:
ما دام الحرب مستمرة - على طول مدة الحرب - لمدة الحرب التي تحدث - طالما الحرب تجري.

“terror attacks”

Four students translated “terror attacks” acceptably as 
الهجمات الإرهابية.

Three students translated it acceptably as الحرب ضد الإرهاب.

This is probably due to the influence of the media and the cliché which is often found in headlines “war against terrorism”.

“The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism”

Students’ translations were as follows:

اللهجمات الإرهابية أيضاً عرض أجراء حوار بين الأحزاب المختلفة و لكنه أكد

نهاية النشاط الديمقراطي سيغني استسلاماً للأرهاب.

و لقد صرح الليبراليين الديمقراطيين أيضاً أنهما سوف يطوقون محادثات الحزب و لكنهم

اكدا ان إنهاء كل النشاطات الديمقراطية المحلية سوف يقلل من الإرهاب.

و قال الليبراليين الديمقراطيين أنهما سيتظرون في حضور محادثات داخل الحزب و لكنهم شددوا

علي أن إنهاء كل نشاطات الديمقراطية الداخلية ستكون في صالح الإرهاب.

و أيضاً اخذ الليبراليين الديمقراطيون كلام الحزب المقابل وقد شددوا على إنهاء الأنشطة

الداخلية التي يجدوا الوقت للقضاء على الإرهاب.

و أيضاً الحزب الديمقراطي الحر صرح بأن سياقته بالاعتبار أجراء حوار بين الأحزاب ولكنه

أصر على نهاية كل النشاطات الديمقراطية المحلية ستكون استسلاماً للأرهاب.

“The Liberal Democrats”

Three students translated “the Liberal Democrats” literally as 
الليبراليين الديمقراطيين - الديمقراطي الليبرالي.

Another two students translated “liberal” into Arabic as 
الديمقراطيين التحرريين - الديمقراطي الحر.
One student translated the meaning unacceptably as [...]. It is important for students to pay extra attention and translate proper names such as the names of parties if possible using the standard Arabic form, or at least acceptably. Some non-Arabic political parties have standard forms in both English and Arabic. To illustrate, the Arabic equivalents of “Labour party” can be both حزب العمل in the case of the British Labour Party and حزب العمل in the case of the Israeli Labour Party. It is acceptable to translate the name of the party as a loan word especially if there is no Arabic equivalent for it. It is more appropriate for the Arab target readers to use pure Arabic words in their translations (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). Although the two students who translated “Liberal Democrats” as made a good attempt, they did not use the standard Arabic term for the party. It would have been a good idea on the part of the student who translated “the Liberal Democrats” as to add حزب الديموقراطي الحر to make it clearer to the reader.

“too”

“Too” is used in the source text to connect this sentence with the previous sentence. Although all students started their translations by using the common Arabic connector to connect this sentence with the previous sentence, six students unnecessarily translated “too” as an extra connector. This is a clear example for students’ preference for literal translation. Students should be encouraged not to use double connectors (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

“have said”

All students acceptably translated the English present perfect tense using the Arabic perfect tense. Six students used various acceptable equivalents such as: قال - سرح - عرض. One student translated this phrase unacceptably using the colloquially oriented أيضا لأخذ الديموقراطيين واخذ كلام الغير متصسبين كلام الحزب المقابل.
“they will consider attending cross-party talks”

One student omitted this from her translation, as follows:

- قال الديمقراطيين الليبراليين أيضاً بأنهم يركزون على إنهاء كل انتخابات الديمقراطيون الداخلي الذي ...

Another student misunderstood the source text and provided a completely unacceptable translation, as follows: أبضا اخذ الديمقراطيين الغير متصدرين كلام الحزب المقابل. Only four students translated the English future tense correctly using

- سوف يحتضنون حضور محادثات الحزب - سوف يعتدون محادثات - اجراء حوار بين الأحزاب.

Another student translated the verb “consider” unacceptably using the Arabic perfect tense, as follows: عرض اجراء حوار بين الأحزاب المختلفة.

Only two students translated “attending” correctly, as follows: عرض اجراء حوار - يعتدون محادثات - اجراء حوار.

- سوف يحتضنون حضور محادثات الحزب - حضور محادثات - عرض اجراء حوار.

“cross-party talks”

Three students unacceptably omitted this in their translations, as follows:

- و لقد صرح الليبراليين الديمقراطيين أيضاً بأنهم سوف يعتدون محادثات.
- قال الديمقراطيين الليبراليين أيضاً بأنهم يركزون على إنهاء كل الانتخابات الديمقراطيون الداخلي الذي سوف يوجه لممارسة الإرهاب.
- وأوضح اخذ الديمقراطيين الغير متصدرين كلام الحزب المقابل وقد شددوا على إنهاء الأنشطة الداخلية لكي يعود الوقت للقضاء على الإرهاب.

Two students translated “cross-party talks” inaccurately to mean talks inside the Liberal Democrat party, as follows:

- و لقد صرح الديمقراطيين التحرريين أيضاً أنهما سوف يحتضنون حضور محادثات الحزب ...
- قال الديمقراطيين الليبراليين أنهما سيستمرون في حضور محادثات داخل الحزب ...

Another two students translated “cross-party talks” correctly as talks between different parties, as follows:

- وأضاف التحريني الليبرالي الحر صرح بأن سياخذ بالاعتبار اجراء حوار بين الاحزاب ...
- و كذلك الحزب الديمقراطي الليبرالي أيضاً عرض اجراء حوار بين الاحزاب المختلفة ....
“but stress that ending all domestic democratic activity would be giving in to terrorism”

One student omitted this in her translation. Another three students misunderstood the source text and produced the opposite meaning to that intended, as follows:

One student omitted this in her translation. Another three students misunderstood the source text and produced the opposite meaning to that intended, as follows:

Three students translated this in various acceptable ways, as follows:

Three students translated this in various acceptable ways, as follows:

The use of both singular and plural are acceptable in the Arabic target text.

Only two students rendered the English singular by using an Arabic singular, as follows:

Four students translated this using the Arabic plural, as follows:

The use of both singular and plural are acceptable in the Arabic target text.

Only two students rendered the English singular by using an Arabic singular, as follows:

Four students translated this using the Arabic plural, as follows:

The use of both singular and plural are acceptable in the Arabic target text.

One student omitted “domestic” in her translation and another student omitted “democratic” in her translation. Only two students omitted “all” in their translations. None of the students explained the phrase “domestic activities” by adding an explicit reference to Britain, such as...
“In a rare move, the new Tory Leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US”

One student did not translate this sentence at all. The other six students translated this as follows:

و في حركة نادرة و يقول رئيس حزب الاعتراف بأنه سوف يزعج وزرائه (وزراء الظل) أو مجموعة من وزراء المعارضة تجلسون في لجان الطوارئ لمجلس الوزراء في شكل الوحدة ضد الإرهابيين الذين يهددون الولايات المتحدة.

وفي سابقة لم يحدث لها مثيل صرح زعيم حزب المحافظين أنه سيدع وزراء حكومة الظل يشاركون في جلسات الطوارئ في اشارة إلى الاتحاد في وجه الإرهابيين الذين هاجموا الولايات المتحدة.

و في خطة نادرة صرح القائد المحافظ الجديد بأنه سوف يترك وزرائه يجتمعون في لجان مجلس وزراء الطوارئ في عرض للوحدة ضد الإرهابيين الذين هاجموا الولايات المتحدة.

وفي تحرك نادر من نوعه قال رئيس حزب التوري (المحافظين) سيدع الوزراء المقربين ليجلسوا في لجان الطوارئ التابعة للوزارة كاظهرا للوحدة ضد الإرهابيين الذين هاجموا الولايات المتحدة الأمريكية.

وفي حركة نادرة قال القائد المحافظ الجديد بأنه سوف يطلب من ممثلين أن يجلسوا في لجان الطوارئ في مجلس الوزراء في عرض لاتحاد ضد الإرهابيين الذين هاجموا الولايات المتحدة.

وفي حادثة نادرة صرح زعيم الحزب الجديد أنه سيدع وزراء حكومة الظل يشاركون في جلسات الطوارئ في اشارة إلى أنه يجب الاتحاد لوقف الواقع الإرهابي الذين هاجموا الولايات المتحدة

“in a rare move”

Students provided various relatively acceptable translations, as: - وفي حركة نادرة - وفي خطوة نادرة - في حركة نادرة - و في خطة نادرة - يحرك نادر من نوعه. Four students translated “move” literally as تحرك - حركة - خطوة. Another two students translated “in a rare move” using acceptable and idiomatic phrases in Arabic as follows: - و في سابقة لم يحدث لها و في خطوة نادرة - مثيل.

“the new Tory leader”

One student did not know the expression “Tory Party” and related this sentence to the previous one, equating the “Tory leader” with the “Liberal Democrat leader” رئيسي حزب الإحترار. Another student omitted “Tory” from
her translation considering the leader as زعيم الحزب الجديد . A third student unacceptably translated "Tory" by transliteration and added "Conservative" as additional explanation . Two students translated this as they did in the title القائد المحافظ الجديد . Only one student translated it acceptably as زعيم حزب المحافظين .

"said he would let his shadow ministers"

Only two students translated this correctly, as follows:

"the Cabinet emergency committees"

Two students ignored "Cabinet" in their translations. Another student translated it unacceptably as وزارة . Three students translated "Cabinet" as مجلس الوزراء . None of them translated "Cabinet" correctly as حكومة .

"in a show of unity"

Six students provided various relatively acceptable translations, as follows:

It is totally unacceptable to translate "ministers" as ممثلي "representatives".

"the Cabinet emergency committees"

Two students ignored "Cabinet" in their translations. Another student translated it unacceptably as وزارة . Three students translated "Cabinet" as مجلس الوزراء . None of them translated "Cabinet" correctly as حكومة .

"in a show of unity"

Six students provided various relatively acceptable translations, as follows:

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"the Cabinet emergency committees"

Two students ignored "Cabinet" in their translations. Another student translated it unacceptably asوزارة . Three students translated "Cabinet" as مجلس الوزراء . None of them translated "Cabinet" correctly as حكومة .

"in a show of unity"

Six students provided various relatively acceptable translations, as follows:

It is totally unacceptable to translate "ministers" as ممثلي "representatives".
8.1.10 The battle for leadership

The battle for the leadership of the Tory party may be finally over — but the winner now faces a far more challenging task. His party is demoralised, disunited and currently unelectable. He will have to hammer out new policies on the big issues like taxation and public spending. The euro has the power to split the party.

Title:

One student ignored the translation of the title. Three students translated this as المعركة من أجل القيادة. Another two students translated it as المعركة من أجل الوصول للقيادة. One student translated it as المعركة من أجل القيادة. All of these are relatively acceptable. None of the students, however, chose to translate this using a more standard phrase in Arabic such as الصراع حول القيادة.

Text:

“The battle for the leadership of the Tory party may be finally over, but the winner now faces a far more challenging task”

Students’ translations were as follows:

ان معركة القيادة لحزب التوري ربما انتهت اخيرا و لكن الفائز يواجه الان مهام تحتر إلى تحدي كبير - ربما ان المعركة من اجل قيادة حزب الاحرار قد انتهت و لكن الفائز الان يواجه مهمة اكثتر تحدي و صعبة.
ان المعركة على تولى قيادة حزب المحافظين اوشكت على نهايتها و لكن الفائز يواجه الان تحدي كبير.
ان معركة القيادة للحزب المحافظ ربما انتهت اخيرا و لكن الفائز الان يواجه مهمة محددة اكشر.
ربما تكون المعركة على القيادة بالنسبة للحزب التوري (المحافظين) قد انتهت اخيرا و لكن الفائز يواجه مهمة ذات تحديات اكشر.
و اخيرا ثم حسم المعركة للاصول للقيادة لحزب التوري و لكن الفائز الان يواجه مهام صعبة.
المعركة لتولي القيادة لحزب المحافظين قد تكون حانت نهايتها اخيرا و لكن الرابع الان يواجه تحديات اكشر.

Four students used ان at the start of their translation. The combination of ان and ربما which is found in one translation gives a weak Arabic style to the extent of being ungrammatical. Only one student omitted “maybe” from her translation, as follows:
This is a good attempt to translate in a good Arabic style given the pragmatic meaning of "may" in this context, which is rhetorical. Compare "I may be a fool, but at least I am not a liar". This indicates that the speaker is conceding that he is in fact a fool, but that the other person is something far worse. Another student unacceptably translated "may be" by using اوشكت على نهايتها, as follows:

"finally over"

The use of "finally" here indicates that the battle for the leadership took a long time before it finished. So the translation of "finally" is important in this context.

Three students omitted "finally" from their translation, as follows:

The best Arabic equivalent for "finally over" is using في النهاية at the beginning of the sentence to give emphasis.

"a far more challenging task"

The phrase "a far more" indicates a comparison between the leader’s task of winning the leadership and his subsequent task after winning the leadership. So, it is important to translate this phrase. Only three students translated it by using أكبرو أكبر. Although the above students translated the comparison, one translation reflects a weak Arabic style including grammatical mistakes.

One student translated this phrase using semantic repetition to strengthen the meaning in Arabic, using مهمة أكثر تحديًا و صعوبة instead of مهمّة أكثر تحديًّا وصعوبة.
“challenging task”

Although “task” is a singular in the source text, two students acceptably used the Arabic plural مهام to translate it give greater importance to the situation. Two students omitted “task” in their translations and translated the source-text adjective “challenging” as a target-text noun, which is to some extent acceptable, as follows:

“his party is demoralised, disunited and currently unelectable”

Students’ translations were as follows;

و ذلك لأن حزبه يتمتز بالفضولى و عدم الوحدة و غير مكتب حديثا -
فان حزبه قد أضعف معنوياته و انه متفك و انه حتى الان غير مكتب -
فالحزب غير متحد و غير مكتب و مهتم معowości -
فحزبه محبط و مشوق و غير مكتب حاليا -
فان حزبه فاسد اخلاقيا و مفك و غير قابل للانتخاب حاليا -
ان حزبه ضعيف و قد انشق و أصبح غير مكتب -
فحزبه مشتت و حاليا غير مكتب -

One student translated “is” fairly acceptably by using the Arabic verb يتمتز which has, however, positive rather than negative connotations.

“demoralized”

One student omitted “demoralized” in her translation. Another three students provided inaccurate translations, as follows: فاسد اخلاقيا - يتمتز ضعيف بالفضولى. Three students provided acceptable translations, as follows: حزبه قد و مهتم معوني - فحزبه محبط - اضعفت معنوياته. None of the above students used a polished Arabic style in their translations such as يعاني من الانحباط و الفشل. The use of “demoralised” is very strong in English. As a result, the Arabic equivalent should also be strong. This strength can be achieved by using semantic repetition, as in من الاحتياط والعطش to relay something of the force of the source text “demoralised”.

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“disunited”

Two students provided unacceptable translations, as follows: وقد مشؤوق. Five students provided acceptable translations: وانه متفکك و عدم الوحدة مشکت و مفکک غير متحد.

“currently unelectable”

One student omitted “currently” in her translation, which is unacceptable. The importance of “currently” is to indicate that the party is unelectable now though not necessarily for ever. Another two students translated “currently”, using حديثا - حاليا. Four students translated it acceptably, using هو حاليا.

“unelectable”

Six students translated “unelectable”, using غير منتخب “unelected”. Only one student translated this correctly as غير قابل للانتخاب. None of the students translated “unelectable” more idiomatically, e.g. as غير مقبول، غير هام، غير شعبية مخففة. Only one student really attempted to match the style of the English sentence and translated this parallelism using a series of participles, as follows: الحزب غير متحد غير منتخب. The English source text contains alliteration, assonance and grammatical parallelism (repetition of past participles). The above student tried to produce a similar parallelism in the Arabic target text.

“He will have to hammer out new policies on the big issues like taxation and public spending”

Students’ translations were as follows:

- سوف يضطر لاستخراج سياسات جديدة في القضايا الهامة مثل الضرائب والمصاريف العامة.
- وانه سوف يطرق ويتبع سياسات جديدة في قضايا كبيرة مثل الضرائب والإتفاق العام.
- على الزعيم الجديد ان يفكر في سياسات جديدة تعالج القضايا الكبيرة مثل الضرائب والإتفاق العام.
- و يجب ان يتطرق الى سياسات جديدة على القضايا الكبيرة مثل الضرائب والدفع العام.
- و سيظل و سيضطر الى طريق السياسات الجديدة حول القضايا الكبيرة مثل الضرائب والتفاقيات العامة.
- لذا يجب عليه ان يقوم بمحاولات سياسية جديدة في القضايا الكبيرة مثل موضوع الضرائب والإتفاق العام.
- فعليه ان يأتي بسياسات جديدة في قضايا كبيرة مثل الضرائب والإتفاق العام.
“will have to hammer out”

Only three students rendered the English future tense in their translations by using سـوـف. “Hammer out” is used in a metaphorical sense in the source text to indicate the difficulty of these issues. Two students unacceptably translated “hammer out” literally as follows:

Three students provided relatively acceptable translations, as follows:

على الزعيم الجديد أن يفكر في - و يجب أن يبتعد إلى سياسات جديدة - فعليه ان يبتعد سياسات جديدة. Two students translated this phrase unacceptably, as follows:

لذا يجب عليه أن يقوم بهدف سياسات جديدة.

“public spending”

Although all students provided various acceptable equivalents for “public spending”, only one student used the standard Arabic term النقاط العامة.

“The euro has the power to split the party”

Students provided various translations, as follows:

ان عملة اليورو لها القدرة على أحداث شرخ في الحزب - أوروبا لديها القوة لتشرير الحزب - كذلك فإن قضية اليورو تهدد بانقسام الحزب - اليورو له القدرة على تشغيل الحزب - ويوجد في اليورو القوة الكافية لتشرير الحزب - فإن دول أوروبا الغربية تملك القوة لكي تتحكم بالحزب - كما أن اليورو يملك القوة التي يملكها بتسليم الحزب.

Two students translated “euro” wrongly as دول أوروبا الغربية - أوروبا. One of the above students previously translated “Euro” acceptably as اليورو in Text 8.1.8. Another student used an Arabic verbal sentence و يوجد في اليورو القوة الكافية لتشغيل الحزب instead of a nominal sentence.

“has”

Three students translated “has” by using له - لديها لها. Two students used يملك - يملك. Another student used يوجد. All these versions are relatively acceptable. Only one student modified her translation and provided a clearly
idiomatic Arabic translation, as follows: تهدد بانقسام الحزب. Two students translated “euro” by addition which is acceptable in this context as عملة اليورو. اليورو is a good example of the use of classifiers in Arabic.

“split the party”

All students provided various acceptable translations, as follows:

شق الحزب - تهدد بانقسام الحزب - لتمزيق الحزب - احداث شروخ في الحزب.

التي بامكانها تقسيم الحزب - لكي تحطم الحزب - على شق الحزب.
8.2 General analysis of students’ translations of social texts

8.2.1 Inverness

Inverness is undermining cliché’s about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008. The Highlands still struggle against some central belt perceptions that culture stops north of Perth.

Title:
“Inverness”

Two students ignored the translation of the title. Five students provided various translations, as follows:

Only two students provided the correct equivalent for “Inverness” as . Although there is a famous lack at Inverness called Loch Ness, one student provided unacceptable equivalent . The student should read the text and decide that the intended meaning is not “a lake” but “a city” in the source text. The other two students chose a wrong equivalent for “Inverness” from the al Mawrid dictionary, which is . This is a type of clothes . None of the students translated the title by addition using the classifier to make it clearer to the reader as (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

Text:
“Inverness is undermining cliché’s about life in the Highlands through its attempt to become the cultural capital of Europe in 2008”

Students provided various translations, as follows:

Students provided various translations, as follows:
One student started her translation acceptably using *in* to emphasize the importance of the first sentence of the text (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Six students confused “through” and “though” which indicates that they do not understand the intended meaning in the source text. There is a possibility that they consider “Inverness is undermining” and “Inverness attempts to become the cultural capital” are two unrelated attempts to achieve the same goal. Most students’ translations indicate that there is a problem in understanding the intended meaning in the source text. Five students were influenced by the English word order in the source text and started their translations with Arabic nominal sentences. Only two students changed the word order in the source text and started their translations with Arabic verbal sentences. These two students chose two different verbs, as follows:

- تنقل الإنجليزية من كلاشبات الحياة في الهايلايد بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.
- تقوم إنفرننس بهذه فكرة مبتذلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008.

None of the above students translated the English present progressive. The expected translation would be by using the Arabic imperfect tense. Four students acceptably translated the English verb “is undermining” using the Arabic imperfect. Two student unacceptably considered “is” as to be a main verb rather than an auxiliary, as follows:

- إنفرننس هي هذم الفكرة المبتذلة عن الحياة في الهضاب بالرغم من محاولتها لان تصبح العاصمة الثقافية لأوروبا في العام 2008 م.
Three students included various Arabic verbs in their Arabic nominal sentences, as follows:

- لانافذش الافتراناسية فكرة الحياة في المناطق المرتفعة ومحاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008.

- بحيرة انفرنسي تشکل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة 2008.

One of the above students started her translation by using the wrong equivalent for "Inverness" and chose an Arabic verb that is not appropriate in this context, as follows:

- لانافذش الافتراناسية فكرة الحياة في المناطق المرتفعة ومحاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008.

The student’s choice of the Arabic verb لانافذش "discusses" indicates her lack of understanding of the intended meaning of the source text. The Arabic verb لانافذش does not convey the meaning of "undermining cliché’s". Unlike the source text, the Arabic translation gives a neutral meaning about life in the Highlands.

It is worth mentioning that the above student did not translate the title. Her first word of the sentence could thus be a translation of the title incorporated within the text because of her repetition of the same noun الافتراناسية twice in the same sentence. One student unacceptably translated the title alongside the first sentence of the text, as follows:

- الافتراناسية: تنقل الافتراناسية من

Students should be encouraged to translate the title on a separate line from the text (cf. chapter 6, section 6.4.5 and chapter 7, section 7.4.3). Students should also read and try to understand the entire text before translating the title. This technique enhances correct and efficient translation of the title. One student translated the title as بحيرة انفرنسي. The wrong translation of this title indicates the importance of students’ proof-reading. In case the student had proof-read her translation, she would probably have changed her inappropriate translation of the title.
Another student chose the Arabic verb حَدَمْ, as follows:

انفرنس هي حَدَم الفكرة المتبثة عن الحياة في الهضاب بالرغم من محاولتها لن تصبح العاصمة الثقافية لأوروبا في العام

The above student unacceptably translated the auxiliary verb “is” as هي and added the Arabic verb حَدَم which is related to the English main verb “undermining”. By doing this, the student did not translate the intended meaning of the source text. Her Arabic target text sentence in fact provides a definition of انفرنس. Another student chose the Arabic verb تَشكَّل as an equivalent for the English verb “is” in the source sentence. The student’s choice of word is to some extent acceptable to convey the meaning of the English sentence.

Due to the wrong translation of “Inverness” in the source text, the meaning of the whole Arabic translation, however, is not acceptable. The Arabic target text refers to a lake which will become the cultural capital of Europe.

The above translation indicates the importance of students’ understanding of the source text before starting their translations. In the above sentence, the choice of one wrong equivalent negatively affected the meaning of the whole sentence. Moreover, the student unacceptably omitted the English main verb “undermining” in her translation.

Only two students translated the above English sentence using verbless nominal Arabic sentences, as follows:

الانفرنس هي الحياة في المناطق المرتفعة
- إن انفرنس فكرة و صيغة عن الحياة في (هاي لاندز) ...

One of the above students translated the English verb “is” acceptably as هي . The overall Arabic translation is unacceptable because of the student’s choice of the wrong equivalent انفرنس. The meaning provided for انفرنس in the al Mawrid dictionary is as follows: 

One student translated “cliché’s” by addition using semantic repetition, as follows: فكرة و صيغة (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).
Four students decided to omit the English verb “undermining” from their translations. This omission indicates that students found difficulty in translating it into Arabic, as follows:

- إن انفرنسن فكرة و صيغة عن الحياة في (هاي لاندز) بالرغم من محاولتهم لتصبح عاصمة ثقافية لأوروبا في عام 2008.
- الانفرنسنية و تناقل الانفرنسنية فكرة الحياة في المناطق المرتفعة و محاولتها أن تصبح العاصمة الثقافية لأوروبا في سنة 2008.
- بحيرة انفرنس تشكل فكرة عن الحياة في الهاي لاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة 2008.
- الانفرنسنية هي الحياة في المناطق المرتفعة بالرغم من محاولتها لتكوين العاصمة الثقافية لقارة أوروبا عام 2008.

The other three students translated the English word “undermining” in various ways. Two students translated it as an Arabic adjective متبنلة and added the Arabic elements: هدم - تقوم بهدم. The third student translated the English verb by the addition of the Arabic verb تقلل, in the following:

- تقوم انفرنس بهدم فكرة متبنلة عن الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008.
- انفرنس هي هدم الفكرة المتبنلة عن الحياة في الهضاب بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام.
- تقلل الانفرنسية من كلاشيايات الحياة في الهاي لاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.

Students’ translations indicate that three of them understood the source text relatively well but failed to render this understanding in a good Arabic style.
"... about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008"

Students' translations were as follows:

الحياة في الهالاند بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.

الحياة في (هالي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية لأوروبا في عام 2008.

الحياة في المناطق المرتفعة ومحاولة أوروبا في سنة 2008.

الحياة في المناطق الجبلية بالرغم من محاولتها لتصبح عاصمة حضارية لأوروبا في سنة 2008.

الحياة في (هالي لاندز) بالرغم من محاولتها لتصبح عاصمة ثقافية في أوروبا سنة 2008.

الحياة في الهالاند (الجزر المرتفعة) بالرغم من محاولتها لتصبح العاصمة الثقافية لأوروبا في العام 2008.

الحياة في المناطق المرتفعة بالرغم من محاولتها لتكون العاصمة الثقافية لقارة أوروبا عام 2008 م.

"Highlands"

Three students acceptably transliterated “Highlands” as هاي لاندز - الهالاند. However, the meaning of “Highlands” is relatively transparent. As Arab readers, it is easier for them to understand the meaning than the transliterations. One of the above students unprofessionally put two equivalents, as follows: الحياة في الهالي لاند (الجزر المرتفعة). The student’s equivalent is unacceptable because of her assumption that the “Highlands” are الجزر. her choice is directly related to her translation of “Inverness” as بحيرة. The first wrong translation leads her to a second wrong translation. This indicates the importance of understanding the source text before translating any word in the target text. The other four students provided explanations for “Highlands” rather than a direct equivalent, as follows: الهضاب - المناطق الجبلية - المناطق المرتفعة. “hills” is not an appropriate equivalent for “mountains” in the “Highlands”. None of the students translated “Highlands” as a cultural borrowing with an explanation (cf. Dickins et al 2002, 33-34). The previous translations were literal and did not indicate a specific area. A possible acceptable cultural borrowing for “Highlands” plus explanation would be منطقه الهالاند الجبلية في شمال اسكتلندا. Such a mention of Scotland enables readers to realise that “Inverness” is part of Scotland.
“.. to become the Cultural Capital of Europe...”

Students provided various acceptable translations, as follows:

- لتصبح العاصمة الثقافية لأوروبا في العام 2008
- لتصبح عاصمة ثقافية لأوروبا في عام 2008
- لن تصبح العاصمة الثقافية لأوروبا في سنة 2008
- لن تصبح عاصمة حضارية لأوروبا في سنة 2008
- لن تصبح عاصمة ثقافية في أوروبا سنة 2008
- لن تكون العاصمة الثقافية لقارة أوروبا عام 2008م

“ to become”

Students acceptably translated “to become” appropriately, as follows:

- لتصبح - لن تصبح - لن تكون

“... the Cultural Capital of Europe...”

Six students’ translations were acceptable, as follows:

- العاصمة الثقافية لأوروبا - لعاصمة الثقافية لقارة أوروبا - عاصمة ثقافية لأوروبا
- عاصمة حضارية لأوروبا

Although “cultural” has the two equivalents الثقافي - حضاري the collocation العاصمة الثقافية is more common than العاصمة الحضارية.

One student translated “the Cultural Capital of Europe” to some extent unacceptably as عاصمة ثقافية في أوروبا. The above sentence means that “Inverness” wants to be one of a number of “Cultural Capitals” in Europe and not the “Cultural Capital of Europe” in 2008. The student should have modified it as عاصمة أوروبا الثقافية.

One of the above students acceptably used a classifier for “Europe” as follows:

- لعاصمة الثقافية لقارة أوروبا

Three students ignored the translation of the English definite and four students rendered the definiteness in their translations. The omission of definiteness is acceptable in this context.

“in 2008”

All students acceptably used classifiers for “2008”. The use of the classifier 2008 is more common than the use of the classifiers الم - سنة. The student
translated this using Indian numerals as ٢٠٠٨. Five students rendered the year using Arabic numerals (i.e. the form standardly used in Europe and the Maghreb) as “2008”. Due to the fact that Indian numerals are the standard form of numerals used in Palestine, it is better to use them to facilitate target readers’ understanding (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

None of the students modified the source text and translated it along the following lines, as follows:

"The Highlands still struggle against some central belt perceptions that culture stops north of Perth"

Students provided various translations, as follows:

Four students connected this sentence with the previous sentence. Two students used the common Arabic connector و, and the other two used ف, which indicates some sort of consequence. Such connection between the two sentences reflects the fact that Arabic tends to connect sentences more frequently than English (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).
In addition, two students started their translations by using 

\[\text{إن - فان} \]

as follows:

Fran (هاي لاندز) ما زالت تصارع ضد بعض الملاحظات المركزية بان الثقافة تتف في شمال بيرت -

إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض المفاهيم الأساسية المعوقة. هذه المفاهيم التي تتف في شمال بيرت

The use of 

Fran is not acceptable in this context because the student also started the translation of the first sentence by using ان. The use of ان by the second student here is more acceptable than its use by the first because the second student did not start her first sentence using ان (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Three students followed the SV word order of the English sentence and started their translation using the target text equivalent of the “Highlands”.

المناطق المرتفعة لا تزال تناضل ضد بعض الأفكار المقددة تقول أن الثقافة توقف عند حد معين في -

فالمناطق الجبلية لا تزال تصارع ضد بعض ادراك الحزم الرئيسية التي تتوقف عندما الثقافة في شمال -

و المناطق المرتفعة ما زالت تناضل ضد بعض المفاهيم المفيدة التي تمضي إلى أن الثقافة تتوقف عند -

الشمال

Two students also used a nominal sentence adding ان to be more acceptable for target Arabic readers. In fact, the use of ان provides a weak Arabic style with مازال in the same sentence, as follows:

Fran (هاي لاندز) ما زالت تصارع ضد بعض الملاحظات المركزية بان الثقافة تتف في شمال بيرت -

إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض المفاهيم الأساسية المعوقة. هذه المفاهيم التي تتف في شمال بيرت

Only two students changed the English word order to suit the Arabic stylistic preference for verbal sentences and started their translations by

لا تزال - مازال -

و لا تزال الهاي لاند تصارع ضد بعض المفاهيم المركزية التي تنص على أن الثقافة توقف شمال بيرت -

ما زال سكان الهضاب ينضلون ضد بعض المفاهيم الرئيسية في المنطقة و التي تتوفر تفاوتها شمال -

بيرت

"The Highlands still struggle against some ...

All students provided acceptable translations, as follows:

و لا تزال الهاي لاند تصارع ضد بعض -
The Highlands

All students were consistent in their translations and translated “Highlands” as they did in the first sentence of the text, as follows:

المناطق المرتفعة لا تزال تتواصل ضد بعض
- المناطق الجبلية لا تزال تصارع ضد بعض
- إن هاي لاند (الجزر المرتفعة) ما زالت في صراع ضد بعض
- ما زال سكان الهضاب يتألان ضد بعض
- و المناطق المرتفعة ما زالت تتواصل ضد بعض

“Struggle”

Students provided two equivalents for “struggle”: تناضل - تناضل. In this context, تناضل is better than تناضل. The use of تناضل is related more to political issues in Arabic. In contrast, تصارع is acceptable for both political and non-political issues. Only one student acceptably translated the English verb by using the Arabic prepositional phrase في صراع.

“.. central belt perceptions …”

Students’ translations were as follows:

المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث -
- الملاحظات المركزية بأن الثقافة تتف في شمال بيرث -
- الأفكار المقددة تقول أن الثقافة تتوقف عند حد معين في الشمال -
- المفاهيم الرئيسية في المنطقة والتي تتوقف ثقافتها شمال بيرث -
- المفاهيم المقددة التي تتضمن إلى أن الثقافة تتوقف عند الشمال -
- المفاهيم الأساسية المعوقة، هذه المفاهيم التي تتف في شمال بيرث -
- ادراك الحزام الرئيسي الذي تتنازل عن الثقافة في شمال بيرث -
Five students rendered “perceptions” acceptably as دقائق - أفكار. Only two students translated it unacceptably implying sudden realisation as ملاحظات “comments” and دراكات “perceptions”. None of the students translated “central belt” correctly due to their lack of cultural and geographical background about both Scotland and England.

To overcome their lack of understanding of the source text, students adopted a number of techniques, as follows:

Some translated the source text literally and produced vague Arabic translations, as follows:
- المفاهيم الأساسية المعوقة هذه المفاهيم التي توقف في شمال بيرث
- دراكات الحزام الرئيسي التي توقف عندها الثقافة في شمال بيرث

Some chose to translate the English adjective “central” and omitted the English noun “belt” in their translations, as follows:
- المفاهيم المركزية التي تنص على أن الثقافة توقف شمال بيرث
- الملاحظات المركزية بأن الثقافة توقف في شمال بيرث
- المفاهيم الرئيسية في المنطقة و التي توقف ثقافتها شمال بيرث

Some chose to translate the English noun “belt” as an Arabic adjective meaning “restricted” and omitted the English adjective “central” in their translations, as follows:
- الأفكار المقيدة تقول أن الثقافة توقف عند حد معين في الشمال
- المفاهيم المقيدة التي تشدد إلى أن الثقافة توقف عند الشمال

“...that culture stops north of Perth”

Students’ translations were as follows:
- المفاهيم المركزية التي تنص على أن الثقافة تتوقف شمال بيرث
- المفاهيم الرئيسية في المنطقة و التي تتوقف ثقافتها شمال بيرث
- المفاهيم المقيدة التي تشدد إلى أن الثقافة تتوقف عند الشمال
- المفاهيم الأساسية المعوقة هذه المفاهيم التي توقف في شمال بيرث
- دراكات الحزام الرئيسي التي توقف عندها الثقافة في شمال بيرث

Two students ignored the translation of this phrase. Four students acceptably translated “that” as أن. Three students translated it less acceptably as التي because they mistook “that” in the English source text for a relative pronoun. In fact,
“that” in this context is a complementizer introducing a clause which functions as a noun (noun-phrase clause).

“...culture stops north of Perth”

Two students unacceptably omitted “Perth” from their translations, as follows:

الأفكار المتقيدة تقول أن الثقافة توقف عند حد معين في الشمال -
المفاهيم المتقيدة التي تفضل إلى أن الثقافة توقف عند الشمال -

“Perth” is considered part of the basic information in the text and should not be omitted.

Only two students successfully rendered the meaning intended in the source text, as follows:

المفاهيم المركزية التي تنص على أن الثقافة توقف شمال بيرث -
المفاهيم الرئيسية في المنطقة التي توقف مثقف شمال بيرث -

The other three students failed to render the meaning intended in the source text, as follows:

الملاحظات المركزية بأن الثقافة تقف في شمال بيرث -
المفاهيم الأساسية المعروفة، هذه المفاهيم التي تقف في شمال بيرث -
ادراكات الحزام الرئيسي التي توقف عنها الثقافة في شمال بيرث -

It is not acceptable in Arabic to say الثقافة تقف - المفاهيم تقف الحزام الرئيسي هي في شمال بيرث.

“Perth”

Three students provided an acceptable transliteration for “Perth” as بيرث. Two students provided less acceptable transliterations such as بيرس - بيرث. These are not as good as بيرث because they are less accurate phonetically than بيرث.

None of the students translated the above sentence adding explanatory cultural and geographical information for the whole text, along the following lines:

لا يزال سكان مستوطنات شمال اسكتلندا يصارعون المفاهيم الشائعة عند بعض سكان المناطق ذات الكثافة السكانية العالية في جنوب اسكتلندا بأنه ليس هناك حضارة تذكر إلى الشمال من مدينة بيرث في وسط اسكتلندا.
8.2.2 Therapy lifeline for learning difficulty parents

Losing a child to the care system is a devastating experience for any parent. When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies.

The Title:

Two students ignored the translation of the title. Only one student translated it accurately, as follows:

The above student unacceptably omitted “learning difficulty” and only translated “parents”. She also translated “Therapy”, and unacceptably omitted “life line”. The other three students did not understand the intended meaning in the source sentence. Thus, they failed to render this accurately in Arabic, as follows:

The title includes a lexicalised metaphor “life-line” which describes the support offered to “learning difficulty parents”. Students’ translations indicate that the higher the proportion of figurative language, the greater the students’ misunderstanding. Non-figurative language is easier for students to translate accurately. The difficulty involved in figurative language such as metaphors increases when the source-language metaphor is not used in the target language (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13). In addition, the more the source culture differs from the target culture, the more students tend to misunderstand the source text and translate unacceptably. None of the students rendered the English metaphor into a standard Arabic usage, such as: - العلاج المنقذ - العلاج الحيوي
The Text:

“Losing a child to the care system is a devastating experience for any parent”

One student ignored the translation of the text as they did the translation of the title. Other students’ translations were as follows:

- “يُعتبر فقدان الطفل لنظام الرعاية تجربة مدمّرة لأي أبي أو أم”
- “إنه وضع الطفل في مركز الرعاية الطفل هو يُعتبر بدوره تجربة قاسية عنفية بالنسبة لأي والدين”
- “إنه فقدان طفل بسبب نظام الرعاية لخيبة مدمّرة لأي والدين”
- “إنه فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية”
- “إنه فقدان طفل لنظام الرعاية لهو تجربة قاسية لدى أي والد”
- “فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين”

Four students started their translations by using "إن"، which is acceptable to emphasize the importance of the first sentence of the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Only one student started her translation using an Arabic verbal sentence, as follows:

- "يُعتبر فقدان الطفل لنظام الرعاية تجربة مدمّرة لأي أبي أو أم"

Another student translated the English sentence literally without any modification, as follows:

- “فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين”

“Losing a child”

Four students rendered the indefiniteness in their translations, as follows:

- “فقدان أي طفل – فقدان طفل" The use of "فقدان أي طفل" is better than the use of "فقدان طفل" in this context. One of the above students translated “losing” unacceptably as “putting” in the sentence. “Losing” indicates that the “care system” took the child from the “parents”. On the other hand, “putting” indicates that the “parents” put the child in the “care system”. The fact that the care system in Palestine does not have the authority to take children from their parents is probably the motive behind this change (cf. chapter 4, section 4.2), as in the following:

- "إنه وضع الطفل في مركز الرعاية الطفل هو يُعتبر بدوره تجربة قاسية عنفية بالنسبة لأي والدين”
- "إنه فقدان طفل هو تجربة قاسية لأي أبوين في نظر نظام الرعاية”
- "إنه فقدان طفل بسبب نظام الرعاية لخيبة مدمّرة لأي والدين”
None of the students changed “losing to the care-system” to “the care-system taking” in Arabic to make it easier to understand, e.g.:

"to the care system"

Students’ translations were as follows:

- يعتبر فقدان الطفل لنظام الرعاية
- إن وضع الطفل في مركز لرعاية الطفل
- إن فقدان طفل بسبب نظام الرعاية
- إن فقدان طفل هو تجربة قاسية لأي أب أو أم في نظر نظام الرعاية
- إن فقدان طفل لنظام الرعاية
- فقدان أي طفل لصالح مركز الرعاية الطفولة

Only three students translated “care system” to some extent acceptably as نظام الرعاية
or modified this by using the term used in Palestine نظام الشؤون الاجتماعية

One student translated “care-system” acceptably as نظام الرعاية

This is relatively acceptable because it renders the meaning intended in the source text.

Two students translated “system” unacceptably as مركز

The above translations are also unacceptable because they limit the care system to childhood.

“is a devastating experience”

Students’ translations were as follows:

- يعتبر فقدان الطفل لنظام الرعاية تجربة مدمرة لأي أب أو أم
- إن وضع الطفل في مركز لرعاية الطفل هو يعتبر بدوره تجربة قاسية عنفية بالنسبة لأي والدين
- إن فقدان طفل بسبب نظام الرعاية لخبرة مدمرة لأي والدين
- إن فقدان طفل هو تجربة قاسية لأي أب أو أمه
- إن فقدان طفل لنظام الرعاية له تجربة قاسية لدى أي والد
- فقدان أي طفل لصالح مركز الرعاية الطفولة هي تجربة قاسية لأي والدين

Four students translated the copular structure acceptably using a pronoun of separation هو (cf. Dickins and Watson 1999, 383).
Two students translated this as 

One of the above students combined the two acceptable equivalents, and the pronoun of separation to give the sense of “is” in her translation, as follows:

One student acceptably translated the English copular structure using a verbless nominal sentence in Arabic, as follows:

One of the students used a semantically light verb, e.g. or (cf. Dickins and Watson 1999, 21-22) as follows:

Students' translations were as follows:

Students' translations were as follows:

Only one student unacceptably limited her translation to fathers and not mothers, as follows: 

Five translations were acceptable, as follows: 

- لأي أو لم
- لأي أو الوالدين

Only one student unacceptably limited her translation to fathers and not mothers, as follows: 

"When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies”.

Students’ translations were as follows:

- عندما تكون أب لك صعوبة تعلم و معرفة و تصبح أب له ذكريات مؤلمة و مهينة عن إساءة معاملة الطفولة, يشبّد الحرج و تقوى الصدمة
- فعندهما يكون لديك طفل يعاني من مشاكل في التعليم فإن الأب يصبح لديه ذكريات مؤلمة بالألم عن سوء معاملة الأطفال
One student ignored the translation of this sentence.

Five students connected this sentence with the previous sentence. Two students used the common Arabic connector و and three students used ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

All students followed the general English word order and started their translation by the use of when.

“When you have a learning difficulty”

One student ignored the translation of the above phrase, as follows:

Three students translated this phrase and conveyed the intended meaning in the source text, as follows:

One of the above students translated “parent” as أب. It is unacceptable to translate “parent” أب as “father” only. “Parent” in English includes both father and mother.

One of the above students acceptably used semantic repetition, as follows:

Two students misunderstood the source text and translated this unacceptably, as follows:

The above translations are unacceptable. One of the students considered the “son” and not the “parent” to suffer from learning difficulties. The other student considered “the father” to be learning from a difficulty and not suffering from it.
“... have learning difficulties”

Students’ translations were as follows:

Three students translated “have” as لديك - يتواجد عندك - لك. The use of لديك is better than the use of لدىك. It is more appropriate in Arabic when talking about abstract possession to use لدي. Another two students translated “have” acceptably using the Arabic verb تعالى. Only one student ignored “have” in her translation unacceptably translating the whole phrase, as follows:

نتعلم من صعوبة...

Only two students chose the idiomatic Arabic equivalent صعوبات تعليمية. One of the students rendered the plural in the source text “difficulties” into a singular in the Arabic صعوبة (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8). It is worth mentioning that a number of students tend to change the singular in the English text into plural in Arabic if it is positive. On the other hand, they tend to render the plural in the English text into singular in Arabic if it is negative like the above example.

Two students translated “learning difficulties” to some extent acceptably as مشاكل في التعليم.

One student translated “difficulties” and ignored the translation of the adjective “learning”, as follows: نتعلم من صعوبة...

“.. and becoming a parent”

Students provided various translations, as follows:

- عندما تكون أب لك صعوبة تعليم وتصبح أب
- فعندما يكون لديك طفل يعاني من مشاكل في التعليم فإن الأب يصبح لديه
- وعندما تتعلم من صعوبة وتصبح والد له
- وعندما تصبح أب أو أم وينصح ذلك ذكريات قوية
- فعندما يكون لديك صعوبات تعليمية وتصبح أبا ستوصف
- فعندما تعاني من مشاكل في التعليم وتصبح أبا يصبح لدى الأب

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Although five of the above students relayed the intended meaning of the source text, they rendered it in a weak Arabic style, such as:

عندما تكون أب لك صعوبة تعلم و تصحيح أب

“becoming”

Five students rendered “becoming” as تصحيح أبا. Only one student translated it unacceptably, as follows:

الأب يصبح لديه ذكريات

instead of

“a parent”

Only one student rendered this correctly as أب أو أم. Other students referred only to the father, as follows:

أب - الأب - والد - أبا.

“.. has re-ignited painful memories of childhood abuse”

Students’ translations were as follows:

و تصبح أب له ذكريات مؤلمة و ملتزمة عن إساءة معاملة الطفلة

عندما يكون لديك طفل يعاني من مشاكل في التعليم فإن الأب يصبح لديه ذكريات مليئة بالألم عن سوء معاملة الأطفال

و عندما تتعلم من صعوبة و تصبح والد له ذكريات مؤلمة متوهجة جراء سوء معاملة الطفلة

و عندما تصبح أب أو أم و يقيد ذلك ذكريات قوية من سوء معاملة الأطفال

و تصبح أبا فسوف تذكر ذكريات المؤلمة التي كانت في طفولتك من إساءة معاملة الأطفال و شدة الضرر الجسدي

و تصبح أبا يصبح لدى الأب ذكريات مؤلمة عن سوء المعاملة في الطفولة

“has re-ignited”

Five students translated this as يصبح ذلك - يصبح ذلك - يصبح

Only two students translated it acceptably as يصبح ذلك. The other three students translated it unacceptably as يصبح ذلك. The meaning of يصبح ي"] contradict the meaning of “re-ignited”. يصبح has the meaning that these memories are new and not from childhood as indicated by the meaning of “re-ignited”. One student ignored the English verb in her translation by using

و تصحيح أبا له ذكريات مؤلمة و ملتزمة عن إساءة معاملة الطفلة

as follows:

و تصبح أبا له ذكريات مؤلمة و ملتزمة عن إساءة معاملة الطفلة

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“painful memories”

All students translated “painful memories acceptably, as follows:

ذكريات مؤلمة ومتىحة - ذكريات مؤلئة بالألم - الذكريات المؤلمة - ذكريات قوية

Two students combined the translation of “re-ignited” and “painful memories”, as follows:
ذكريات مؤلمة ومتىحة - ذكريات قوية - ذكريات مؤلئة بالألم - الذكريات المؤلمة - ذكريات - 4

Two students translated “painful memories” literally and acceptably as ذكريات مؤلئة بالألم . One student translated this less literally but acceptably as ذكريات قوية - ذكريات مؤلمة - ذكريات مؤلئة بالألم . Although painful memories are strong, it is better to translate “painful” literally as مؤلمة . Five students translated “painful memories” using an Arabic indefinite. One student used an Arabic definite to indicate that these memories are from the known past.

“. .. of childhood abuse”

Students’ translations were as follows:

عن إساءة معاملة الطفولة - عن سوء معاملة الأطفال - جراء سوء معاملة الطفلة - إساءة معاملة الأطفال - شدة الضرر الجسدي

All students translated “abuse” acceptably, as إساءة معاملة - إساءة المعاملة او سوء المعاملة في الطفلة - إساءة معاملة الأطفال او شدة الضرر الجسدي

Only one person translated “childhood abuse”, as عن سوء المعاملة في الطفلة . The other five students translated it unacceptably in this context considering “childhood” as “children”. Even those who translated “childhood” as طفولة اطفال had weak translations because the overall meaning is general and not specific. One student translated “abuse” correctly as إساءة معاملة - إساءة معاملة الأطفال او شدة الضرر الجسدي . But she limited “childhood abuse” to “severe physical abuse” او شدة الضرر الجسدي . One of the above students misunderstood the source text and related the abuse to other children, as follows:

و تصبح أيا فسوف تذكر الذكريات المؤلمة التي كانت في طفولتك من إساءة معاملة الأطفال او شدة الضرر الجسدي

“the trauma intensifies”

Students’ translations were as follows:

فإن الأب يصبح لديه ذكريات ملئنة بالألم عن سوء معاملة الأطفال .

من إساءة معاملة الأطفال أو شدة الضرر الجسدي .
Although “the trauma intensifies” is the main clause in the English sentence, three students omitted it in their translations. This indicates the importance of proof-reading as an important technique to improve students’ translations (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). As a result of students’ omission, the three Arabic sentences were weak and did not convey the meaning intended in the source text.

Three students translate the main clause as تتفاقم الصدمة - تقوى الصدمة - المشكلة تتفاقم . Two of the above students translated it acceptably, as تتفاقم الصدمة - تقوى الصدمة - المشكلة تتفاقم . It is relatively unacceptable to translate “trauma”, as مشكلة “problem” because “trauma” is stronger than “problem”. It is worth mentioning that “trauma” is psychological rather than physical. None of the students rendered this and translated it as الصدمة النفسية .

8.2.3 Government in a Jam over Preserved Rights

Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations “key to Labour’s vision of Britain”.

The Title:

Three students ignored the translation of the title. The other four students translated it, as follows:
- حكومة في ورطة بشأن الحقوق المحفوظة
- الحكومة في الضغط هضمت الحقوق
- الحكومة في زحام حول الحقوق المحفوظة
- نظام الحكم في ازدحام الحقوق المحفوظة

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The title of this text is a good example of a pun. The title includes two main words related to each others “jam” and “preserved”. Students’ translations indicate that they failed to render the punning aspect in Arabic or even see it in the source text. As a result, three students did their best to translate the title literally but failed to produce a good title in Arabic (cf. chapter 6, section 6.2.14 and chapter 7, section 7.2.14). Their translations indicate that they did not understand the source text properly. Only one student understood the intended meaning in the source text and translated it some extent acceptably, as follows:

حُوَّلَت فِي وَرَطة بِشَانِ الحَقُوق المَحْفُوْظَة

Three students translated “government” acceptably as حُوَّلَت. Only one student translated it unacceptably as نِسَام الحُمَم.

Only one student translated the intended meaning of “jam” in the source text as وَرَطة. The other three students translated “jam” unacceptably as

i.e. they translated the wrong meaning of “jam” in English (a problem of polysemy in translation: cf. chapter 6, section 6.2.16 and chapter 7, section 7.2.16). Only two students translated “over” acceptably as بِشَان - حُوَّل . The use of بِشَان is better than the use of حُوَّل

Three students translated “preserved rights” literally and to some extent acceptably as الحقوق المَحْفُوْظَة. The other student omitted “preserved” in her translation and translated “preserved rights” as الحقوق. None of the above students modified her translation to be more acceptable in Arabic and translated “preserved rights” as الحقوق المَوْتاَرَة “hereditary rights”.

The Text: “Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations “key to labour’s vision of Britain”

Students’ translations were as follows:

- منذ أن أعيد حزب العمل للسلطة في حزيران، فإنه لم يضيع أي وقت لوضع الخطط لتقديم في بيانها تمهدًا لجعل المنظمات المجتمعية والطوعية هو عنوان لرؤية حزب العمل في بريطانيا
- منذ أن عاد حزب العمل إلى الحكم في شهر يونيو، لم يضيع وقت لرسم خطة لسلام بيانها وعهدها الرسمي لعمل منظمات اختيارية مشتركة (مبدأ رئيسي لرؤية حزب العمل في بريطانيا).
"Since the Labour Party was returned to power in June"

All students acceptably started their translation by using مند أن - مند .

"Labour Party"

All students' translations were acceptable, as follows: حزب العمل - حزب العمال : The standard translation of "Labour Party" (i.e. the British party) is حزب العمال .

"was returned"

Only one student rendered the passive in her translation, as follows: مند أن - مند عاد - مند عودة .... . The other six students translated it as follows: مند - مند أن عاد - مند عودة - رجوع . Three students translated the English passive "was returned" by using two acceptable Arabic verbal nouns عودة - رجوع . Three students translated the English passive by using the Arabic active perfect verb عاد . It is better to render the passive in the source text by using an Arabic passive to indicate that it was the British people who returned the Labour Party to power (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3).

"to power"

Six translations were acceptable, as follows: للحكم - إلى الحكم - إلى السلطة - السلطه . Only one student translated "to power" unacceptably as المكانته إلى . This last Arabic equivalent does not necessarily mean that the Labour Party returned to power.
“in June”

Five students provided acceptable translations, as follows: في حزيران - في شهر يونيو - في شهري. Two students provided less acceptable translations which reflect colloquial usage in Arabic (cf. chapter 6, section 6.2.19 and chapter 7, section 7.2.19), as follows: في شهر 6 - في شهر سنة.

Students’ translations indicate students’ preference for literal translation. None of the students modified their translation to improve the style, as in the following: منذ إعادة انتخاب حزب العمل في شهر يونيو و توليه السلطة.

“it has wasted no time”

Five students omitted an Arabic pronoun equivalent of “it” from their translations, for example: من أن عاد حزب العمل إلى الحكم في شهري يونيو, لم يضيع وقت. Only two students translated “it” using a pronoun, in both cases suffixed to the emphatic particle, for example: إن أنعيد حزب العمل للسلطة في حزيران فإنه لم يضيع أي وقت.

All students rendered the negation “no time” acceptably by using لم. All students acceptably rendered the English perfect tense “has wasted” by using the Arabic jussive following لم (the equivalent of the perfect with positive sentences), as follows:

لم يضيع أي وقت لوضع الخطط - لم يضيع وقت لرسم خطط.
لم يضيع أي وقت ليبمان بتمهد - لم يعد تهدأ أي خطط لمخطط زمني.
لم يضيع وقتا في وضع خطط - لم يعد لديهم الوقت لوضع خطط.

As the above translations show, only three students rendered the intended meaning of the source text, as follows:

لم يضيع أي وقت ليبمان بتمهد - لم يضيع أي وقت لوضع الخطط - لم يضيع وقت لرسم خطط.
The other three students translated this unacceptably giving the sense that the Labour Party had no time to make plans, as follows:

لم يضيع أي وقت ليبمان بتمهد - لم يضيع أي وقت لوضع الخطط - لم يضيع وقت لرسم خطط.

Another student translated this phrase unacceptably giving the sense that the Labour Party no longer wanted to lose plans instead of time, as follows: لم يعد تهدأ أي خطط لمخطط زمني. Students’ translations indicate their preference for literal translation. None of the above students modified the Arabic translation, to make it more idiomatic along the following lines:

لم يضيع وقتا في وضع خطط - لم يعد لديهم الوقت لوضع خطط.
“outlining plans”

One student ignored this in her translation as follows: لم يضيع أي وقت لبنان بتعهيد. Another students unacceptably limited plans to time plans, as follows: لم يعد تهدر أي خطط لمخطط زمني. The other five students translated it acceptably, as: في وضع خطط - وضع خطط - وضع الخطط - لرسم خطط.

“to deliver on its manifesto pledge”

Students’ translations were as follows:

- لتقدم في بيانها تعهدًا لجعل المنظمات.
- ليسلم بيانها و عهدها الرسمي لعمل منظمات.
- تصل إلى ضمانها الرسمي لتأسيس منظمات.
- يتعهد لبنان رسمي بعمل المنظمات.
- لإرسال البيان السياسي الذي يتعهد بعمل منظمات.
- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية.
- في وضع خطط تكون مثابثة الضمان لجعل المؤسسات.

“to deliver on”

Two students ignored the translation of the English verb unacceptably, as follows:

- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية.
- في وضع خطط تكون مثابثة الضمان لجعل المؤسسات.

Four students translated the English verb “deliver” using Arabic verbs, as follows:

- ليسلم بيانها و عهدها الرسمي - يتعهد لبنان رسمي - لتقدم في بيانها تعهدا.

One student translated the English verb “deliver” in a grammatically acceptable way by using the Arabic verbal noun لإرسال البيان السياسي، as follows: لإرسال البيان السياسي.

Only two students translated the meaning intended in the source text acceptably. One student translated it as: لان تصل إلى ضمانها الرسمي. The other student translated the English verb “to deliver on” to some extent acceptably as the Arabic noun لإرسال البيان السياسي الذي يتعهد، in the following: لإرسال البيان السياسي الذي يتعهد.

Two students translated “deliver” literally, failing to understand the meaning of the phrasal verb “deliver on”, and accordingly providing a translation along the
five students failed to render the intended meaning of the source text, as follows:

three students considered the aim of the plans be to announce the manifesto pledge instead of being a way to achieve it, as follows:

- لتقدم في بيانها تعاون لجعل المنظمات
- ليس في بيانها وعدها الرسمي لعمل منظمات
- ليعلن تعاون بيان رسمي بعمل المنظمات
- لإرسال البيان السياسي الذي يتعهد بعمل منظمات

Two of the above students considered the “plans” to be the “manifesto pledge” instead of being a way to achieve the “manifesto pledge”, as follows:

- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات

“manifesto”

Four students rendered “manifesto” acceptably, as:

- لتقدم في بيانها تعاون لجعل المنظمات
- ليس في بيانها وعدها الرسمي لعمل منظمات
- ليعلن تعاون بيان رسمي بعمل منظمات
- لإرسال البيان السياسي الذي يتعهد بعمل منظمات

Three students unacceptably omitted “manifesto” in their translations, as follows:

- تصل إلى ضمانها الرسمي لتأسيس منظمات
- في وضع خطط تكون بمثابة الضمان لجعل المؤسسات
- لم يضيع وقتا في وضع خطط تكون الضمان لجعل المنظمات الخيرية

“pledge”

All students acceptably rendered “pledge” in their translations, as:

None of the students translated “to deliver on its manifesto pledge”, e.g.: This translation gives the sense of “deliver on” meaning “fulfil”.

“to make voluntary and community organizations”

Students’ translations were as follows:

- لجعل المنظمات المجتمعية والطوعية هو عنوان لرؤية حزب العمل في بريطانيا
- لجعل المؤسسات الخيرية والطوعية هي المنتج لرؤية حزب العمل-العمال ببريطانيا
- لعمل منظمات اختيارية مشتركة (ميديا رئيسي لرؤية حزب العمال في بريطانيا)
"to make"

All students rendered the English infinitive by using various Arabic verbal noun forms, as follows: (1, 4—(1, -لجعل لجعل لجعل لجعل لجعل. Only three students used the best alternative in this context لجعل. Other equivalents are not acceptable. “Make organizations” does not mean establishing them in this context لجعل. In addition, لجعل لجعل لجعل لجعل لجعل gives the meaning of establishing them in Arabic. Those who used the equivalent لجعل لجعل لجعل لجعل لجعل provided weak Arabic translations, as follows:

- بعمل المنظمات التطوعية والاجتماعية (مفتاح لرؤية العمال في بريطانيا).
- بعمل منظمات اختيارية وجماعية (أساس رؤية العمال في بريطانيا).
- لعمل المنظمات الخيرية هي المفتاح لرؤية حزب العمل في بريطانيا.

"voluntary"

Only one student translated “voluntary” correctly as تطوعية , this being the Arabic equivalent for “voluntary” in Palestine. Two other students translated it unacceptably as خيرية , "charity organizations". This is not an equivalent of voluntary organizations. Charity organizations may include voluntary and paid work. One of the above students translated “voluntary”, providing two unacceptable equivalents: المؤسسات الخيرية والطوعية. Three students translated “voluntary” literally and unacceptably لعمل المنظمات اختيارية مشتركة (مبدأ رئيسي لرؤية حزب العمال في بريطانيا).

"community organizations"

Two students unacceptably omitted “community” from their translations, as follows:

- لعمل المنظمات الخيرية هي المفتاح لرؤية حزب العمل في بريطانيا.
- لعمل المؤسسات الخيرية والطوعية هي المفتاح لرؤية حزب العمل في بريطانيا.

Five students translated “community organizations”, as follows:

- منظمات مشتركة - منظمات اجتماعية - المنظمات المجتمعية
- The best translation for “community” is مجتمعية. The second best alternative is
Social organizations are not necessarily community organizations. The other three equivalents are not acceptable in this context.

"organizations"

Six students translated "organizations" as . Only one student translated it as . Although both equivalents are acceptable, is more common than in a social context.

"key to Labour's vision of Britain"

"key to"

Four students translated the metaphor literally in Arabic using the equivalent as a metaphor in Arabic. This equivalent is to some extent acceptable because Arabic has the same metaphor (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13). Three students translated it as . The three alternatives are better than the equivalent . The use of "key" is metaphorical and it indicates that something is vital. These three equivalents convey the meaning intended in the source text.

"Labour's vision of Britain"

Students' translations were as follows:

- هو عنوان لرؤية حزب العمل في بريطانيا
- (مبدأ رئيسي لرؤية حزب العمل في بريطانيا).
- (مفتاح لرؤية العمال في بريطانيا).
- (مفتاح لرؤية العمال لبريطانيا).
- (أساس رؤية العمال في بريطانيا).
- هي المفتاح لرؤية حزب العمل في بريطانيا.
- هي المفتاح لرؤية حزب العمال-العمال ببريطانيا.

"Labour's vision"

All students translated "Labour's vision" acceptably, as follows:

None of the students modified it in Arabic to make it clearer, e.g.:
“of Britain”

Only one student rendered the meaning intended in the source text and translated “of Britain” acceptably as لبريطانيا . Six students translated it unacceptably, as في بريطانيا - بريطانيا . The source text refers to “Labour’s vision of Britain” and not “in Britain”.

8.2.4 Domestic Matters

A growing number of social workers have acknowledged the impact that domestic violence has on their clients. A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system.

The Title:

One student ignored the translation of the title. Another student unacceptably gave two equivalents, as follows: 1,4, -4JJAS. - L4.

Five students translated “domestic matters” fairly unacceptably, as follows:

مسائل محلية - شؤون داخليه - مسالم محلية - الأمور الداخلية - قضايا محلية.

“matters”

Four students provided various acceptable equivalents for “matters”, as follows: قضايا - الأمور - شؤون . Two students provided less acceptable equivalents: مشاكل - مسائل .

“domestic”

All students provided equivalents which are relatively acceptable such as اسرة منزلية - منزلية. None of the students chose the best equivalents أسرية or منزلية in this context to reflect the ideas in the text.

The Text:

“A growing number of social workers have acknowledged the impact that domestic violence has on their clients”

The following are students’ translations:
Four students kept the English SV word order and started their translations by using Arabic nominal sentences. Only three students changed the English word order and started their translations by using Arabic verbal sentences (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.1 and chapter 7, section 7.2.1).

Only two students acceptably started their translations with إن чтобы emphasize the importance of the first sentence in the text. Six students provided translations which are to some extent acceptable in that they convey the basic meaning of the source text. Only one student failed to render the meaning of the source text, as follows:

The above translation is unacceptable because there is a basic difference in meaning between “have acknowledged” and the phrase أعطى الابتعاب “gave the impression” in the Arabic translation.

“A growing number of”

Students’ translations were acceptable, as follows: عدد متزايد عدد متزايد. Only two students translated “a growing number” by using a definite in Arabic. It is better to use an indefinite in this context because there are no specific social workers (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

“social workers”

Only two students chose the standard Arabic alternative for “social workers”: الأخصائيين الاجتماعيين. Three students translated “social workers” literally and less acceptably in Arabic, for example: العمال الاجتماعيين العاملين الاجتماعيين.
Two students translated “social workers” unacceptably as مشرف اجتماعي. These students unacceptably omitted “social” in their translations. There are also other acceptable Arabic alternatives for “social workers”, such as: مشرف اجتماعي.

“have acknowledged”

All students translated the English present perfect tense using the Arabic perfect tense, as follows:
قد عرفوا - اعترف - أبلغوا - أعطى الإتباع -

Three students translated “have acknowledged” acceptably, as اعترف . Two students confused “know” and “acknowledge” and translated “have acknowledged” unacceptably as عرفوا . Two students translated “have acknowledged” unacceptably as إقضوا - أعطى الإتباع - which do not convey the meaning intended in the source text. There is a difference in meaning between اعترف and أبلغوا: أبلغوا gives the meaning that the person is convinced and s/he has admitted it in public. اعترف gives the meaning that the person is convinced in themselves.

“the impact”

One student unacceptably chose an inappropriate equivalent for “the impact”, in her Arabic translation, as follows:
إن العدد المتزايد للأخصائيين الاجتماعيين أعطى الإتباع بأن العنف المحلي وقع على زبائنهم -

Six students translated “the impact” acceptably, as follows:
tأثر الكبير - التأثير الكبير - التأثير الكبير.

One of the above students translated “the impact” by addition, as التأثير الكبير.

“domestic violence”

Only two students used the standard equivalents for “domestic violence”:
-Al العنف المنزلي - العنف الأسري . The same students translated “domestic” in the title as, مسائل محلية - مشاكل محلية . Although the two students translated “domestic” acceptably in the text, neither of them proof-read their translation of the title translation and corrected it. Four students translated “domestic violence” literally and unacceptably as العنف المحلي - العنف الداخلي . One student translated it acceptably as العنف داخل البيت . The above student followed a technique in
translation that should be encouraged, adding words that are not found in the source text to produce an acceptable translation in Arabic.

“has on their clients”

All students translated “their clients” relatively acceptable as زبائنهم. The Arabic noun زبائن is more associated with dealing with people in markets than in social services. Another student acceptably translated “clients” using additional explanatory material in Arabic, as follows:

على الأشخاص الذين يعانون منه.

One student failed to provide a good Arabic translation, as follows:

العنف المحلي وقع على زبائنهم. Here the verb وقع على is incorrect, and the student should also have put الالتحق المحلي الذي عملًاهم because of its association with the political situation in Palestine. The Arabic noun عملاء has very negative implications in Palestine, where it often means “collaborators”. None of the above students modified their translations and translated “their clients” as follows:

المتعاملين معهم – المستفيدين من خدماتهم.

“A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system”

Students’ translations were as follows:

- ووجد الآن عددًا من التقارير التي قامت بتوصيف تأثير العنف المحلي على العائلات والأطفال فيما يتعلق بحماية الأطفال والعمل مع الأطفال الذين تم الإساءة إليهم من خلال نظام الرفاهية والمحكمة  
- وحدد عدد من التقارير الموجودة الآن كيف يؤثر العنف الداخلي على العائلات والأطفال. بالنسبة لحماية الطفل - العمل مع الأطفال الذين يساء معاملتهم و من خلال نظام الخدمة الاجتماعية  
- فإنه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة والأطفال و علاقته بحماية الطفل وكذلك العمل مع الأطفال المصابين وكذلك نظام الرعاية  
- وقد كشفت عدد من التقارير الموجودة الآن كيف أن العنف المحلي يؤثر على العائلات والأطفال و علاقته بحماية الأطفال والعمل مع الأطفال المساء إليهم وأيضا من خلال نظام محكمة الشؤون الاجتماعية  
- يوجد الآن العديد من التقارير بحث كيفية تأثير العنف الأسري على العائلات والأطفال فيما يتعلق بحماية الطفل - العمل مع الأطفال الذين تم معاملتهم بإساءة و من خلال نظام الإعاقة الاجتماعي  
- كما و أقرت عددًا من التقارير الموجودة على تأثير العنف الداخلي على العائلات والأطفال. و ذلك له علاقة بحماية الطفل و إساءة معاملة الأطفال و نظام الرفاهية العائل  
- و عدد من التقارير الموجودة التي تثبت كيف يمكن للعنف المنزلي أن يؤثر على العائلات والأطفال و علاقته بحماية الطفل و العمل مع أطفال أسي إليهم و من خلال نظام الوصاية
Six students changed the English word order and translated the above sentence using Arabic verbal sentences. One student started her translation using فائفه. She acceptably chose to emphasize the importance of the second sentence of the text. Six students connected this sentence with the previous sentence by using different Arabic connectors. Four students used the common Arabic connector و. One student chose the Arabic connector ف and another student connected the two sentences in a good Arabic style, as follows: كا و أقرت ... 

“A number of reports”

Students’ translations were acceptable, as follows:

Students rendered the indefinite “reports” in the source text acceptably using the Arabic definite التقارير. One student translated “a number of” by addition and added كبير as follows: عدد كبير من التقارير. This is stylistically acceptable but introduces some distortion of meaning into the target text.

“now exist”

Students translated “now exist”, as follows:

Students should be encouraged to translate the source text without omission in order to produce a comprehensive Arabic translation (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1). Three students translated the English present tense “exist” acceptably using the Arabic imperfect tense يوجد. Four students acceptably chose to render the English verb “exist” by using the Arabic adjective موجود.
“which”

Three students acceptably omitted “which” from their translations, as follows:
- و حددت عدد من التقارير الموجودة الأثر العنف الداخلي على العائلات والأطفال
- كما وأقترب عدد من التقارير الموجودة على تأثير العنف الداخلي على العائلات والأطفال.
- وقد أشار عدد من التقارير الموجودة الأثر العنف المحلي يؤثر على العائلات والأطفال و

One student unacceptably omitted “which”, as follows:
- يوجد الآن العديد من التقارير يحدث كيف تأثير العنف الأسرى على العائلات والأطفال فيما يتعلق

Three students acceptably rendered “which” by using , referring back to the التقارير, as follows:
- و يوجد الآن عدد من التقارير و التي قامت بتوضيح تأثير العنف المحلي على العائلات والأطفال فيما
- و عدد من التقارير الموجودة التي تثبت كيف يمكن العنف المنزلي أن يؤثر على العائلات والأطفال و
- فإنه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة والأطفال و علاقته

“have identified”

Four students acceptably rendered the English present perfect tense “have identified” with the Arabic perfect tense, as follows: فازت - حددت - قام بتوضيح. Three students, acceptably in this context, rendered the English present perfect tense “have identified” by using the Arabic imperfect tense, as follows:
- حدد - تثبت - تؤكد. Usually, the majority of students render the English present perfect tense using the Arabic perfect tense. The use of the Arabic imperfect tense in the above example is probably related to the use of “now” in the source text (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5).

“how”

Four students translated “how” acceptably, as follows:
- كيف أن العنف - كيفية تأثير العنف - كيف يمكن العنف - كيف يؤثر العنف

Three students unacceptably omitted “how” in their translations, as follows:
- كما وأقترب عدد من التقارير الموجودة على تأثير العنف الداخلي على العائلات والأطفال.
- و يوجد الآن عدد من التقارير و التي قامت بتوضيح تأثير العنف المحلي على العائلات والأطفال فيما
- فإنه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة والأطفال و علاقته

The above omission is not acceptable because the Arabic translations did not convey an important aspect in the source text, which is the way domestic violence affects children and families.
“domestic violence”

All students were consistent in their translations through the first and the second sentences of the text. Only two students gave the correct equivalents:

العنف المنزلي - العنف الأسري

“can affect”

Four students acceptably rendered the English present tense “affect” by using the Arabic noun تأثير على. Three students acceptably translated the English verb “affect” by using the Arabic verb يؤثر على.

Six students unacceptably omitted “can” in their translations. Only one student translated “can” acceptably, as follows:

فانه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته ...

“families and children”

Six students translated “families and children” acceptably as العائلات و الأطفال. Only one student acceptably translated “families” using the Arabic singular, giving العائلة و الأطفال.

“in relation to child protection”

Students’ translations were acceptable, as follows:

و علاقته بحماية الطفل - و علاقته بحماية الطفل - بالنسبة لحماية الطفل - فيما يتعلق بحماية الطفل.

All students translated “in relation to” acceptably as:

و ذلك له علاقة - فيما يتعلق - علاقته - بالنسبة

The best of the above equivalents is فيما يتعلق بحماية الطفل.

None of the above students used the acceptable equivalent بخصوص .

Five students used the Arabic singular الطفل and two students used the Arabic plural الأطفال. Both usages are acceptable in Arabic and convey the meaning intended in the source text.
“work with abused children”

Five students gave the basic meaning of the source text, as follows:

- و العمل مع الأطفال الذين تم الإساءة إليهم
- العمل مع الأطفال الذين يساء معاملتهم
- و العمل مع الأطفال المساء إليهم
- و العمل مع الأطفال الذين تم معاملتهم بإساءة
- و العمل مع أطفال أسئ إليهم

Two students translated “work with abused children” unacceptably, as follows:

- و إساءة معاملة الأطفال
- و كذلك العمل مع الأطفال المصابين

None of the above students modified their translations and translated “work”, along the following lines:

- الإشراف على التفاعل مع

“and through”

Students’ translations were as follows:

- من خلال نظام الرفاهية و المحكمة
- و من خلال نظام الخدمة الاجتماعية
- و أيضا من خلال نظام محكمة الشؤون الاجتماعية
- و من خلال نظام الوصاية
- و خلال نظام الرعاية الاجتماعي
- و نظام الرفاهية العادل
- و كذلك نظام الرعاية

Six students translated “and” acceptably as و. Two of the above students translated “and” using two connectors و كذلك و أيضا.

Four students translated “through” accurately as و من خلال; one student translated it unacceptably as خلال, which affected the Arabic meaning negatively; two students unacceptably omitted “through” in their translation and thus provided unacceptable Arabic translations, as follows:

- فإنه يوجد عدد كبير من التقارير التي تؤكد على مدى تأثير العنف على العائلة و الأطفال و علاقته بحماية الطفل و كذلك العمل مع الأطفال المصابين و كذلك نظام الرعاية
- كما و أقرت عدة من التقارير الموجودة على تأثير العنف الداخلي على العائلات و الأطفال. و ذلك له علاقة بحماية الطفل و إساءة معاملة الأطفال و نظام الرفاهية العادل

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“the court welfare system”

Six students provided unacceptable translations, as follows:

\[ \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \\text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} \]

Only one student provided an acceptable translation conveying the meaning intended in the source text, as follows:

\[ \text{Z Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \]

None of the above students chose more precise equivalents for “the court welfare system”, such as:

\[ \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} \]

Another student considered “welfare system” not to be related to “court” and translated it unacceptably as. The other students unacceptably omitted important information in the source text.

Five students unacceptably omitted “court” from their translations, as follows:

\[ \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} \]

One student unacceptably omitted “welfare system” from her translation, as follows: . Four students translated “welfare system” literally into Arabic and did not modify their translation by adding to make it acceptable and clear in Arabic, thus:

\[ \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} - \text{Namur al-Mara}\text{a} \]

Although one student modified her translation in Arabic and added, she chose the wrong equivalent for “welfare” in this context, as follows: . Two students unacceptably translated “court” by using two attributes related to “court”: , in the following:
8.2.5 Addiction

It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo. An addiction is a complex illness with both physical and psychological symptoms. The way to recovery is long and painful and there is always the danger of relapsing.

The Title:

All students translated the title acceptably, as "الإدمان". It is worth mentioning that this is the first text where all students translated the title. None of them ignored it as same did in other texts. This is perhaps due to the fact that the title is easy to translate (cf. chapter 6, sections 6.4.5, 6.4.6 and chapter 7, section 7.4.3).

The Text:

"It is estimated that two million people in the UK have an addiction"

Students' translations were as follows:

- لقد تم تقدير مليوني شخص مدخن في بريطانيا.
- يقدر بأن اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان.
- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدخن في المملكة المتحدة.
- لقد قدر أنه اثنان مليون شخص في مدمرين للمخدرات.
- يقدر أن 2 مليون شخص في المملكة المتحدة يعانون من حالات الإدمان.
- قدر حوالي مليونين من المدخنين في المملكة المتحدة.
- هناك مليونان شخص إحدايتا في المملكة المتحدة يعانون الإدمان.

"It is estimated"

Five students rendered the passive in Arabic by using a passive or pseudo-passive with  naïm, as follows: لقد تم تقدير - يقدر أن - تقدير أن - تقدير أن - تقدير. One student rendered the English passive by using the Arabic active, as follows: تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدخن في المملكة المتحدة. This student added the Arab subject تشير to make it active in Arabic. Another student used a verbless nominal sentence, as follows: هناك مليونان شخص إحدايتا في المملكة المتحدة يعانون الإدمان. This student added the adverb إحدايتا and omitted the English verb "estimated". As long as the student conveys the intended meaning in the source text, it is acceptable to change the passive in the source text.
into an active in the target text (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3).

“that”

Only four students acceptably rendered “that” in their translations using بان بأنه، as follows:
- يقدر بأن اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان.
- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة.
- لقد قدر أنه اثنان مليون شخص في--- مدمنين للمخدرات.
- يقدر أن 2 مليون شخص في المملكة المتحدة يعانون من حالات الإدمان.

Three students acceptably omitted “that” in their translations, as follows:
- لقد تم تقدير مليوني شخص مدمن في بريطانيا.
- قدر حوالي مليونين من المدمنين في المملكة المتحدة.
- هناك مليونان شخص إحصائيًا في المملكة المتحدة يعانون الإدمان.

“two million people”

Students' translations were as follows:
- يقدر بأن اثنين مليون من الشعب - مليوني شخص.
- اثنان مليون من المدمنين - ميونان شخص - مليونان مدمن - اثنان مليون شخص.

Some of the above students did not pay attention to the correct case in Arabic and translated this unacceptably as ميلونني ملانون instead of ميونان ميلون، as: بان بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة.

Three students acceptably omitted “people” from their translations. It is acceptable to omit words that do not affect the intended meaning in the source text. All students who omitted “people” acceptably replaced it by مدمن. Only one student acceptably translated “people” differently from other students, as: من الشعب.

“in the UK”

Six students provided two acceptable equivalents: المملكة المتحدة - بريطانيا.

Three students acceptably changed the English word order and translated “in the UK” at the end of the Arabic sentence, as follows:
- تشير الإحصائيات بأنه يوجد (حوالي) 2 مليون مدمن في المملكة المتحدة.
- لقد تم تقدير مليوني شخص مدمن في بريطانيا.
- قدر حوالي مليونين من المدمنين في المملكة المتحدة.
Four students followed the English word order and translated "in the UK" in the middle of the sentence, as follows:

- يقدر بأن اثنين مليون من الشعب في المملكة المتحدة يمارس الإدمان

One student unacceptably kept the English word "UK" in its original Latin-script form in her translation. It is almost always unacceptable to keep untransliterated English words in an Arabic translation (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6).

"have an addiction"

Four students acceptably translated "have an addiction" as ممتنين للمخدرات. One of the above students translated "have an addiction" by addition, as follows:

Three students translated "have" using two Arabic verbs, as follows:

It is normal in Arabic to say يمارس الإدمان. يعانون الإدمان is unacceptable. None of the students translated "have" literally as إدمان. This is relatively unacceptable.

"However, addiction still remains taboo"

Students' translations were as follows:

- "However" was translated acceptably as聚会 من حالات الإدمان - يمارس الإدمان - يعانون الإدمان. This means that the above students connected this sentence with the previous sentence using two connectors (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6).

Two students translated “However”, as follows:
"addiction still remains"

Five students translated “addiction” acceptably as الإدمان، One student referred back to “addiction” by using the Arabic pronoun هـ، in the following:

Another student translated “addiction” unacceptably as مخدرات.

Five students translated “still” acceptably as لا يزال، for instance:

Two students omitted “still” from their translations. This is acceptable in this context because يبقى -ظل “remains” which they used in their translation partially conveys the idea of “still”, in the following:

"remains"

Only two students translated “remains” as يبقى - يظل (as noted above).

Five students omitted “remains” from their translations, conveying the same basic sense through the use of لا يزال - لا يزال “still”, as in:

"taboo"

Students’ translations were as follows: محرم - محظور ومحرما و معزولو، محرم - محظور ومحرما و معزول ممنوع. Two students translated “taboo” by addition using semantic repetition (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2), as follows: محظور ومحرما - معزول ومحرما. Two students chose the wrong equivalent for “taboo” in this context: معزول - منعزل. Five students translated it to some extent acceptably as محرم. The Arabic word محرم has Islamic religious associations that are not intended in the source text. “Taboo” in the source text means something that is forbidden or disapproved of, placed under a social prohibition and not a religious ban. So, it is legally not allowed and psychologically not allowed to talk about it. As a result, the best Arabic
equivalent for "taboo" is (cf. chapter 4, section 4.3). None of the above students translated "taboo" using a longer more complete explanatory phrase, such as: من الأمور التي لا يرغب بالحديث عنها.

"An addiction is a complex illness with both physical and psychological symptoms"

Students' translations were as follows:

الإدمان هو مرض مميت له أعراض جسدية و النفسية.

الإدمان مرض مركب بأعراض نفسية و فسيولوجية.

حيث انه مرض مميت له أعراض نفسية و جسدية.

فالإدمان هو مرض مميت له أعراض نفسية و جسدية.

إن الإدمان مرض مميت له أعراض جسدية و نفسية.

ي cabeça الإدمان مرض مميت من الناحية الجسمية و النفسية.

فالإدمان مرض مميت له أعراض جسدية و نفسية.

Two students connected this sentence with the above sentence using the Arabic connector ء ف; for example:

فالإدمان هو مرض مميت له أعراض نفسية و جسدية.

Another student acceptably started her translation with حيث أن to connect this sentence with the previous sentence.

All students translated "addiction" as الإدمان. Only one student used the Arabic pronoun suffix ئ, as follows:

حيث انه مرض مميت له أعراض نفسية و جسدية.

One student acceptably started her translation with إن to emphasize the importance of the sentence. This usage is acceptable because this is the first use of إن in this target text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Five students followed the English SV word order and translated this sentence as an Arabic nominal sentence (cf. chapter 5, section 5.4.1, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). Only one student translated this sentence as a verbal Arabic sentence, as follows:

ي cabeza الإدمان مرض مميت من الناحية الجسمية و النفسية.
“is”

One student translated “is” acceptably as يعتبر. Two students marked the copular structure acceptably using هو. Four students used a simple nominal sentense in their translations, as follows:

- الإدمان مرض مركب بأعراض نفسية و فسيولوجية
- حيث أن الإدمان مرض معقد له أعراض نفسية و جسدية
- إن الإدمان مرض معقد و له أعراض جسدية و نفسية
- فالإدمان مرض معقد له أعراض جسدية و نفسية

All the above translations are acceptable.

“a complex illness”

Six students translated “a complex illness” acceptably as مرض معقد. Only one student translated it unacceptably as مرض مركب.

“with both physical and psychological symptoms”

Students’ translations were acceptable, as follows:

- له أعراض جسدية و نفسية - بأعراض نفسية و فسيولوجية - من الناحية الجسمية و النفسية

Only one student omitted “symptoms” from her translation, in the following:

- من الناحية الجسمية و النفسية

All students acceptably omitted “both” in their translations. English fairly frequently makes use of emphatic conjunctive devices (“both .... and” , “either...or”, “neither....nor”) where Arabic has a single conjunction (cf. chapter 5, section 5.13).

“The way to recovery is long and painful and there is always the danger of relapsing”

Students’ translations were as follows:

- و طريق الشفاء طويل و مؤول و دائما هناك مخاطر الانكاك (العودة إلى نفس الحالة)
- و السبيل إلى الشفاء طويل و مؤول و هناك دائما خطر من العودة إليه
- فان الطريق للشفاء منه طويل و مؤول و هناك دائما خطر العودة إليه
- و طريق الشفاء طويلة و مولمة و هناك دائما خطر النكسة
- الطريق لشفاء طويل و مؤول و يظل هناك خطر الوقوع فيه مرة أخرى
- و إن طريق الشفاء طويل و مؤول كما و يوجد خطر الانكاك

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Five students connected this sentence with the previous sentence. Four students connected it by using the common Arabic connectors \( \text{و} \). Only one student used the Arabic connector \( \text{ف} \) to connect this sentence with the previous one (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

All students followed the general English word order; for instance: 

\[ \text{الشفاء طويلة و مؤلمة و هناك دائما خطر النكسة} \]

Two students acceptably used 

\( \text{إن} \) in their translations to emphasize the importance of the sentence. None of these students used 

\( \text{إن} \) in the previous sentence.

"the way to recovery"

Six students translated this acceptably using two acceptable equivalents for "the way", as follows:

\[ \text{و السبيل للشفاء طويل و مؤلم - الطريق للشفاء منه طويل و مؤلم} \]

\[ \text{الطريق للشفاء طويل و مؤلم - الطريق للشفاء منه طويل و شاق} \]

Only one student translated "way" as "method" in Arabic, as follows:

\[ \text{والطريقة للشفاء طويلة و مؤلمة} \]

"and there is always"

Students' translations were acceptable, as follows:

\[ \text{و يظل هناك - كما يوجد - كما أن هناك دائما - و دائما هناك} \]

\[ \text{و هناك دائما - و هناك دائما} \]

Two students unacceptably omitted "always" from their translation, in the following:

\[ \text{و يظل هناك - كما يوجد} \]

The Arabic imperfect 
\[ \text{يظل} \] can be regarded as at least a partial translation of "always" involving grammatical transposition (Dickins et al 2002, 16).

"the danger of relapsing"

Students' translations were to some extent acceptable, as follows:

\[ \text{مخاطر - خطر النكسة - خطر العودة إليه - الأنتكاس (العودة إلى نفس الحالة) - خطر من العودة إليه} \]

\[ \text{خطر العودة - خطر الانتكاس - الوقوع فيه مرة أخرى} \]

The most standard equivalents are
One student acceptably translated the English singular “danger” using the Arabic plural مخاطر.

8.2.6 NHS – Style Rating Plan

The Department of Health is considering introducing a rating system for social care organizations based on the “NHS traffic light” system. These organizations will be classified depending on their performance as green, amber or red. “Green” health organizations will be entitled to greater local freedom to manage for themselves. Poorly performed “red” health organizations will receive experts’ advice and support.

The Title:

Three students ignored the translation of the title. Four students translated it, as follows:

- أسلوب خطة التصنيف
- نظام الصحة الوطني _ خطة تقدير (تصنيف) النظام
- خدمة الصحة الأهلية (NHS) _ خطة تقييم أسلوب
- خدمة تصنيفية حديثة (خدمة صحية أهلية)

“NHS”

One student ignored “NHS” in her translation. Three students translated “NHS” to some extent acceptably, as:

- خدمة - خدمة الصحة الأهلية - نظام الصحة الوطني

“Style rating plan”

Students’ translations were to some extent acceptable because they conveyed the intended meaning in the source text. However, they were not attractive as Arabic titles (cf. chapter 6, section 6.4.6 and chapter 7, section 7.4.3). The preference of some students for literal translation is clear from their translations:

- خطة تصنيفية حديثة - خطة تقييم أسلوب

The best equivalent for “Style rating plan” from the above is خطة تصنيفية حديثة. Although the student omitted “style” from her translation, her translation is...
acceptable as a good title translation. The above student acceptably added “new” to her translation from her understanding of the text.

None of the students translated “NHS-style rating plan”, as

The Text:

“The Department of Health is considering introducing a rating system for social care organizations based on the “NHS traffic light” system”

Students’ translations were as follows:

Three students acceptably started their translations with "to" to emphasize the importance of the sentence. Those who started their translations with "the" retained the English SV word order (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Four students changed the English SV word order and used Arabic verbal sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1).

“The Department of Health”

Four students translated “The Department of Health” unacceptably, as . Two students also translated “The Department of Health” unacceptably as . The above students should understand that or do
not have the authority to apply a “new rating system” in the UK. Only one student translated “The Department of Health” acceptably as "وزارة الصحة". This is mainly a cultural mistake because the Arabic equivalent for “Department of Health” is "وزارة الصحة" in Palestine (cf. chapter 4, section 4.2).

“is considering introducing”

Three students provided various acceptable Arabic equivalents, as follows: نقل في تقديم - - تقديم - - تقدم - - تحقيق تقديم - - تحقيق تقديم - - تحقيق تقدم - - تحقيق تقدم. The other three students provided unacceptable equivalents, as follows: يهتم الآن - يدرس مسألة - يدرس مقالة - يدرس مقالة - يدرس مقالة - يدرس مقالة - يدرس مقالة - يدرس مقالة. Two of the above students adopted a weak Arabic style - - مسألة - - مسألة - - مسألة. Another student added إعادة مسألة, which gives the meaning that it is an old system.

“a rating system”

Six students provided acceptable translations, as follows: نظام - نظام تصنيف - نظام تصنيف - نظام تصنيف - نظام تصنيف - نظام تصنيف. Only one student unacceptably omitted “rating” in her translation, as follows: نظام جديد.

“for social care organizations”

Students’ translations were as follows: مؤسسات الرعاية الاجتماعية - - تنظيمات الرعاية الاجتماعية - - تنظيمات الرعاية الاجتماعية. Students provided two acceptable translations for “social care”, as follows: خدمة اجتماعية - خدمة اجتماعية. Students provided three acceptable equivalents for “organizations”, as تنظيمات - تنظيمات - تنظيمات - تنظيمات - تنظيمات. The best Arabic equivalent for “social care organizations” is مؤسسات الرعاية الاجتماعية.

“based on “

Students’ translations were acceptable, as follows: قائمة - - حيث يعتمد على - - يعتمد على - - يعتمد على. The most standard equivalent is}.
"the “NHS traffic light” system"

Students’ translations were partially acceptable because they conveyed the intended meaning in the source text, as follows:

Three students translated “the “NHS” traffic light system” by omission of “NHS”, in the following:

Two students unacceptably did not translate “NHS” and kept it in Latin-script in their Arabic translations, as follows:

The appropriate Arabic equivalent for “the traffic light system” is نشأًة المرور – نظام الإشارة المرورية. In this Arabic context, it is acceptable to omit “traffic” and keep “light system” because the basic meaning of the source text is conveyed as in the following three translations:

It is also acceptable to omit “light” and keep “traffic system” because the basic meaning is conveyed, as in the following translations:

One student confused the translation of “WHO” and “NHS”. The above student translated “organization” in “WHO” unacceptably as “system” in the following:

Another student translated “services” in “NHS” as “system” in the following:

None of the above students translated it completely and accurately, as
"These organizations will be classified depending on their performance as green, amber or red"

Students’ translations were as follows:

إن هذه المنظمات سوف يتم تصنيفها بالاعتماد على أدائها كالأخضر وأصفر وأحمر.

هذه المنظمات سوف تصنف بالاعتماد على أدائها مثل أخضر وأصفر وأحمر.

هذة المؤسسات سوف تصنف باللون حسب جودة أدائها.

و هذه النظم سوف تصنف تبعا لادائها إلى أخضر أو أحمر أو كهربائي أو أصفر.

هذه المنظمات ستصنف اعتناصا على أدائها كالأخضر أو الكهربائي أو الأحمر.

و سيتم تصنيف هذه المنظمات حسب أدائها كأخضر - أصفر - أحمر.

فهذة المنظمات ستصنف طبقا لادائها بالأحمر، الأصفر أو الأحمر.

One student unacceptably started her translation with إن. This use is unacceptable because the same student started the translation of the first sentence in the text with إن. It is unacceptable to repeat إن and emphasize the importance of all the sentences in the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Three students connected this sentence with the previous sentence by using the common Arabic connector و or the Arabic connector ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students followed the English word SV order and used Arabic nominal sentences. Only one student changed the English word order and used an Arabic verbal sentence (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

و سيتم تصنيف هذه المنظمات حسب أدائها كأخضر - أصفر - أحمر.

"These organizations"

All students acceptably translated “these” as هذة. Five students were consistent in their translations and translated “organizations” as منظمات - مؤسسات. Only two students were not consistent in their translations. One student translated “organizations” in the first sentence as تنظيمات and in this sentence as نظم. The other student translated “organizations” in the first sentence as مؤسسات and in this sentence as منظمات.
“will be classified”

All students acceptably rendered the future tense by using either سوف or سوف يتم تصنيف - سوف يتم تصنيفها - سوف يتم تصنيف - سوف يتم تصنيفها - سوف يتم تصنيف - سوف يتم تصنيف - سوف يتم تصنيف (cf. chapter 5, section 5.2.1, chapter 6, section 6.2.5 and chapter 7, section 7.2.5). All students rendered the passive acceptably in Arabic, as follows:

“depending on their performance”

Students’ translations were acceptable, as follows:

“as green, amber or red”

Three students acceptably translated “as” using ك، in the following:

Another student translated “as” acceptably as مثل، in the following:

Two students replaced “as” in their translations by Arabic prepositions, as follows:

One student ignored the translation of “as green, amber or red”, as follows:

“amber”

Four students acceptably translated “amber” as اصفر “yellow” because the traffic light system in Palestine uses yellow instead of amber. It is acceptable to modify the translation to suit the culture of the target reader. This is called cultural transplantation (cf. Dickins et al 2002, 31). Such a modification will increase the chances of better understanding of the source text (cf. chapter 6,
section 6.3.2 and chapter 7, section 7.3.2). Two students acceptably translated “amber” literally as .

“Green” health organizations will be entitled to greater local freedom to manage for themselves

Students’ translations were as follows:

المنظمات الصحية الخضراء سوف يسمح لها بمزيد من الحرية المحلية لإدارة أنفسهم -
منظمات الصحة (الخضراء) سوف تؤهل لحرية محلية عظيمة لترتيب أنفسهم -
المؤسسة التي تحمل الإشارة الخضراء سوف تعطى حرية إدارة ذاتية محلية -
و سوف تؤهل أنظمة الصحة الخضراء لأن تكون أكثر حرية محلية للإدارة الذاتية -
منظمات الصحة الخضراء سيتم إعطائها حرية محلية أكبر ليتمكنوا أنفسهم -
و سوف تدل منظمات الصحة الخضراء على المزيد من الحرية لحكم أنفسهم -
المنظمة التي تحمل إشارة خضراء سوف تعطي قدر كبير من حرية الإدارة المحلية -

Four students connected this sentence with the previous sentence by either the common Arabic connector و or the Arabic connector ف .

Five students followed the English word order and used Arabic nominal sentences. Only two students changed the English SV word order and used Arabic verbal sentences, as follows:

و سوف تؤهل أنظمة الصحة الخضراء لأن تكون أكثر حرية محلية للإدارة الذاتية -
و سوف تدل منظمات الصحة الخضراء على المزيد من الحرية لحكم أنفسهم -

“Green” health organizations

Five translations were in various ways unacceptable, as follows:

المنظمات الصحية الخضراء - منظمات الصحة الأخضر
منظمات الصحة الخضراء - منظمات الصحة الأخضر
أنظمة الصحة الخضراء - أنظمة الصحة الأخضر

The above students translated “green” as an adjective.

Two students modified their translations and provided slightly better translations, as follows: The above students unacceptably used the Arabic verb تحمل which gives a weak Arabic equivalent of the source text. None of the above students modified their translations along the following lines: المؤسسات الصحية ذات التصنيف الأخضر -
Six students were consistent in their translations in both sentences and translated “organizations” either as مؤسسات-منظمات or منظمات. In fact, منظمات is more common than مؤسسات in describing the health sector in Palestine. Only one student was not consistent in her translation and translated “organizations” as أنظمة in the previous sentence, and as أنظمت in this sentence.

Students’ translations were as follows: سوف تؤهِّلسوف تؤمِّس سوف يسمح لها. All students acceptably rendered the future tense by using either سوف will be entitled or سوف. In addition, all students rendered the passive acceptably by using Arabic passive verbs. Only one student unacceptably translated “entitled” as سوف تدّل على.

Students’ translations were as follows:تؤهِّل لحرية محلية - موضوع من الحريه المحلية إعطاتها حرية محلية أكبر - تدّل - لأن تكون أكثر حرية محلية - تعطى حرية إدارة ذاتية محلية - مطلقعة. One of the above students rendered her translation in a weak Arabic style, as follows: لان تكون أكثر حرية محلية.

Four students translated the comparison in “greater” acceptably by the use of إعطاتها - لأن تكون أكثر حرية محلية - موضوع من الحريه المحلية أكبر - تدّل على المزيد من الحريه. Three students unacceptably omitted the comparison in their translations, as follows: تعطى قدر - تعطى حرية إدارة ذاتية محلية - تؤهِّل لحرية محلية مطلقعة - أكبر من حريه الإدارة المحلية.

Students’ translations were as follows: حريه محلية مطلقعة لترتيب أنفسهم - حريه إدارة ذاتية محلية - الحريه المحلية لإدارة أنفسهم. The Arabic noun مطلقعة is used, in the following: الحريه المحلية لإدارة الحرية المحلية لإدارة أنفسهم - حرية محلية لإدارة ذاتية - حرية محلية لإدارة أنفسهم. Three students translated the English verb “to manage” partially
acceptably by using rather inappropriate Arabic verbs, in the following: The meanings of the above Arabic verbs are not equivalent to the English verb “to manage”.

“themselves”

Four students acceptably translated “themselves” literally as أنفسهم. Two students acceptably modified their translations and translated “themselves” as أنفسنا, in the following: حريّة إداريّة ذاتيّة محلّية - حريّة إداريّة المحلّية. The above translations are excellent examples of acceptable modification in the target text to suit the target language style. Two students unacceptably omitted “themselves” from their translations, as follows: حريّة الإدارة المحلية.

“Poorly performed “red” health organizations will receive expert advice and support”

Students’ translations were as follows:

- الظروف الطبية الأقل أداء سوف تتلقى نصيحة ودعم من الخبراء.
- و منظمات الصحة (أحمر) المؤدية على شكل هزيل سوف تستقبل نصيحة ودعم الخبراء.
- و أما المؤسسات التي تتحمل الإشارة الحمراء فإنها ستتلقى الدعم والنصيحة من الخبراء.
- بينما أنظمة الصحة الحمراء الأقل أداء سوف تستقبل نصيحة الخبراء ودعمه.
- و منظمات الصحة الحكومية سوف تتلقى نصيحة ودعم الخبراء.
- بينما منظمات الصحة الرديئة ذات الأداء الأحمر ستتلقى نصيحة ودعم من الخبراء.
- أما المنظمات سيئة الأداء التي تتحمل الإشارة الحمراء فسوف تتلقى الدعم والنصيحة من الخبراء.

Three students acceptably connected this sentence with the previous sentence by using the common Arabic connector و. Another two students acceptably connected this sentence with the previous sentence by using بينما. All students followed the English SV word order and used Arabic nominal sentences.

“Poorly performed “red” health organizations”

Students’ translations were as follows:

- الظروف الطبية الأقل أداء.
- ومنظمات الصحة (أحمر) المؤدية على شكل هزيل.
- و أما المؤسسات التي تتحمل الإشارة الحمراء.
- بينما أنظمة الصحة الحمراء الأقل أداء.
- و منظمات الصحة الحمراء.
"Poorly"

None of the students translated the English adverb "poorly" at the beginning of the Arabic sentence to mirror its occurrence at the beginning of the English sentence. Two students unacceptably omitted "poorly" from their translations, as follows:

- و منظمات الصحية الحمراء.
- و أما المؤسسات التي تحمل الإشارة الحمراء.

Another two students unacceptably translated "poorly" literally, as follows:

- بينما منظمات الصحة الريفية ذات الأداء الأحمر.
- بينما منظمات الفقيرة (الحمراء).

One student unacceptably added the sense of comparison to her Arabic translation, as follows:

- بينما أنظمة الصحة الحمراء الأقل أداءا.

The above comparison is unacceptable because if it is related to the above sentence, these organizations will be interpreted as receiving amber instead of red. The other two students translated "poorly", as follows:

- منظمات الصحة (الحمراء) المؤدية على شكل هزيل.
- أما المنظمات سيئة الأداء و التي تحمل الإشارة الحمراء.

The second translation is the best equivalent provided by the above students.

"red" health organizations"

Three students translated "red" to some extent acceptably as an Arabic adjective, as follows:

- و المنظمات الفقيرة (الحمراء).
- بينما أنظمة الصحة الحمراء.
- و منظمات الصحية الحمراء.

Another student translated "red" as a colour without proper connection in the Arabic sentence as follows: منظمات الصحة (الحمراء).

The other three students provided better translations, as follows:

- بينما منظمات الصحة الريفية ذات الأداء الأحمر.
One of the students interpreted the performance of the organization as "red", as follows:

The other two students unacceptably used the Arabic verb تحمل with الإشارة الحمراء, which provides a weak Arabic equivalent of the target text.

None of the above students modified their translations along the following lines:

"will receive"

Students' translations were as follows:

All students acceptably rendered the future tense by using سوف.

Students provided two acceptable equivalents for the English verb "receive", as follows: uest تلتئي . Five students translated "receive" as تستقبل , which is better than تستقبل in this context. تستقبل gives the meaning that these organizations will accept the expert advice, which is not stated in the source text.

"experts' advice and support"

All students translated this acceptably, as follows:

Four students translated the English plural "experts" by using the Arabic plural
Three students rendered the English plural “experts” using the Arabic singular الخبراء. This is acceptable since الخبر here can be interpreted as a generic singular. One student changed the English word order to suit the Arabic style, as follows:

8.2.7 Retaliation is no substitute for therapy

The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath. How America, as a super-power, deals with its new vulnerability is now occupying international politics.

The Title:

Students’ translations were as follows:

الاخذ بالثأر لا يمكن أن يحل محل العلاج
الانتقام ليس بديلا للعلاج النفسي
الانتقام ليس بديلا للعلاج
الانتقام لا يكون بديلا عن العلاج

Three students ignored the translation of the title. Four students translated the title and conveyed the intended meaning in the source text.

Students provided two acceptable equivalents for “Retaliation” as follows:

الأخذ بالثأر - الانتقام

“is”

Four students acceptably translated “is” using the defective verb ليس in their Arabic translations. The shorter and more attractive the title, the more acceptable it is to target readers. This use of ليس enables students to have a short title in their translations.

“no substitute”

Students’ translations were acceptable, as follows:

لا يكون بديلا عن - ليس بديلا ل - لا يمكن أن يحل محل
The best equivalent is لِيُس بديل للعلاج because it yields relatively a short and attractive title phrase.

“therapy”

Three students translated this acceptably as العلاج. One student acceptably added the Arabic adjective النفسى للعلاج to the Arabic noun العلاج. This indicates that the student read the text before her translation of the title.

The Text:

“The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath”

Students’ translations were as follows:

- تغير العالم الذي يصعب تغيره اليوم. البقاء و شهود العيان، رجال الإقلاع، الأقارب والأصدقاء، كثيرا من المستلمين لرسائل الحب المتحركة السابقة المنقولة تتأثر بواسطة صوت الجوال، في أتار حادة طويلة و مخيفة

لقد تغير العالم تغيرا لا رجعة فيه، فالهاتف الجوال غير حياتنا. فهو يستخدم في أعمال الإقلاع والبحث عن أحياء بواسطة الأصدقاء والأقارب
- اليوم العالم متغير عكسيا. فالناجون، شهود العيان و عمال الإنقاذ والأقارب والأصدقاء، الكثير من المستلمين من الحركات اليابسة و آخر رسائل الحب الشجاعة المبوعثة بالجوال في الاعتقاب الرهيبة و الطويلة.

عندما تغير العالم بشكل لا رجعة فيه. فالناجون، شهود العيان و عمال الإنقاذ والأقارب والأصدقاء، كانوا هم الأشخاص الذين استقبلوا رسائل الموت الأخيرة الذي كانت تتنتقل بسهم عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد.
- إن العالم اليوم كان متعذر إلغاؤه أو تجديده. فالناجون على قيد الحياة، شهود عيان و عمال الإنقاذ، أصدقاء، فالعديد منهم هم ملتقيين الرسائل الأخيرة و الشجاعة عبر الهاتف النقال التالي محادثة أخيرة مرعبة

لقد تبدل العالم اليوم تبدل لا رجعة فيه. فقد أصبح الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الإنقاذ و ذلك عن طريق الأقارب والأصدقاء.

One student ignored the translation of the text and added the following comment: “Non sense, where is the main verb?”.
The above comment indicates that the student did not understand the text and as a result preferred not to translate it. This comment is proof that students’ decisions not to translate certain texts are at least sometime based on their lack of understanding the source text (cf. chapter 6, section 6.4.5).


Another two students acceptably started their translations by adding لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ L to enhance the Arabic style of their translations. This adds emphasis to the meaning, as follows:

لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ L

One student acceptably decided to start her translation with لَتَدَفَّ لَتَدَفَّ لَتَدَفَّ L to enhance the Arabic style of her translation, as follows:

لَتَدَفَّ L

One student acceptably changed the English SV word order and used an Arabic verbal sentence (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

لَتَدَفَّ L

Another three students acceptably chose to change the English SV word order and used an Arabic verbal sentence preceded by لَتَدَفَّ L, as follows:

لَتَدَفَّ L
Only one student chose to keep the English SV word order and used an Arabic nominal sentence, as follows:

"The day the world was irreversibly altered"

Students’ translations were as follows:

- لقد تغير العالم اليوم لا رجعة فيه

- تغير اليوم الذي يصعب تغييره

- البندرون تغيرت عكسيا

- عندما تغير العالم بشكل لا رجعة فيه

- إن العالم اليوم كان متغيراً إلغاوة أو تبديله.

- لقد تبدل العالم اليوم تبدل لا رجعة فيه

Only three students acceptably rendered the intended meaning in the source text in a good Arabic style, as follows:

- لقد تغير العالم تغيرا لا رجعة فيه

- عندما تغير العالم بشكل لا رجعة فيه

- لقد تبدل العالم اليوم لا رجعة فيه

One of the above students enhanced her Arabic style by the use of the absolute accusative structure . Another student who used the same Arabic structure had a grammatical mistake in her translation. She wrote  تبدل - تدخل - Tبدول - تبدل instead of  تبدل - تدخل - تبدل 

Another student provided a translation which is to some extent acceptable as follows: 

The above student understood the basic meaning of the English sentence but failed to render the meaning completely in Arabic. On the basis of incomplete understanding, she added  الصعب تغييره اليوم  as an equivalent for "irreversibly altered", adding root repetition to improve her Arabic style, as follows: 

Two students provided unacceptable translations. One student translated the source text literally and provided a vague Arabic translation, as follows:

\- J.4.4.

The other student unacceptably altered the intended meaning in the source text, as follows:

إن العالم اليوم كان متغيرا إلغاء أو تبديله.

"was altered"

Four students rendered the English past tense acceptably using the Arabic perfect tense, as follows: تبديل-تغير.

Two students failed to use the past tense in their translations because of the word "The day". These students translated "the day" as "today", as follows:

- اليوم العالم متغير عكسيا
- إن العالم اليوم كان متغيرا إلغاء أو تبديله.

None of the students rendered the passive in the source text, as follows:

- تغير العالم الذي يصعب تغيره اليوم.
- لقد تغير العالم تغيرا لا رجعة فيه.
- اليوم العالم متغير عكسيا.
- عندما تغير العالم بشكل لا رجعة فيه.
- إن العالم اليوم كان متغيرا إلغاء أو تبديله.
- لقد تبديل العالم اليوم تبدل لا رجعة فيه.

"irreversibly"

One student translated "irreversibly" as عكسيا at the end of the Arabic sentence as in the English source text, as follows:

العالم اليوم متغير عكسيا.

Two students ignored it in their translations, as follows:

- إن العالم اليوم كان متغيرا إلغاء أو تبديله.
- تغير العالم الذي يصعب تغيره اليوم.

Only three students modified the translation of the English adverb "irreversibly" and translated it acceptably as لا رجعة فيه to suit the Arabic meaning at the end of the Arabic sentence.

"Survivors, eye witness and rescue workers, relatives and friends"

Students' translations were as follows:

البقون و شهود الحيات رجال الإقلاذ والأقارب والأصدقاء.

Otherwise, the translations were as follows: It is used in the rendition of the book and are used by the al-Qaeda.

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Five students acceptably connected this sentence with the previous sentence by the use of the Arabic connector ف. Two students chose to emphasize the importance of this sentence by the use of إن. The use of إن is acceptable, in the following sentence فان الناجون. شهد العيان و عملاء الانتقاد والأقارب و الأصدقاء because this is the first usage of إن in this text. On the other hand, the use of إن in the sentence فان الباقين على قيد الحياة، شهد عيان و عملاء اقارب و أصدقاء is unacceptable because the student started the first sentence of the text by using إن. The use of إن should be limited to emphasize the importance of key sentences and not all sentences in the text. Students not only use إن to emphasize the importance of sentences but also to provide a more formal Arabic style for their translations (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

Another student used لقد at the beginning of her translation. This usage is unacceptable because the same student also started the translation of the previous sentence by لقد, in the following: لقد تبدل العالم اليوم تبدل لا رجعة فيه. Two student acceptably started the translation of this sentence without the use of an Arabic connector, e.g.:

In Arabic target texts, English commas are frequently replaced by the common connector و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Two of the above students were influenced by the use of commas in the English source text and used them in their Arabic target translation. Although it is less normal than in English, the comma has started to be acceptable in Modern Standard Arabic (James Dickins, personal communication).
Five students started their translations with an Arabic nominal sentences. None of the above students changed the English word order and used an Arabic verbal sentence. This preference for Arabic nominal sentences is possibly due to the length of the sentence in the source text. In addition, it is easier for students to change the English word order and translate by using an Arabic verbal sentence if the main verb in the sentence is a full verb and not a copular verb (cf. chapter 5, section 5.4, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). One student unacceptably used which does not suit the meaning in the source text, as follows:

قد قام الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الاتصال وذلك عن طريق الأقارب و الأصدقاء

Only four students understood the intended meaning of the source text and rendered it acceptably in Arabic, as follows:

الباقون و شهداء العمण, رجال الاتصال, الأقارب و الأصدقاء, كثراً من المستثمرين لرسائل الحب المتحركة

السابقة المنقولة يظهر بصورة صوت الجوال, في أثار حادثة طويلة و مخيفة

فالناجون و شهداء العمण و أعمال الاتصال, الأقارب و الأصدقاء, والأهل و الكثير من المستثمرين من المحركات

البائسة و آخر رسائل الحب الشجاعة المبعوثة بالجوال في الأعقاب الرهيبة و الطويلة

كان الناجون, شهداء العمण و أعمال الاتصال, الأقارب و الأصدقاء, كانوا هم الأشخاص الذين استقبلوا

رسائل المودة الأخيرة الشجاعة, التي كانت تتقلب يساع عن طريق الهواتف المحمولة. إن تلك الفاجعة

المخيفة طويلة الأمد.

كان الباقين على قيد الحياة, شهداء عمण و أعمال, أقارب و أصدقاء, فإن العديد منهم هم مثقلون الرسائل

الحب الأخيرة و الشجاعة عبر الهاتف النقال لتلقى مهارة أخيرة مرعبة

The translation of the following two students indicates that they did not understand the source text properly and as a result failed to render it acceptably in Arabic, as follows:

قد قام الهاتف النقال يستخدم في البحث عن أحياء و في أعمال الاتصال وذلك عن طريق الأقارب و الأصدقاء

فلاشمل الجوال غير حياتنا، فهو يستخدم في أعمال الاتصال و البحث عن أحياء بواسطة الأصدقاء و الأقارب

“Survivors”

Two students translated “survivors” as أحياء, in the following unacceptable translations:
Only two students provided the most acceptable Arabic equivalent for “survivors”, as follows:

- المهاجرين و الشهداء و جمال الانقاذ و الأقرب و الأصدقاء.
- فان الناجون, الشهداء و جمال الانقاذ و الأقرب و الأصدقاء.

Another two students gave the Arabic equivalent of "survivors", as follows:

- الباقون و شهداء الجمال و جمال الانقاذ و الأقرب و الأصدقاء.
- فان الباقين على قيد الحياة, شهداء جمال و جمال الانقاذ و الأقرب و الأصدقاء.

The Arabic form الباقين - الباقون is better than the Arabic forms الباقين - الباقون as an equivalent of “survivors” in this context.

Two students acceptably rendered the indefinite in the source text "survivors” by using an indefinite in the Arabic target text, as follows: الباقون. The other four students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text, as follows: الناجون - الباقون.

Students’ translations reflected the differences between the Arabic and English punctuation systems. Two students translated the English sentence literally copying the English punctuation marks, as follows:

- الباقون و شهداء الجمال, رجال الانقاذ, الأقرب و الأصدقاء.
- فان الباقين على قيد الحياة, شهداء جمال و جمال الانقاذ و الأقرب و الأصدقاء.

Another two students translated the English sentence literally and used the Arabic common connector و to connect all the nouns, as follows:

- المهاجرين و الشهداء و جمال الانقاذ و الأقرب و الأصدقاء.
- فان الناجون, شهداء الجمال و جمال الانقاذ و الأقرب و الأصدقاء.

"eye witnesses"

Two students unacceptably omitted “eye witnesses” from their translations, as follows:

- المهاجرين للجمال غير حياتنا. فهو يستخدم في أعمال الانقاذ و البحث عن حياة بواسطة الأصدقاء و الأقرب.
The other four students translated “eye witnesses” acceptably as شهود العيان.

Three of the above students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text in the following: شهود العيان; one student started her translation by a definite Arabic noun and then continued her translation by using indefinite Arabic nouns, as follows:

Although the remaining students on the right-hand side have mentioned “family members” in their translations, three students acceptably rendered the definite in the source text by using a definite in the Arabic target text, as follows:

Two students translated “rescue workers” unacceptably as “rescue work”, as follows:

Another student unacceptably omitted “rescue” in her translation, as follows:

One student unacceptably limited “rescue work” to men in her translation as follows:

All students translated “relatives and friends” acceptably, as follows:

Five students acceptably rendered the indefinite in the source text by using a definite in the Arabic target text, as follows:
One student unacceptably rendered the indefinite in the source text by using an indefinite in the target text, as follows:

"...many of whom were the recipient of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath"

Two students' translations indicate that they did not understand the source text properly and as a result failed to render it properly in Arabic, as follows:

"many of whom" and unacceptably omitted "many" in her translation as follows: The above omission is unacceptable because it changed the intended meaning in the source text. The intended meaning in the source text is that many and not all survivors, eyewitnesses, rescue workers,
relatives and friends were the recipients of last messages of love. On the other hand, two students translated “many” and unacceptably omitted “whom” in their translations, as follows:

و الكثير من المستلمين من الحركات البائسة - كثيراً من المستلمين لرسائل الحب

“were the recipients of”

Students’ translations were as follows:

و الكثير من المستلمين من الحركات البائسة - كثيراً من المستلمين لرسائل الحب المتحركة

Three students acceptably translated “were recipients of” as the Arabic active participles. Only one student acceptably translated “were the recipients of” as an Arabic perfect verb, as follows:

كانوا هم الأشخاص الذين استقبلوا رسائل الموادة.

Three students acceptably rendered the definite in the source text “the recipients” by using a definite in the Arabic target text, as follows:

الأشخاص...المستلمين. Only one student rendered the definite in the source text by using an indefinite in the Arabic target text: . The other three students did not translate the above phrase.

“desperately moving and courageous last massages of love conveyed”

Students’ translations were acceptable, as follows:

لرسائل الحب المتحركة السابقة.

من المستلمين من الحركات البائسة و آخر رسائل الحب الشجاعة.

رسائل الموادة الأخيرة الشجاعة و التي كانت تنقل بفضل عن طريق الهواتف المحصورة.

الرسائل الحب الأخيرة و الشجاعة.

“desperately ....conveyed by”

Only one student translated the English adverb appropriately as في Arabic, as follows:

، كانوا هم الأشخاص الذين استقبلوا رسائل الموادة الأخيرة للشجاعة و التي كانت تنقل بفضل عن طريق الهواتف المحصورة. إن تلك الفاجعة المخيفة طويلة الأمد.

Another student unacceptably translated “desperately” as بتهور، in the following:
One student failed to connect the translation of the English adverb with the verb “conveyed by”. This student failed to recognise that “moving” in the source text is an English adjective and not a noun. She unacceptably translated “desperately” as an adjective in the following:

One student unacceptably omitted “desperately” from her translation, as follows:

"moving and courageous last messages of love"

Students’ translations were as follows:

One student unacceptably translated “moving and courageous last messages of love” literally, as follows:

The above student also unacceptably omitted “courageous” in her translation.

Three students partially rendered the intended meaning in the source text, as follows:

Two of them unacceptably omitted “moving” in their translations. The third student unacceptably translated “moving” as a noun, as already noted.

None of the above students translated “moving” acceptably in Arabic, along the following lines:

One of the above students translated “love” in the source text as مودة instead of حب. This is mainly related to the student’s social culture, which considers “love” a taboo notion. This is a major difference between English and Arabic cultures.
(cf. chapter 4, section 4.2). All the above students acceptably rendered the indefinite in the source text “messages” by using a definite in the target text, such as رسائل الحب.

“last messages”

رسائل المعودة الأخيرة - آخر رسائل الرسائل الحب الأخيرة. Only one student unacceptably translated it literally, as رسائل الحب المتحركة السابقة.

“conveyed by mobile phones”

Students’ translations were acceptable, as follows:

المتصلة بتوفر بواسطة صوت الجوال، في أثار حادثة طويلة وخفيفة.

الميونثة بالجوال في الأعقاب الرهيبة و الطويلة -

و التي كانت تنقش بأعد من طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الامد -

عبر الهاتف النقال للمحاتدة أخيرة مرعبة -

The best equivalent from the above translations is عبر الهاتف النقال.

Three students provided various acceptable equivalents for “mobile phones”, as follows: الهواتف المحمولة - الهواتف النقال - الهواتف المحمولة. The other three students provided more colloquial and less acceptable equivalents, such as الهواتف الجوال - صوت الجوال.

Five students acceptably rendered the English plural “mobile phones” by using the Arabic singulars الهاتف - الهواتف. The meaning of the Arabic singular الهاتف - الهواتف acceptably renders the plural “phones” in this context.

Only one student translated the English plural “phones” as the Arabic plural الهواتف المحمولة. This is also acceptable.

Two students acceptably omitted “phones” from their translations, in the following: الجوال.

Another student acceptably added صوت in her translation, as follows: صوت بواسطة صوت الجوال.

Students' translations were acceptable. They used various forms: 


"in the long and terrible aftermath"

Students' translations were as follows:

- في أثار حادثة طويلة ومخفية.
- في الأعقاب الرهيبة و الطويلة.
- إن تلك الفاجعة المخيفة طويلة الأمد.
- عبر الهاتف النقال لتنقل محادثة أخيرة مرعية.

One student unacceptably omitted "aftermath" and added "conversation". In her translation, she considered the conversation to be long and terrible, as follows:

- عبر الهاتف النقال لتنقل محادثة أخيرة مرعية.

The best equivalent for "in the long and terrible aftermath" in meaning was as follows:

The above student translated the above phrase as a separate Arabic sentence and added إن at the beginning of her translation. The result of this separation is an overall weak Arabic style, as follows:

- وإن كانت تتقلب بأس عن طريق الهواتف المحمولة. إن تلك الفاجعة المخيفة طويلة الأمد.

The other two students translated "in the long and terrible aftermath" to some extent acceptably rendering part of the meaning of the source text, as follows:

- في أثار حادثة طويلة ومخفية.
- في الأعقاب الرهيبة و الطويلة.

One of the above students translated "aftermath" literally as الأعقاب , which does not convey the intended meaning in the source text.

Students' preference for literal translation is evident in this text. None of the above students explained during her translation that this text refers to what happened in America on September 11th. The Arabic noun الفاجعة is considered the best Arabic equivalent to describe what happened in America. The use of حادثة is certainly stronger than the use of الفاجعة.
It is also possible that students did not understand the source text and as a result did not relate it to September 11th.

All students rendered the English adjectives “long and terrible” acceptably in Arabic as
- طويلة ومخيفة - الرهيبة والطويلة
- إن تلك الفاجعة المخيفة طويلة الأمد - محادثة أخرى مزعجة

“How America, as a super-power, deals with its new vulnerability is now occupying international politics”

Students’ translations were as follows:

- فكيف تستطيع أميركا كقوة عظمى أن تتعامل مع تعرضها للهجوم و أن تحتل السياسات الدولية
- إن أحد أسباب عظمة أميركا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات
- وكيفية تتعامل أميركا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن
- وكيف على أميركا و هي القوة العظمى أن تتعامل مع وضعها الحرج هو الشغل الشاغل للسياسة الدولية الآن
- فأن أميركا كقوة وحيدة على هشاشةها عقل للسيطرة على السياسات العالمية
- و ذلك يوضح كيف أن أميركا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات

Two students unacceptably started their translations with إن. It is odd to emphasize a question, even an indirect question, in Arabic.

Three students did not understand the meaning of the source text. As a result, they failed to translate the actual meaning and provided a different sense in Arabic, as follows:

- إن أحد أسباب عظمة أميركا كقوة تحتل مكانا عظيما في السياسة الدولية هو تقدمها في الاتصالات
- فأن أميركا كقوة وحيدة على هشاشةها عقل للسيطرة على السياسات العالمية
- و ذلك يوضح كيف أن أميركا تحتل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات

Only three students understood the intended meaning of the source text and translated it acceptably, as follows:

- وكيفية تتعامل أميركا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن
- فكيف تستطيع أميركا كقوة عظمى أن تتعامل مع تعرضها للهجوم و أن تحتل السياسات الدولية

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Five students connected this sentence with the previous sentence. Three students acceptably used the Arabic common connector ٌ . Another two students used the Arabic connector ﻓ ﻓ to connect the two sentences acceptably (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"How America, as a super-power deals with its new vulnerability is now occupying international politics"

The sentence in the source text includes an indirect question “How America, as a super-power deals with its new vulnerability” The presence of this indirect question makes it appropriate to modify the question word in Arabic to suit its position in the sentence and provide a better Arabic style. For instance, instead of writing the Arabic question word as كيف , it is more acceptable to change it to "manner" in this context. Only one student modified her translation to provide a better Arabic style, as follows:

Although one of the above students conveyed the meaning intended of the source text appropriately, she provided a less acceptable Arabic style in her translation, as follows:

The final student partially conveyed the intended meaning in the source text. She translated the question acceptably, but failed to render the intended meaning in the other part of the sentence “... is now occupying international politics”. The above student unacceptably translated “occupying” literally, as follows:
“America, as a super-power”

Five students translated “America, as a super-power” acceptably, as follows:
- أمريكيا كقوة وحيدة - أمريكا كقوة عظمى - أمريكا كقوة تحمل مكانا عظميا - أمريكا كقوة عظمى. Four students rendered the English “as” appropriately by the use of و. One student acceptably omitted “as” and replaced it by the use of هي to emphasize that America is a superpower. The omission of a direct equivalent of “as” is acceptable in this context because the intended meaning in the source text is conveyed.

Three students provided the standard equivalent for “super-power”:

قوّة عظمى. One student translated “super-power” to some extent acceptably as كقوة تحمل مكانا عظميا. The above student translated the English adjective “super” by using the Arabic verb and object تحمل مكانا عظميا. Another student unacceptably omitted “super” and replaced it by “single” in the following: كقوة وحيدة. Although America is considered the single super power, the addition of “single” does not give the intended meaning of being a super-power. One student unacceptably omitted an equivalent of “as a super power” altogether.

“deals with its new vulnerability”

Two students unacceptably ignored “deals with its new vulnerability”, as follows:
- و ذلك يوضح كيف أن أمريكا تحمل مكانة في السياسة الدولية و ذلك عن طريق تقدمها في الاتصالات -
- وإن أحد أسباب عزيمة أمريكا كقوة تحمل مكانا عظميا في السياسة الدولية هو تقدمها في الاتصالات -

One student provided an unacceptable translation, as follows:
- فان أمريكا كقوة وحيدة على هشاشةها علل للسيطرة على

The above student unacceptably omitted “deals with” and chose an inappropriate equivalent for “vulnerability” هشاشة “brittleness” in her translation.

Four students translated “deals with its new vulnerability” to some extent acceptably, as follows:
- لن تعمل مع وضعها الحرج -
The above translations are acceptable because they partially convey the intended meaning of the source text. Two of the above students unacceptably omitted “new” in their translations.

The best equivalent for “vulnerability” from the above translations is

The other two equivalents ands. are less acceptable in this context because they do not fully convey the intended meaning of “vulnerability” in this context.

“is now occupying international politics”

Four students unacceptably translated “occupying international politics”.

Two students unacceptably translated “occupy” literally without any modification, as follows:

Although two students modified their translation to some extent, they failed to render the intended meaning in the source text, as follows:

Only two students translated the intended meaning of the source text acceptably. One of the above students translated the metaphor “occupying international politics” literally, as follows:

The other student chose to ignore the metaphor and acceptably translated the meaning non-metaphorically, as follows:

“is”

Three students unacceptably ignored the copula “is” in their translation.

و ذلك يوضح كيف أن أمريكا تحتل مكاناً عظيمًا في السياسة العالمية و ذلك عن طريق تقدّمها في الاتصالات -
فإن أمريكا كقوة واحدها على هشاشة عقل للسيطرة على السياسات العالمية -
فكيف تستطيع أمريكا كقوة عظمى أن تتعامل مع تعرضها للهجوم و ان تحتل السياسات الدولية -

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The other three students acceptably conveyed the copular sense of “is” by using هو as a pronoun of separation, in the following:

 إن أحد أسباب عظمة أمريكا كقوة تحتل مكاناً عظيماً في السياسة الدولية هو تقدمها في الاتصالات - و كيف تتعامل أمريكا كقوة عظمى مع قابلية إصابتها الجديدة هو ما يحتل اهتمام السياسة العالمية الآن - و كيف على أمريكا و هي القوة العظمى أن تتعامل مع وضعها الحرج، هو الشغل الشاغل للسياسة الدولية الآن.

“now”

Four students unacceptably omitted “now” from their translations. Only two students translated “now” acceptably as الآن at the end of the Arabic sentence.

8.2.8 Asylum Seekers

Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more. It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as “crude and cruel”.

The Title:

Two students ignored the translation of the title. Five students translated “Asylum seekers”, as follows:

- الباحثين عن اللجوء السياسي
- الباحثين عن ملف لجوء سياسي
- الباحثين عن حق اللجوء السياسي
- طالبي اللجوء السياسي
- الباحثين عن اللجوء السياسي

Four students unacceptably translated “seekers” literally as طالبي اللجوء السياسي. The standard equivalent for “asylum seekers” is طالبي اللجوء السياسي. Only one student unacceptably translated “asylum seekers” as طالبي اللجوء السياسي instead of طالبي اللجوء السياسي using the accusative/genitive form طالبي اللجوء السياسي rather than the nominative form طالبي اللجوء السياسي (cf. chapter 5, section 5.2.3 and chapter 6, section 2.8).
6.2.18). One student to some extent acceptably translated “asylum seekers” by addition, as follows: 

"Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more"

The Text:

Students’ translations were as follows:

One student acceptably started her translation with ان to emphasize the importance of the first sentence in the text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4), as follows:

Three students changed the English word order used Arabic verbal sentences, as follows:
One student used a verbal sentence preceded by the temporal adverbial في كل عام, as follows:
في كل عام يصل آلاف الباحثين إلى بريطانيا هربا من الكراهية. و لكن ما ينتظرون غالبا ما يكون أكثر مما يتوقعون

Three students kept the English SV word order and used Arabic nominal sentences, in one case with أن, as follows:
 آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرون هم يبدو أنه المزيد من الكراهية
 إن آلاف الباحثين عن حق اللجوء السياسي يصلوا إلى بريطانيا كل عام. و يكونوا متقادمين الكراهية و لكن ما الذي ينتظرون هما الذي ياليهم خارج ما يريدون
 الألاف من طالبي اللجوء السياسي الذين يصلون إلى بريطانيا كل عام هاربين من الكراهية يتضح لهم فيما بعد أينهم متقمون على ما هو أسوأ

Only two students provided the following most acceptable equivalents by adding الكراهية to emphasize the meaning of the source text “just more”:
 آلاف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية و لكن ما ينتظرون هم يبدو أنه المزيد من الكراهية
 يصل الآلاف من طالبي اللجوء السياسي إلى بريطانيا كل عام هاربين من الكراهية و لكن الذي ينتظرون هم في الغالب يقتصر على المزيد من الكراهية
The second sentence here is less acceptable than the first sentence because of the use of which reduces the amount of asylum seekers’ sufferings.

“Thousands of asylum seekers reach Britain each year fleeing hatred”

“Thousands of asylum seekers”

Students’ translations were acceptable, as follows:
 آلاف الباحثين - آلاف الباحثين - آلاف الباحثين
 آلاف من طالبي - آلاف من طالبي - آلاف من طالبي

Three students acceptably ignored “of” in their translations.

All students acceptably rendered “thousands” by using a definite in Arabic.

“reach”

Six students translated “reach” acceptably, as follows:
One student acceptably in this context translated “reach” as "يَفْرُ", in the following:

يَفْرُ الآلاف من الباحثين عن اللجوء السياسي كل عام، ولا يمكنهم غالباً ما يُضحى أنه أكثر بكثير.

The above student unacceptably omitted “Britain” in her translation.

“each year”

Students’ translations were as follows:

كل سنة - كل عام - كل عام - كل عام - كل عام - كل عام.

The best equivalent for “each year” in formal Arabic is "كل عام".

“fleeing hatred”

One student ignored “fleeing hatred” in her translation, as follows:

تَبَارَكُ النَّضْحِينَةَ وَالحَقَدِ.

Six students acceptably translated “fleeing hatred”, as follows:

تَبَارَكُ النَّضْحِينَةَ وَالحَقَدِ. One student acceptably translated “hatred” by addition using semantic repetition (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2), as follows: تَبَارَكُ النَّضْحِينَةَ وَالحَقَدِ. Four students translated “fleeing” acceptably as "هَرباً " using a form of "to flee". Two students provided less acceptable equivalents: مُتَقَادِينَ تَبَارَكُ. The meanings of these equivalents are less powerful than that of “fleeing” in the source text.

“….., but what is waiting for them often turns out to be just more”

Students’ translations were as follows:

ولكن ما يُتَنَظَّرُ هُللاً ما يكون أكثر مما يُتَتَوَّقَعَ.-.

ولكن ما يُتَنَظَّرُ هُللاً ما يكون أكبر من ذلك-

ولكن ما يُتَنَظَّرُ هُللاً ما يبدو أنه المزيد من الكرائية-

ولكن ما يُتَنَظَّرُ هُللاً ما يتضح أنه أكثر بكثير-

ولكن الذي يُتَنَظَّرُونَ في الغالب يُقَصَّرُ علَى المزيد من الكرائية-

ولكن ما يُتَنَظَّرُونَ هُللاً ما يُقَصَّرُ علَى المزيد من الكرائية-

وَهمْ بِمَنْ يَذْهَبُونَ إِلَيْهِمْ عَدَادًا مَا يَذْهَبُونَ إِلَيْهِمْ عَدَادًا.

وَهمْ بِمَنْ يَذْهَبُونَ إِلَيْهِمْ عَدَادًا مَا يَذْهَبُونَ إِلَيْهِمْ عَدَادًا.

ويكونون متقيدين بالكرائية و لايظ ما الذي يتنظرون به ويقيرون.

تَبَارَكُ النَّضْحِينَةَ يتضح لهم فيما بعد أنهم متفقون على ما هو أسوأ-

Six students followed the English SV word order and acceptably started their translations by using "و لكن".
Only one student changed the English SV word order and provided a weak Arabic style in her translation.

هاربين من الكراهية يتضح لهم فيما بعد أنهم مقدمون على ما هو أسوأ

Six students acceptably translated the English complex sentence “Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more” as an Arabic sentence, for example:

ألف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية ولكن ما يتنتظرهم يبدو أنه المزيد من الكراهية

Five students connected the translation of the two parts of the compound sentence by using the common Arabic connector و (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Only one of the above students translated the English compound sentence as one long Arabic sentence using the same punctuation marks as in the English source text, as follows:

و أن الألف من الباحثين عن اللجوء السياسي كل عام، ولكن ما يتنتظرهم غالبًا ما يتضح أنه أكثر بكثير.

The above student put the comma before the translation of “but” as in the source text. The other five students did not use a comma in their translations, for example:

ألف من طالبي اللجوء السياسي يصلون بريطانيا كل سنة هاربين من الكراهية ولكن ما يتنتظرهم يبدو أنه المزيد من الكراهية

One student translated the English complex sentence as two Arabic sentences, as follows:

في كل عام يصل آلاف الباحثين عن اللجوء إلى بريطانيا هربًا من الكراهية ولكن ما يتنتظرهم غالبًا ما يكون أكثر مما يتوقعون

Although the above student translated the English complex sentence as two Arabic sentences, she also connected them with the common Arabic connector و

“....., but what is waiting for them often turns out to be just more”

One student misunderstood meaning of the source text and unacceptably translated the above sentence as follows:

و يكونوا متفاتين الكراهية ولكن ما الذي يتظرهم وليس الذي عادة ما يلقى بهم خارج ما يريدون.
Four students acceptably translated “but what is waiting for them often turns to be just more” fairly literally, conveying the meaning intended in the source text, as follows:

و لكنما ينتظرهم غالبا ما يكون أكثر مما يتوقعون
و لكنما ينتظرهم غالبا ما يكون أكبر من ذلك
و لكنما ينتظرهم غالبا ما يرضح أنه أكثر بكثير
هاربين من الكراهية يضحبح لهم فيما بعد انهم مقدوس على ما هو أسوأ

Two students acceptably modified their translations make them more comprehensible and stylistically acceptable in Arabic, as follows:

و لكنما ينتظرهم يبدو انه المزيد من الكراهية
و لكن الذي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

Although the above two translations conveyed the meaning intended in the source text, the second translation is better than the first. It is not appropriate in Arabic to use the verb “is restricted” and to follow it by المزيد. In addition, the Arabic verb يقتصر is not powerful enough to indicate the degree of hatred that is waiting for them according to the source text.

“often”

Three students unacceptably omitted the English adverb “often” in their translations, as follows:

و لكنما ينتظرهم يبدو انه المزيد من الكراهية
و يكونوا منتفدين الكراهية و لكنما الذي ينتظرهم و الذي عادة ما يافقهم خارج ما يريدون
هاربين من الكراهية يتضح لهم فيما بعد انهم مقدوس على ما هو أسوأ

Four students provided two acceptable equivalents في الغالب غالبا، as follows:

و لكنما ينتظرهم غالبا ما يكون أكثر مما يتوقعون
و لكنما ينتظرهم غالبا ما يكون أكبر من ذلك
و لكنما ينتظرهم غالبا ما يرضح أنه أكثر بكثير
و لكن الذي ينتظرهم في الغالب يقتصر على المزيد من الكراهية

“It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as “crude and cruel”

Students translated the above sentence as follows:
Three students acceptably connected the above sentence with the previous sentence by the use of the Arabic connector ف.

Two students started their translations with the use of إنه to emphasize the importance of the sentence. It is worth mentioning that these two students did not use إن to emphasize the importance of the first sentence of the text.

The only student who used إن to emphasize the first sentence of the text started this sentence as follows:

كم هو مولم تخيل موت أحلامهم حيث أنهم سيرجوبوا الوقوف ووجهام لوجهه من الحقيقة من مخيامات

Four students used the same declarative sentence type as the English and started their translations by the use of من المحرز ومن المولم. Only two students changed the English structure and started their translations using the exclamatory.

كم هو مولم
“It is painful to imagine the death of hope they must experience face to face with”

Students’ translations were as follows:

- It is painful to imagine the death of hope they must experience face to face with
- فَيْنُمَذِّلِوَا مَوتِ الْأَمْلِ مِنْ خَلَقِ مُمَارِضَتِهِ وَمُوَاجِهِتِهِ وَجِهَ لَوْجَهَ لَمْ يَحْدَثَ فِي
- اَتْهُمَذِلِوَا مَوْتِ الْأَمْلِ الَّذِي يَجِبُ أَن يَجِبُ الْأَمْلِ يَسَعُ وَجِهَ لَوْجَهَ مَحْقَقَةٍ
- مِنْ المَحْزُوْنِ التَّخْيِلِ بِانَّ أَحْلَامِهِ مَوْتَهُمْ تَخْيِلُ عِنْدَمَا يَقْتَلُونَ فِي الْحَمْيَاتِ

Students’ translations were as follows:

- It is painful to imagine the death of hope they must experience face to face with
- فَيْنُمَذِّلِوَا مَوتِ الْأَمْلِ مِنْ الْرَّجُاهُ الَّذِي يَجِبُ الْأَمْلِ يَسَعُ وَجِهَ لَوْجَهَ مَحْقَقَةٍ
- اَتْهُمَذِلِوَا مَوْتِ الْأَمْلِ الَّذِي يَجِبُ أَن يَجِبُ الْأَمْلِ يَسَعُ وَجِهَ لَوْجَهَ مَحْقَقَةٍ
- كَمْ هِوْ مِؤْلِمٌ تَخْيِلُ مَوْتِ أَحْلَامِهِ حِيْمَا مِنْهُمْ سَيِّجُرُونَ الْوَقُوفَ وَجِهَ لَوْجَهَ مَحْقَقَةٍ

All equivalents are acceptable.

“to imagine”

Students’ translations were as follows:

- تَخْيِلُ - تَخْيِلُ - تَحَصُّرُ - أنّ تَخْيِلُ - أنّ تَخْيِلُ

Two students translated the English verb “to imagine” using the Arabic verbs

- أنّ تَخْيِلُ - أنّ تَخْيِلُ

One of the above students confused the reference of the subject of the English verb “to imagine”. She unacceptably considered “asylum seekers” the subject of the English verb as follows: أَنّ يَتَخْيِلُوا

The other student considered the reader (or addressee) to be the subject of the English verb “imagine” and translated it as أَنّ يَتَخْيِلُوا.

Four students acceptably translated “to imagine” acceptably as Arabic verbal nouns تَخْيِلُ - تَخْيِلُ to avoid mentioning any reference to the subject of the sentence.

It is fairly frequently a good technique to translate English verbs as Arabic verbal nouns to avoid reference to ambiguous subjects as in the above example (cf. chapter 5, section 5.8, chapter 6, section 6.2.17 and chapter 7, section 7.2.17).

The source text does not provide a clear reference for the subject of the English verb “to imagine”. As a result, four students avoided any reference to a subject in their translations.
"the death of hope"

Students’ translations were as follows:

احضار الأمل – الموت من الرجاء – موت الأمل – موت الأحلام
بان أحلامهم تموت – موت أحلامهم – موت أحلمهم

Two students acceptably translated the English metaphor “the death of hope” literally as J-41. Another student acceptably modified her translation as J-41 which is a common metaphor in Arabic. Although there is a difference between J-41 and J-41 in their basic meanings, they are related to each other and acceptable as equivalents in this context (cf. chapter 6, section 6.2.13 and chapter 7, section 7.2.13).

Three students translated the above metaphor with an acceptable reference to “asylum seekers”.

One student seemed to partially misunderstand the intended meaning of the source text and thus produced an only partially acceptable translation, as follows:

 فمن المؤلم أن تتخيل الموت من الرجاء الذي يجريه الآتي ووجهها لوجه مع حقيقة

Students provided three acceptable equivalents for “hope”, as follows:

الرجاء – الأحلام – الأمل

All these equivalents reflect the intended meaning of the source text. One student translated the English metaphor “the death of hope” by using an Arabic nominal sentence preceded by بان, as follows:

بان أحلامهم تموت.

“they must experience”

Students’ translations were as follows:

بان أحلامهم تموت عندما يcken في خلال ممارساتهم و مواجهتهم – الذي يجب أن يجريه
حيث أنهم سيجريوا الوقوف – الذي يجريه – الذي يمر به عندما و مواجهة الواقع المؤلم

The English modal “must” in this context indicates expectation rather than obligation. This sometimes referred to as epistemic necessity (cf. Quirk et al 1985, 224). Thus, the meaning of the above phrase is that “asylum seekers are expected to experience the death of hope when they come face to face with the reality of camps” (cf. chapter 5, section 5.10).

Six students somewhat unacceptably ignored the translation of the English modal “must”. One student unacceptably translated the English modal in the sense of
"obligation or compulsion" by using يجب (cf. Quirk et al 1985, 225), as follows: الذي يجب أن يجريه.

One student ignored the translation of "they must experience" completely as follows: بان أحلامهم تموت عندما يقفن في المخيمات.

Another student translated the English verb "experience" using Arabic nouns and associated pronouns ممارستهم ومواقحتهم. This student translated the English verb "practise" by addition, combining pattern repetition (cf. Dickins et al 2002, 100) with suffix repetition (cf. Dickins et al 2002, 108), as follows: من خلال ممارستهم و مواقحتهم. This is a typical feature of Arabic style.

Students provided various equivalents for the English verb "experience", as follows: حيث أنهم يجريرون - يجريوه - يمروا به - يجريوه.

The above equivalents are weak in their meanings. The above students to some extent acceptably used the Arabic imperfect tense. This reflects the meaning of the source text, which is not limited to asylum seekers who currently suffer the reality of camps, but also to all asylum seekers who will suffer in the future.

One student modified her translation to suit the Arabic context, providing the best of all the students' translations, as follows: و مواجهة الواقع المؤولم.

The above student succeeded in avoiding any reference to time in this context.

"coming face to face with the reality of ....."

Two students acceptably modified their translations according to the meaning of the source text, as follows:

من المخيمات تموت أحلامهم عندما يقفن في المخيمات و السجون وأنظمة الرقابة التي تثير - فكم هو مؤولم تصور موت أحلامهم و مواجهة الواقع المؤولم في المخيمات والمولات شديدة الحرارة.

One of the above students unacceptably omitted "the reality" and translated the entire phrase as عندما يقفن في المخيمات. Other students provided better Arabic equivalents in this context.

Three students unacceptably translated "coming face to face" literally, as follows:

انه من المؤلف تصور احتضار الأمل الذي يمروا به عندما يتناقلون وجه لوجه مع حقيقة مخيمات.

انه من المؤلف أن تتخيل موت الأمل الذي يجب أن يجريوه يأتي و وجه لوجه مع حقيقة معارك الدفن.

فمن المؤلف أن تتخيل الموت من الرجاء الذي يجريوه الآتي وجه لوجه مع حقيقة معاركiedade الإقامة.

Another two students acceptably modified their translations of coming face to face with", as follows:

كم هو مؤلف تخيل موت أحلامهم حيث اسمعوا الوقوف وجه لوجه مع الحقيقة من مخيمات.
the reality of internment camps, high security prisons, legal processes
designed for deference and the voucher system which is described as “crude
and cruel”

Students’ translations were as follows:

"the reality of internment camps"

Two students relatively unacceptably omitted “reality” from their translations. Five students translated it more acceptably, as:

Students provided two acceptable equivalents for “camps”:

μεσοράτες   μεσοράτες
Two students unacceptably omitted “internment” from their translations and translated “internment camps”, as مخيمات الاعتقال - مخيمات الاعتقال - مخيمات الاعتقال. Three students provided acceptable equivalents, as follows: مخيمات الاعتقال - مخيمات الاعتقال - مخيمات الاعتقال الجبرية.

One student to some extent acceptably translated “interment camps” metaphorically as معسكرات الدفن. This possibly reflects inaccurate use of a dictionary. معسكرات الدفن is a standard Arabic equivalent of “interment” rather than “internment”. The source of the student’s translation may also however, be the Arabic proverb عايش كانه ميت . This proverb is related to those who are in prison or sick and do not carry on their normal life. It is advisable to avoid strong metaphors where these could be misinterpreted literally. There is a possibility that معسكرات الدفن could be understood literally and thus convey as unintended meaning in the target text. Another student unacceptably translated “internment camps” as معسكرات الدخول. Although asylum seekers go to these camps when they come to Britain, the Arabic equivalent معسكرات الدخول does not indicate that they are obliged to stay there.

“high security prisons”

Students’ translations were as follows:

المدونة باللغة العربية - السجون - السجون الأمن الفاين - السجون الأمنية
المدونة شديدة الحراسة - السجون الأمن الخطرة - السجون ذات الرقابة الشديدة

One student unacceptably omitted “high security” in her translation and another student unacceptably omitted “high” from her translation. Another student unacceptably translated “high” literally, as العليا.

Two students unacceptably modified their translations, as follows:

السجون الأمن الخطرة - السجون باللغة العربية

Only two students translated the intended meaning of the source text, as follows:

المدونة شديدة الحراسة - السجون ذات الرقابة الشديدة

“legal processes designed for deterrence”

One student unacceptably omitted the above phrase from her translation, as و أنظمة الكفالة. Another student unacceptably combined the translation of the above phrase with the translation of “and the voucher system which is described as “crude and cruel”, as follows:

و العمليات القانونية الموضوعة لأنظمة الكفالة والردع و الذي يصفونه بالجاف و القاسي.
Four students provided relatively unacceptable translations, as follows:

- و عمليات متنوعة تصمم لدعمهم
- و العمليات الشرعية المصممة لتنظيم اليد
- و الممتلكات القانونية للرد
- و العمليات القانونية المصممة لإعاقتهم

Only one student translated “legal processes” acceptably as”。
The same student unacceptably omitted “which is designed for deterrence” and replaced it by “crude and cruel”, as follows: المروعة.

None of the above students provided a comprehensive translation and added information which would be necessary for a full understanding of the text in Palestine along the following lines:

“and the voucher system which is described as “crude and cruel”

One unacceptably student omitted “the voucher system” and confused the reference of the English adjectives “crude and cruel”, as follows:

- و النظام الإجرائي و القانونية التي توصف بالقسوة و الصعوبة

Another student unacceptably combined the translation of the “legal processes which is designed for deterrence” with the translation of “and the voucher system which is described as crude and cruel”, as follows:

- و العمليات القانونية الموضوعة لأنظمة الكفالة و اليد و الذي يصفونه بالجاف و القاسي

One student did not know the exact meaning of “voucher system” and thus translated it somewhat unacceptably as الإتفاق, in the following:

- و الإتفاق الذي يوصف بأنه قاس و غليظ

Four students provided various acceptable equivalents for “the voucher system”, as follows:

- و نظام الوصل الذي و صف بأنه قاسي و خشن
- و نظام الكفالة الذي يوصف بأنه (جاف و قاسي)
- و أنظمة الكفالة التي تعتبر بدائية و قاسية عنفة
- و أنظمة الكفالة التي يمكن أن توصف بأنها بدائية و قاسية

Most students did not provide an accurate equivalent for “the voucher system” because it is related to a specific cultural context in Britain. None of the above students related this refugee situation to their situation in Palestine. Refugees in
Palestine have approximately the same system as the British voucher system in times of crisis. The United Nations gives Palestinian refugees flour vouchers. This is called in Palestine نظام الكوبونات. The difference between this system in the UK and Palestine is that vouchers are accepted in certain shops for all basic needs in the UK. In contrast, these coupons are only accepted in the United Nations warehouses in Palestine (cf. chapter 4, section 4.2).

"which is described"

Students’ translations were acceptable, as follows:

و الذي يصفونه - الذي يوصف بأنه - التي تعتبر – الذي بوصف بأنه - التي توصف به التي يمكن أن توصف بها - الذي يوصف بأنه والتي - الذي.

All students acceptably translated “which” as التي - الذي, in accordance with the standard rules of Arabic grammar.

Five students retained the passive in their translations. Only one student translated it as the Arabic active يصفون.

"crude and cruel"

Students’ translations were as follows:

بدائية وقاسية عنيفة - قاس و خشن - قاس و غليظ - القسوة و الصعوبة بدائية وقاسية - الجاف و القاسي - جاف و قاس.

One student translated the two adjectives by using three adjectives in Arabic. The best equivalent provided is القسوة و الصعوبة (which uses nouns instead of adjectives). Other students used inappropriate Arabic adjectives in this context such as خشن - جاف - غليظ.

8.2.9 Home Office to Appeal

The Home Office will appeal shortly against last week’s high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers. They had been held at the fast track immigration reception centre. The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country.
The Title:

Students’ translations were as follows:

- استئناف من وزارة الداخلية
- احترام إلى وزارة الداخلية
- مكتب الوطن للعنف القضائي: وزارة الداخلية تستأنف
- استئناف الوزارة الداخلية
- استئناف وزارة الداخلية البريطانية الحاكم

Two students ignored the translation of the title. One student confused the meaning of “to appeal” and unacceptably translated it as استئناف إلى وزارة الداخلية. Two students provided acceptable translations, as follows: استئناف الوزارة الداخلية - استئناف من وزارة الداخلية.

Another student failed to avoid the literal translation of “Home Office” as مكتب الوطن للعنف القضائي: وزارة الداخلية تستأنف: الوطن.

The above student is the only student who translated the English verb “to appeal” by using the Arabic imperfect verb تستأنف. Four students translated it as an Arabic verbal noun: استئناف – طعن قضائي – تستأنف.

One student acceptably translated “Home office” by addition, as follows:
- وزارة الداخلية البريطانية. The same student unacceptably added the الحاكم to her translation.

The Text:

“The Home Office will appeal shortly against last week’s high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers”

Students’ translations were as follows:

- إن وزارة الداخلية استأتمت قرار المحكمة العليا الذي صدر الأسبوع الماضي والذي انتهك حقوق الإنسان
- لاربعة أفراد من طالبي اللجوء السياسي
- سوف تحتكم قريباً وزارة الداخلية ضد حكم المحكمة العليا التي اتهمتها بالقانونية وتضمنت حقوق الإنسان لاربعة من طلاب اللجوء السياسي
- ينوي مكتب الداخلية أن يقدم باستئناف ضد قرار محكمة العدل العليا أنه ليس قانونياً اعتقال أربعة من طالبي اللجوء السياسي
- سوف تطعن مكتب الوطن قريباً ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق حقوق الإنسان لاربعة لاجئين سيسائين

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Two students acceptably started their translations with لإن to emphasize the importance of this sentence (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). One of the above students unacceptably changed the future tense in the source text to the Arabic perfect tense, in the following:

- إن وزارة الداخلية استأنفت قررًا المحكمة العليا الذي صدر الأسبوع الماضي، والذي انتهك حقوق الإنسان لأربعة أفراد من طلاب النظام السياسي.

Three students retained the English SV word order and acceptably used Arabic nominal sentences (cf. chapter 6, section 6.2.1 and chapter 7, section 7.2.1), as follows:

- إن وزارة الداخلية استأنفت قررًا المحكمة العليا الذي صدر الأسبوع الماضي، والذي انتهك حقوق الإنسان لأربعة أفراد من طلاب النظام السياسي.

The other four students acceptably used Arabic verbal sentences, as follows:

- سوف تتحكّم قررًا وزارة الداخلية ضد محكمة المماطلة عليها أعتقال أربعة من طلاب النظام السياسي.
- ينوي مكتب الداخلية أن يقدم استئنافًا ضد قرار محكمة المماطلة على ليس قانونيةً وحقوق الإنسان لأربعة أفراد من طلاب النظام السياسي.
The above example indicates that some students prefer to translate literally even if the meaning is odd in Arabic.

Another student unacceptably translated “The Home Office” as مكتب الداخلية. One student translated “The Home Office” acceptably by addition in the following: مكتب الداخلية البريطانية. This is a good example of explicitness as an important aspect of Arabic style. It also reflects the fact that writers are typically more explicit when they are dealing with unfamiliar topics, such as those relating to a foreign country, than when they are dealing with familiar topics (cf. chapter 6, section 6.4.3 and chapter 7, section 7.4.2).

As already noted, one student unacceptably translated the English future tense “will appeal” by using the Arabic perfect tense مكتب الداخلية البريطانية. Five students acceptably rendered the English future tense by using سوف تتنازل، as follows: سوف تتنازل - مكتب الداخلية البريطانية. Only one student acceptably rendered the English future tense by using the Arabic verb ينوي، as follows: ينوي مكتب الداخلية أن يتنازل. "intends", as follows:
"shortly"

Four students acceptably translated the English adverb "shortly" as قريباً، as in the following:

الوزارة الداخلية مستضاف قريب - سوف تطعن مكتب الوطن قريباً - سوف تتحكّم قريباً وزارة الداخلية
سوف مستضاف وزارة الداخلية البريطانية أعمالها قريباً ضد

Two students to some extent acceptably maintained the English word order and translated قريباً immediately after the Arabic verb, as follows:

الوزارة الداخلية مستضاف قريب - سوف تتحكّم قريباً وزارة الداخلية

Two students acceptably separated the Arabic adverb from the Arabic verb to improve the Arabic style, as follows:

سوف مستضاف وزارة الداخلية البريطانية أعمالها قريباً ضد - سوف تطعن مكتب الوطن قريباً

"... against last week's high court ruling"

Three students acceptably omitted "against" in their translations because the meaning of the Arabic noun مستضاف includes the meaning of "against", as follows:

مستضاف قريب قرار المحكمة العليا الصادر الأسبوع الماضي -
باستضاف قرار محكمة العدل العليا -
قرار المحكمة العليا الذي صدر الأسبوع الماضي استضافت.

Two students adopted a more literal translation of the English text and unnecessarily translated "against", as follows:

تضاف استضاف ضد قرار محكمة العدل العليا باستضاف.
تضاف ضد قرار محكمة العدل العليا الذي صدر في الأسبوع الماضي.

Two other students acceptably translated "against" because of the use of the Arabic verbs تحكّم - تطعن، in the following:

تطعن ضد حكم المحكمة العليا الأسبوع الماضي -
تحكّم ضد حكم المحكمة العليا -

Four students translated "last week" acceptably as

الأسبوع الماضي - الذي صدر في الأسبوع الماضي.

Three students unacceptably ignored the translation of "last week", for example:

ضد قرار محكمة العدل العليا باستضاف.

All students translated "high court ruling" acceptably, as follows:
"that it unlawfully detained, and breached the human rights of four asylum seekers"

Five students failed to render the intended meaning in the source text accurately. Their translations were vague and did not make clear that it was The Home Office which detained and breached the human rights of asylum seekers. Four students translated “that” acceptably as “الذي” and unacceptably omitted “it” which provides an important reference to “The Home Office” in their translations, as follows:

- ان وزارة الداخلية استأنفت قرار المحكمة العليا الذي صدر الأسبوع الماضي، والتي انتهت حقوق الإنسان
- لرغم أفراد من طالبي اللجوء السياسي
- سوف تحتكم قريباً وزارة الداخلية ضد حكم المحكمة العليا الذي انتهت حقوق قانونية وقضت حقوق الإنسان لرغم أفراد من طالبي اللجوء السياسي.
- سوف تطعن مكتب الوطن قريباً ضد حكم المحكمة العليا الأسبوع الماضي بالسجن الغير قانوني و خرق
- حقوق الإنسان لرغم أفراد لجان سياسيين.
- ان وزارة الداخلية تستأنفت قريباً قرار المحكمة العليا الصادر الأسبوع الماضي، والذي انتهت حقوق الإنسان لرغم أفراد من طالبي اللجوء السياسي.
- سوف تستأنف وزارة الداخلية البريطانية أعمالها قريباً ضد قرار محكمة العدل العليا الذي صدر في الأسبوع الماضي و قضى باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص
- طالبين حق اللجوء.

None of the above students made the reference clearer, along the following lines:

- قرار المحكمة العليا الذي ينص على أن احتجاز وزارة الداخلية لرغم أفراد من طالبي اللجوء السياسي غير قانوني و يعتبر خرقاً لحقوقهم الإنسانية.

Only two students acceptably translated the intended meaning of the source text. They acceptably translated “it” as “الذي”, as follows:

- يبني مكتب الداخلية أن يتم الاستئناف ضد قرار محكمة العدل العليا الذي ليس قانونياً اعتقال و حجز أرعة
- من طالبي اللجوء السياسي
- مكتب الداخلية سيقوم بإستئناف قرار محكمة العدل العليا بأنه ليس قانونياً و خرق لحقوق أرعة من طالبي
- اللجوء السياسي.
“unlawfully detained”

Students’ translations were as follows:

- و الذي انتهك حقوق الإنسان
- التي احتجزت غير قانونيا
- أنه ليس قانونيا اعتقال و حجز أربعة
- بالسجن الغير قانوني و خرق حقوق الإنسان
- الذي انتهك حقوق الإنسان
- باحتجاز و نقض حقوق الإنسان بطريقة غير شرعية
- لأنه ليس قانونيا و خرق لحقوق أربعة من طالبي

Five students acceptably translated “unlawfully” as بطريقة غير شرعية ليس - غير قانوني قانونيا. Two students unacceptably omitted “detained” in their translations, as follows: لأنه ليس قانونيا و خرق حقوق أربعة من طالبي - و الذي انتهك حقوق الإنسان. Five students translated “detained” as follows: احتجز - اعتقال - سجن. The equivalent is better than the other two equivalents.

“and breached the human rights of four asylum seekers”

Students’ translations were as follows:

- و الذي انتهك حقوق الإنسان لجريمة شهر من طلاب اللجوء السياسي
- و تقضت حقوق الإنسان لجريمة من طلاب اللجوء السياسي
- أنه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي
- بالسجن الغير قانوني و خرق حقوق الإنسان لجريمة لاجئين سياسيين
- و الذي انتهك حقوق الإنسان لجريمة أفراد من طلاب اللجوء السياسي
- و تقضت حقوق الإنسان بطريقة غير شرعية. حيث أن أربعة أشخاص طالبين حق اللجوء
- و خرق لحقوق أربعة من طلاب اللجوء السياسي

One student unacceptably omitted “breached the human rights”, as follows:

- لأنه ليس قانونيا اعتقال أربعة من طالبي اللجوء السياسي

Students provided several Arabic equivalents for “breached the human rights”, such as

- خرق حقوق الإنسان - تقضت حقوق الإنسان - انتهك حقوق الإنسان
- خرق لحقوق أربعة - تقضت حقوق الإنسان - انتهك حقوق الإنسان
The two common Arabic equivalents in this context are خرق و انتهاك. One student unacceptably omitted “human” in her translation.

“four asylum seekers”

Students’ translations were as follows:

The best equivalent for “asylum seekers” as already noted is طالبوا اللجوء السياسي. One student confused طالبوا with طالبوا, which is unacceptable in this context. Another student unacceptably translated “asylum seekers” as “political refugees” in the following: طالبوا لاجئين سياسيين. The difference between the two is that “asylum seekers” seek to stay in Britain and “political refugees” have been granted the right to stay in Britain.

Three students acceptably translated “four asylum seekers” by addition of or as follows:

“We had been held at the fast track immigration reception centre”

Students’ translations were as follows:

Four students acceptably connected this sentence with the above sentence. Three students used the Arabic common connector في and one student used the Arabic connector في.

The majority of students followed the English word order and translated the English passive acceptably into an Arabic passive or quasi-passive.
“They had been held”

Students’ translations were acceptable, as follows:

لقد تم حجز الأربعة - لقد احتجزوا - وقد تم احتجازهم
فقد أوقفوا - وقد تم احتجازهم - وتم إيقافهم - قضية عليهم

Four students acceptably translated “they” using independent Arabic pronominal forms. One student acceptably translated “they” as الأربعة . Two students acceptably omitted an independent pronominal equivalent of “they” from their translations in the following (where the third person masculine plural is marked in the verb form): لقد احتجزوا - فقد أوقفوا . All students acceptably rendered the English past tense using the Arabic perfect tense.

“at the fast track immigration reception centre”

Students’ translations were as follows:

في مركز استقبال المهاجرين - في مركز استقبال خط الهجرة السريع - في مركز الاستقبال
 سريع التتبع - في مركز الاستقبال معاملات الهجرة و إنجازها بسرعة - في مركز استقبال الهجرة
 في مركز استقبال المهاجرين

One student unacceptably omitted “fast track immigration”, as follows: في مركز الاستقبال . Three students unacceptably omitted “fast track”, as follows: مكتب الهجرة - في مركز استقبال الهجرة - في مركز استقبال المهاجرين . One of the above students acceptably translated “immigration” as مهاجرين “immigrants”. Two of the above students translated the English phrase literally and produced a vague Arabic translation, as follows:

في مركز استقبال خط الهجرة السريع - في مركز استقبال خط الهجرة السريع - سريع التبع.

Only one student modified her translation to be more comprehensible in Arabic, as follows: في مركز الاستقبال معاملات الهجرة و إنجازها بسرعة.

“The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country”

Students’ translations were as follows:
Three students acceptably connected this sentence with the previous sentence by using the common Arabic connector و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students changed the English SV word order and used Arabic verbal sentences, in one case preceded by the temporal subordinator في حين. Only one student followed the English word order and started her translation by using an Arabic nominal sentence, as follows:

Three students failed to render the intended meaning of the source text, as follows:

و و ولم تتعامل المركز مع طلبات اللجوء خلال عشية أيام مقارنة بغيره ذات معدل 13 شهرا تاخذها للباحثين عن ملء سياحي الذين توقعوا في أنحاء العالم.

يعالج المركز طلبات المهجرس في عشية أيام مشابهة مع معدل ثلاثة عشر شهرا يأخذ لطلاب الباحثين عن المبلغ السياحي الذين تم تفريطهم في أنحاء البلد.

و و نقلت المراكز طلبات من المتقدمين خلال عشية أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا.

و و مهراجة حق اللجوء السياسي خلال 10 أيام بالمقارنة بالمعدل الثلاثة أشهر الذي ياخذه الباحثين عن حق اللجوء السياسي المشتتين في البلد.

و و لم تتتعامل المركز مع طلبات اللجوء خلال عشية أيام مقارنة بتقنية ذات معدل 13 شهرا يمكنها المركز في طلبات طالبي اللجوء الذين توزعوا في أنحاء البلد.

لقد قام المركز بتقديم دعوى طلبات اللجوء السياسي خلال 10 أيام بالمقارنة بالمتوسط وهو 13 شهرا لطالب حق اللجوء السياسي و هم الذين يشاركون في جميع أنحاء الدولة.

في حين قدم المركز طلبات لجوء سياسي في مدة 10 أيام مقارنة بالمدة الأصلية وهي 13 شهرا التي ياخذها طالب اللجوء السياسي للبقاء في الدولة.

و و ثقت المراكز طلبات من المتقدمين خلال عشية أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا.

لقد قام المركز بتقديم دعوى طلبات اللجوء السياسي خلال 10 أيام بالمقارنة بالمتوسط وهو 13 شهرا لطالب حق اللجوء السياسي و هم الذين يشاركون في جميع أنحاء الدولة.

في حين قدم المركز طلبات لجوء سياسي في مدة 10 أيام مقارنة بالمدة الأصلية وهي 13 شهرا التي ياخذها طالب اللجوء السياسي للبقاء في الدولة.
"The centre processes"

Four students acceptably rendered the English present tense by using the Arabic imperfect tense, as follows: المركز يعالج - يتعامل - يعالج المركز - يتعامل المركز.

Three students unacceptably used the Arabic perfect tense, as follows:
قدم المركز طلبات - تقدم المركز تقدم - تلقى المراكز طلبات

The best equivalent provided for the English verb "processes" is يتعامل.

"asylum applications"

Students' translations were as follows: طلبات من - طلبات الملحق - طلبات اللجوء
طلبات اللجوء - طلبات لجوء سياسي - طلبات لجوء سياسي - حق اللجوء السياسي - المتقدمين.

One student unacceptably translated "asylum applications", as طلبات الملحق
Another student unacceptably omitted "asylum", as follows: تلقى طلبات من المتقدمين
Two students acceptably translated "asylum applications", as طلبات اللجوء
Another two students acceptably translated "asylum applications", as طلبات اللجوء السياسي.

It is better to translate "asylum applications" using a definite form in Arabic, since this gives a greater sense of generality than does the indefinite (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9). One student unacceptably translated "asylum applications", as حق اللجوء السياسي. This Arabic translation implies that these asylum seekers have the right to claim asylum in the UK. The above student also unacceptably used the Arabic verb بعمال instead of يترار in this context.

"within 10 days compared with the average 13 months"

Students' translations were as follows:
خلال عشرة أيام مقارنة بغيره ذات معدل 13 شهرا
في عشرة أيام مشابهة مع معدل ثلاثة عشر شهرا
خلال عشرة أيام مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرا
خلال 10 أيام بالمقارنة بالمعدل الثلاثة شهرا
خلال عشرة أيام مقارنة بنقرة ذات معدل 13 شهرا
خلال 10 أيام بالمقارنة بالمتوسط وهو 13 شهر
في مدة 10 أيام مقارنة بالمدة الأصلية وهي 13 شهرا
Three students were inconsistent in their translations of the numbers, mixing figures with words: "AJ AII CLdi sjii4 ZiJa.

Another student confused one of the numbers in her translation and translated "three months" instead of "thirteen months", as follows: "411C.5-410 LJN_.

Students' translations were acceptable, as follows:

"compared with the average"

Students' translations were acceptable, as follows:

"takes for asylum seekers who have been dispersed around the country"

Students' translations were as follows:

Two students unacceptably omitted "it takes for asylum seekers who have been dispersed around the country", as follows:

Three students to some extent acceptably translated "asylum seekers" literally, as follows:
The other equivalent is more common and acceptable as a standard term in this context.

"who have been dispersed"

Students’ translations were as follows:

The best two equivalents provided were ـ الذين توزعوا - الذين تم تفرقهم.

It is unacceptable to use the Arabic equivalent ـ الذين يشاردوا to describe the dispersal of asylum seekers around the county because it gives a different sense from the meaning intended in the source text. It is also fairly unacceptable to use the equivalent ـ الذين توزعوا because this gives the meaning that asylum seekers are one united group (cf. chapter 4, section 4.2).

Four students rendered the English present perfect tense by using the Arabic perfect tense, as follows:

Two students rendered the English passive into an Arabic passive or quasi-passive with ـ الذين يشاردوا - الذين تم تفرقهم.

"around the country"

One student unacceptably omitted "around the country" in her translation, as follows: ـ تلقفت المراكز طلبات من المتحدين خلال عشرين يومًا مقارنة بالفترة السابقة حيث كانت المدة ثلاثة عشر شهرًا. One student translated “around the country” unacceptably, as ـ في أنحاء العالم. Two students translated “around the country” acceptably as an Arabic plural, in the following:

Three students translated “the country” acceptably as ـ الدولة–البلد.

None of the students translated “around the country” as ـ في أنحاء بريطانيا.
8.2.10 State Fragmentation and the Struggle over Gay Rights

State fragmentation has shaped tactical choices of gay rights. They have used three dimensions of the state: (1) judiciary, getting courts to extend or repeal existing legislation; (2) legislative, passing ordinances, laws, executive orders; and (3) popular support, using ballot initiatives and referenda. Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather than access to central government arenas.

The Title:

Students' translations were as follows:

- تجزئة الدولة و الصراع بشأن أصحاب الشؤون الجنسي
- تشتم الدولة و الصراع على حقوق المواطنيين
- تجزئة الدولة و الصراع على حساب الشؤوائ
- تجزئة الدولة و الصراع ضد الحقوق المدنية

Three students unacceptably ignored the translation of the title.

“state fragmentation”

Students’ translations were as follows:

تجزئة الدولة - تجزئة الدولة - تهشم الدولة - تجزئة الدولة

The equivalent translation is unacceptable in this context because it does not reflect the meaning intended in the source text, suggesting instead the destruction of the country. One student translated “state fragmentation” unacceptably as تجزئة .

None of the students made “state fragmentation” more explicit and translated it along the lines و تجزئة سلطات الدولة which would more comprehensibly render the meaning of the source text.

“and the struggle over”

Students’ translations were as follows: و - و صراع حقوق المواطنيين - الصراع بشأن الصراع ضد الحقوق المدنية - الصراع على حساب الشؤوائ . One of the above students modified her translation according to the meaning of the text and acceptably translated “struggle over” as “struggle against” because of the omission of “gay” in her translation, as follows: . Another student acceptably
omitted the English preposition "over", as follows: و صراع حقوق الوطنيين. Omission in titles is relatively acceptable, particularly if it makes the title more attractive. One student failed to convey the meaning intended in the source text and translated "struggle over" as و الصراع على حساب. The best equivalent given for "struggle over" in the students' translations was الصراع بشأن. None of the above students translated "struggle over" as للصراع حول، which is a standard phrase in Arabic.

"gay"

One student unacceptably omitted “gay” in her translation. This is partially related to the Arabic culture, which considers notions such as “gay” taboo. As a result, the student avoided the translation of this word (cf. Baker 1992, 24). The other three students provided various acceptable equivalents, such as أصحاب الشذوذ الوطنيين - الشؤود - الجنسي. It is less common in Arabic to say المثليين الجنسيين . None of the students used the equivalent المثليين الجنسيين, which is neutral and more acceptable in the target culture than the other chosen equivalents (cf. chapter 4, section 4.2).

The Text:

"State fragmentation has shaped tactical choices of gay rights"

Students’ translations were as follows:

- Shapes تجزئة الدولة اختيارات انتهازية ل أصحاب الشذوذ الجنسي
- إن تنوع السلطات تم أساسا يحصل الفرد على حقوقه
- إن تتشمل الولاية قد شكل اختيارات تكتيكية لحقوق الوطنيين
- لقد شكلت الدولة خيارات تخطيطية لحقوق الشؤود
- لقد كونت تجزئة الدولة اختيارات تكتيكية للحقوق السيطة
- إن تنوع السلطات تم أساسا لكي يحصل الفرد على حقوقه

One student unacceptably ignored the translation of the whole text. Three students acceptably started their translations with إن to emphasize the importance of the first sentence of the text and enhance the Arabic style of their translations (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).
Three students used Arabic verbal sentences, as follows:

- شكلت تجزئة الدولة اختيارات انتهازية لأصحاب الشذوذ الجنسي
- لقد شكلت الدولة خيارات تخطيطية لحقوق الشذوذ
- لقد كونت تجزئة الدولة اختيارات تكتيكية لحقوق السبيطة

Three students decided to keep the English SV word order and to use Arabic nominal sentences. They all made the use of an initial إن, as follows:

- إن تهمت الولاية قد شكل اختيارات تكتيكية لحقوق المواطنين
- إن تتوع السلطات تم أساساً يحصل الفرد على حقوقه
- إن تتوع السلطات تم أساساً لكي يحصل الفرد على حقوقه

“State fragmentation”

Four students were consistent in their translations through the title and the text. Two students who did not translate the title provided the best modified equivalent for “state fragmentation”: ت نوع السلطات.

“has shaped”

Four students acceptably translated the English present perfect by using the Arabic perfect tense, as follows: لقد كات لـ لقد شكلت - شكلت. Two students unacceptably ignored the translation of the English present perfect tense and changed the intended meaning of the source text, as follows:

- إن تتوع السلطات تم أساساً يحصل الفرد على حقوقه
- إن تتوع السلطات تم أساساً لكي يحصل الفرد على حقوقه

The above two students unacceptably omitted reference to “gay rights” and replaced it by “individual’s rights”.

“tactical choices of gay rights”

Two students unacceptably ignored the “tactical choices of gay element in their translations, as follows:

- إن تتوع السلطات تم أساساً يحصل الفرد على حقوقه
- إن تتوع السلطات تم أساساً لكي يحصل الفرد على حقوقه

Four students conveyed the meaning intended in the source text, as follows:

- شكلت تجزئة الدولة اختيارات انتهازية لأصحاب الشذوذ الجنسي
- إن تهمت الولاية قد شكل اختيارات تكتيكية لحقوق المواطنين
One of the above students unacceptably omitted "gay" from her translation and translated it by substitution of "simple", "basic", as follows: 
اختيارات البسيطة

One of the above students chose the wrong equivalent for "tactical", as follows:
اختيارات انتهازية.

Three students used two acceptable equivalents for "tactical choices": اقتصاديات انتهازية and خبرات تخطيطية. Although it is acceptable to use اختيارات تخطيطية in Arabic, it is better to use the common Arabic equivalent for "tactical": تخطيطي.

None of the above students modified her translation and used something along the lines: فرصة ملائمة للحصول على حقوق المثليين.

"They have used three dimensions of the state"

Students’ translations were as follows:

انهم يستخدمون ثلاثة ميادين في الدولة:
لذلك وضعنا ثلاثة أبعاد لأي سلطة:
وقد استخدمنا ثلاثة أبعاد للولاية:
وقد استخدمنا ثلاثة أبعاد للدولة:
باستخدام ثلاثة أبعاد في الدولة:
ولذلك استخدمنا ثلاثة أبعاد لأي سلطة:

Two students acceptably connected this sentence with the previous sentence by using the common Arabic connector و.

One student translated this sentence and the previous sentence as a long Arabic sentence, as follows:
لقد كونت تجزئة الدولة اختيارات تخطيطية للحقوق البسيطة باستخدام ثلاثة أبعاد في الدولة:

Only one student followed the English SV word order and used an Arabic nominal sentence preceded by إن, as follows:

انهم يستخدمون ثلاثة ميادين في الدولة:

Four students used an Arabic verbal sentence. In two cases this began with the logical linking phrase لذلك, as follows:

لذلك وضعنا ثلاثة أبعاد لأي سلطة:
Two of the above students translated the above English active sentence with an Arabic passive sentence, as follows:

"They"

Three students acceptably translated the third person masculine plural “they” through the use of an Arabic verb, e.g. 

The other three students unacceptably avoided any explicit equivalent of “they”, as follows:

The omission of an equivalent of “they” is completely unacceptable because the same students omitted the word “gay” from the previous sentence “State fragmentation has shaped tactical choices of gay rights”.

“have used”

Four students acceptably translated the English present perfect tense “have used” by using the Arabic perfect tense, as follows:

One student acceptably translated the English present tense “have used” by using the Arabic noun to connect this clause with the previous clause. One student unacceptably used the Arabic imperfect tense to translate the English present perfect tense “have used”.

None of the above students modified her translation to make it more comprehensible to an Arab readership, along the following lines:
“three dimensions”

Students’ translations were acceptable, as follows:

Three students incorrectly translated “three” as “ثلاث” instead of “ثلاثة”, introducing a grammatical error.

“of the state”

Students’ translations were as follows: 

Two students unacceptably translated the English preposition “of” by using the Arabic preposition “في”. Two students unacceptably rendered the definite in the source text “the state” by using an Arabic indefinite, as follows: 

Four students provided two acceptable equivalents for “state”: 

“(1) judiciary, getting courts to extend or repeal existing legislation”

Students’ translations were as follows:

Four students translated “judiciary” acceptably as “القضائيات”. Three students acceptably translated “judiciary” by addition, as follows:

“getting courts to extend or repeal existing legislation”

Only one student acceptably conveyed the intended meaning of the source text, as follows: 

Although three other students seem to have understood the intended meaning of the source text, they failed to convey it appropriately in Arabic, as follows:
Two students unacceptably translated "getting courts to extend or repeal existing legislation", as follows:

(1) القضاة التي تحتوي على المحاكم و تراقب السلطة التشريعية

(1) القضاة التي تحتوي على المحاكم و تراقب السلطة التشريعية

The above two students introduced new information that is not relevant to the source text.

"getting courts"

Four students unacceptably translated "getting courts", as follows: 

"getting courts" 

One student unacceptably omitted “courts” from her translation, as follows: 

Only one student translated “getting courts” acceptably, as 

"to extend or repeal existing legislation"

Two students unacceptably omitted “to extend or repeal existing legislation”, as follows:

(1) القضاة التي تحتوي على المحاكم و تراقب السلطة التشريعية

(1) القضاة التي تحتوي على المحاكم و تراقب السلطة التشريعية

Four students’ translations were as follows:

لتوسيع أو لغي التشريعات الموجودة – لتوسيع أو حجب التشريع الموجود

لكي يتمد أو يكشف التشريعات – لاقامة أو إلغاء التشريع القائم

All the above students translated “extend” literally and unacceptably, as

يمتد – توسيع

One student translated “extend” by addition, as follows:

لكي يتمد أو يكشف التشريعات – 

Another student unacceptably translated “extend”, as 

One student unacceptably omitted “repeal”, as follows:

سحب – إلغاء

The other three students translated “repeal” acceptably, as: 

One student unacceptably omitted “existing” in her translation, as follows:

الشريعة القائمة – التشريعات الموجودة – التشريع الموجود

The other three students translated “the existing legislation” acceptably, as: 

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Two students to some extent acceptably rendered the singular in the source text "legislation" using the Arabic plural التشريعات.

None of the above students presented the intended meaning of "extend existing legislation" in a clear way, along the following lines:

"(2) legislative, passing ordinances, laws, executive orders;"

Students' translations were as follows:

- "(2) التشريعية - بعد تشريعي - الهيئة التشريعية - التشريعي - التشريعية"

Five students translated "legislative" acceptably, as follows:

- "(2) التشريعية - بعد تشريعي - الهيئة التشريعية - التشريعي - التشريعية"

Three students acceptably translated the English adjective "legislative" using the two Arabic adjectives التشريعية - التشريعي - التشريعية.

Two students acceptably translated the English adjective "legislative" by addition, in the following:

- "(2) الهيئة التشريعية - بعد تشريعي - التشريعية"

Three students unacceptably combined the translation of the English adjective "legislative" with the translation of "laws", as follows:

- "(2) القوانين التشريعية - القوانين و التشريعات - التشريعي - التشريعية"

"passing"

Two students ignored "passing" in their translations, as follows:

- "(2) القوانين التشريعية - القوانين و التشريعات - التشريعي - التشريعية"

Three students translated "passing" acceptably, as follows:

- "(2) القوانين والتشريعات - القوانين و التشريعات - التشريعي - التشريعية"

One student chose an unacceptable equivalent for "passing": اتفاقية.
"ordinances"

Four students unacceptably ignored "ordinances" in their translations. Two students unacceptably translated "ordinances", as None of the students translated it acceptably, as . It seems that none of the students understood the meaning of "ordinances". None of the students overcome the problem and translated it along the following lines: .

"laws"

Students’ translations were to some extent acceptable, as follows:

Students’ translations were acceptable, as follows:

"executive orders"

Five students translated “executive orders” acceptably as . Only one student unacceptably translated “executive” by addition, as follows:

"and (3) popular support, using ballot initiatives and referenda."

Students’ translations were as follows:

"popular support"

Students’ translations were acceptable, as follows: The two equivalents are better than the equivalent in this context, because they are more specific.

"using ballot initiatives"

Five students translated “using ballot initiatives” acceptably, as follows:
Two students unacceptably omitted "initiatives" in their translations. One student chose unacceptable equivalent for "ballot", in the following:

"and referenda"

All students acceptably translated "and referenda", as follows:

Two students translated "and referenda" for more explicitness as

"Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather access to central government arenas"

Students’ translations were as follows:

Four students to some extent acceptably started their translations by the use of إن to emphasize the importance of this sentence. Two of these students also started the translation of the first sentence with إن, and another student started the translation of her second sentence with إن (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).
Only one student acceptably connected this sentence with the previous sentence by using the Arabic connector ف (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

“gay rights opponents”

Three students acceptably translated “gay rights opponents”, as المناونين لحقوق الشواد - فرقاء حقوق الوطنيين - المعادين لهم

The two students who translated “gay” were consistent in their translations through the text. They used the same acceptable equivalents in the first and last sentences of the text. One of the above students acceptably referred to “gay” by using the Arabic connected pronoun هم. The same student unacceptably omitted “rights” from her translation. Three students unacceptably translated “gay rights”, as الحقوق المشابهة - حقوق الفرد - حقوق الفرد.

“increasingly find success through”

Four students generally acceptably translated “increasingly find success through”, as follows:

يجدون النجاح بازدياد خلال - يجدوا النجاح من خلال
وجدوا إنجازا متزايدا - ينجزون بشكل متزايد من خلال

One of the above students, however, unacceptably omitted the English adverb “increasingly” in her translation, as follows: يجدوا النجاح من خلال

Five students translated the English adverb “increasingly” acceptably, as بشكل متزايد - متزايدا - بازدياد.

They also changed the position of the Arabic equivalent “increasingly” to immediately after the Arabic verb, as follows:

يجدون النجاح بازدياد خلال - يجدوا النجاح من خلال
وجدوا إنجازا متزايدا - ينجزون بشكل متزايد من خلال
يعتمد بازدياد على - يعتمد بازدياد على

“ballot initiatives”

Five students were consistent in their translations and translated “ballot initiatives” identically in both this sentence and the previous sentence, as follows:

- صناديق مبادرة الاقتراع - مبادرة إجراء القرعة - صندوق الاقتراع - صناديق الاقتراع - مبادرة حق الاقتراع.

Only one student was not consistent in her translation. She translated
"ballot initiatives" in the previous sentence, as مبادرات الاقتراع الانتخابي and as مبادرات البطاقات الانتخابية in this sentence. Two students to some extent acceptably omitted any equivalent of "initiatives" from their translations, as follows: صناديق الاقتراع. The students’ decision to modify their translations and use صناديق الاقتراع as a modified equivalent for "ballot initiatives" contributed to the need for the omission of "initiatives", as follows: يعتمد بزايد على صناديق الاقتراع. It would be better to modify the above translation by the omission of صناديق الاقتراع, as follows: يعتمد بزايد على مبادرات الاقتراع.

"a venue based on popular support"

Two students unacceptably omitted “a venue based on popular support”, as follows:

اكثر من كونه معتمدًا على إجراءات الحكومة المركزية.

Two students translated the meaning intended in the source text in a weak Arabic style, as follows:

- موقع قائم على الدعم العام.
- مكان الدعوى المبنى على الدعم الشعبي.

Only two students translated “a venue based on popular support” acceptably, as follows:

- هو طريق مركز على المساندة الشعبية.
- وقد كان يركز على الدعم الشعبي.

One of the above students to some extent acceptably omitted “a venue” in her translation. The above omission is relatively acceptable because it does not affect the meaning intended in the source text (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

"rather than access to central government arenas"

Students’ translations were as follows:

فضل من الاقتراب من مبادرين الحكومة المركزية.

فضل عن الوصول إلى مبادرين السرور الحكومية السياسية.

و ليس على مبادرين الحكومة الرئيسية.
One student acceptably translated “rather than” by using Arabic negation, in the following: 

و ليس على ميادين الحكومة الرئيسية. Four students translated the comparison acceptably by using أكثر - أفضل. One student unacceptably used the Arabic equivalent فضلا عن. Five students rendered the intended meaning of the source text in a weak Arabic style, as follows:

فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية. 
و ليس على ميادين الحكومة الرئيسية.
أفضل من الاقتراب من ميادين الحكومة المركزية.
أكثر من المور لميادين الحكومة المركزية.
Several students translated “access” literally as المور, الاقتراب, etc. This contributes to the weakness of the Arabic style. One student provided a translation which exhibits a good Arabic style, as follows:

فضلا عن الوصول إلى ميادين الصراع الحكومية المركزية.

“arenas”

Students’ translations were as follows: إجراءات ميادين. The Arabic equivalent is better than the equivalent إجراءات ميادين. Another student unacceptably translated “arenas” by addition as ميادين الصراع. She also unacceptably translated “central government” as the Arabic adjective الحكومة, as follows: فضلا عن الوصول إلى ميادين الصراع الحكومية السياسية.
8.3 General analysis of students’ translations of religious texts

8.3.1 Christianity

The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ. Little is known about Jesus until he began his ministry. He had twelve disciples. Jesus claimed that he spoke with the authority of God. Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary. He was tried for heresy, condemned and put to death by means of crucifixion. Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death.

Title:
“Christianity”

Two students ignored the translation of the title. Four students translated it as "Christianity". One student translated it as "الديانة المسيحية". Both translations are acceptable. The above student translated "Christianity" adding the classifier to be more explicit. The use of classifiers is a typical feature of formal Arabic style (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

Text:
“The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ”

Students translated the above sentence as follows:

- يركز تاريخ المسيحية على حياة وموت وآخرون شخص واحد وهو المسيح
- يركز تاريخ المسيحية على حياة وموت وآخرون شخص واحد وهو عيسى المسيح
- تاريخ المسيحية يركز أساسا على حياة وموت واعةة المهاجر وآخرون شخص واحد وهو عيسى المسيح
- تاريخ المسيحية مركز على الحياة وموت وآخرون شخص واحد وهو يسوع المسيح
- تاريخ المسيحية مركز على حياة وموت وآخرون شخص واحد وهو عيسى المسيح
- تاريخ المسرحيات يركز على الحياة وموت وآخرون شخص واحد وهو المسيح عيسى
- تاريخ المسيحية مركز على حياة وموت وآخرون شخص واحد وهو المسيح عيسى
Christianity

Two students were not consistent in their translations of the title and the first sentence of the text. One student translated the title as "الديانة المسيحية" and "Christianity" in the text as "Christianity," which is acceptable in this context, since the title gives the more formal rendering. Another student translated "Christianity" in the title as "الصحراء" and in the text as "المسيحية" which is oddly inconsistent.

"... is focused on .."

Four students translated the first sentence of the text using "أن" which is relatively acceptable. It is acceptable to start the translation of the first sentence using "أن" to emphasise its importance as the theme of the text. Four students translated the English present tense by using "ركز" and "ركز". Only one student translated it using the Arabic perfect tense "ركز". Two students translated it using the Arabic passive participle "ركز". There is a possibility that those who translated "is focused on" as "ركز" considered the English mood passive rather than active. So, they translated it using Arabic passive or medio-passive forms because it is a virtual English passive (cf. chapter 5, section 5.2.5, section 6, section 6.2.3 and chapter 7, section 7.2.3).

"... the life, death and resurrection ..."

Definiteness in English is always signalled by the use of "the", while indefiniteness in the singular is signalled by the use of "a". Grammatical definiteness is expressed in Arabic by the use of "ال". Arabic grammatical indefiniteness is signalled by the use of no article. The above nouns are definite in English due to the use of "the" (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9). Only two students reflected this definiteness by using "ال", as follows:

ان تاريخ النصرانية يركز على الحياة و الموت و البحث لشخص واحد و هو المسيح عيسى

Other students relayed the pragmatic definiteness of the Arabic and translated this, as follows:

ركز تاريخ المسيحية على حياة و موت و بحث شخص واحد و هو عيسى المسيح
"... resurrection...

All students translated "resurrection" correctly as بعث. One student considered "re" as a prefix to indicate repetition instead of being basic to the meaning of the word. As a result, the student translated it as إعادة بعث.

"...of one person, Jesus Christ"

Six students translated the comma in the source text by using و هو. Only one student translated it using a more formal Arabic style as الا وهو. Students provided various acceptable translations for "Jesus Christ", as follows:

المسيح - عيسى المسيح - المسيح عيسى - يسوع المسيح

It is worth mentioning that the use of the English capital letter indicates that "Jesus Christ" is a proper noun. It is appropriate for students to use السيد عيسى المسيح to reflect a sense of respect in Arabic. It is normal in Arabic to use honorific terms with religious figures and places having religious significance, e.g. القدس الشريف - سيدنا محمد - مكة المكرمة - المدينة المنورة. Students should be encouraged to make use of translation by addition to make the target text more acceptable in terms of tonal register to the target readers (Dickins et al 2002, 163).

"Little is known about Jesus until he began his ministry"

Students provided various translations, as follows:

- إن القليل كان معروفا عن المسيح قبل أن يبدأ دعوته
- وقد عرف القليل عن عيسى حتى بدا منصبه ككاهن
- و القليل يعرف عن المسيح قبل أن يحمل رسالته
- و القليل هو المعروف عن يسوع حتى بدأ مهنته
- قليل هو المعروف عن عيسى حتى بداية رسالته
- كانوا يعرفون القليل عن المسيح حتى بدأت رسالته
- فالتقليل ما هو معروف عن المسيح قبل أن يبدأ رسالته

Students used various acceptable Arabic connections such as و and ف. Only one student used أن to start her translation. Such a usage is acceptable especially because the same student did not start her translation with أن in the previous sentence (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).
“Little is Known ....”

Two students rendered the English passive using an Arabic passive, as follows:

و قد عرف القليل عن عيسى حتى بدا منصبه ككهنوت -
و القليل يعرف عن المسيح قبل أن يحمل رسالته -

Only one student rendered the English sentence using the Arabic active, as follows: كاذبا يعرفون القليل عن المسيح حتى بدات رسالته. The rest of the students acceptably translated the English passive using different Arabic forms involving the passive participle معروف، such as:

- - إن القليل كان معروفا عن المسيح -
- و القليل هو المعروف عن يسوع ...
- قليل هو المعروف عن عيسى ...
- فالقليل ما هو معروف عن المسيح ...

All students translated “little” literally as القليل. None of the students translated it as ولا يعرف إلا النذر البسيط عن، which is stylistically better in Arabic. Students should be encouraged to pay attention to the Arabic style to enhance the target texts’ acceptability to Arab readers. Its important for target readers not to feel alienated from the target text. In other words, the more the target text is expressed in the style of the target language, the more successful a translation it is considered.

“... about Jesus..”

Students produced various acceptable translations, such as: المسيح - عيسى يسوع. All students were consistent in their translations through the text. The same student who used يسوع المسيح في التأويلитель first sentence used يسوع المسيح في التأويلитель in the second sentence. None of the students used السيد المسيح to add a sign of respect to the target text.

“... until he began his ministry”

Four students translated “until” literally using حتى. The other three students translated “until” using the standard equivalent of “before”: قبل أن. Both
translations are acceptable because they give the same meaning as that of source text.

"... he began ...."

Three students translated the English present tense acceptably, using ان بيدا. Two students used the Arabic perfect tense بدات - بدأ. Only one student translated it using the Arabic noun بداية. All students omitted an independent pronoun equivalent of the English pronoun "he". This omission is related to the general principle that independent subject pronouns in Arabic are only used for emphasis.

"... his ministry"

Four students translated this acceptably as رسالته. Another student translated it also acceptably as دعوته. Two students failed to translate it acceptably, as follows: حتى بدا منصبه ككاهنوتى - مهمته.

"He had twelve disciples"

Students' translations were as follows:
- لقد كان لديه اثنا عشر تابعا
- كان له اثنا عشر حواري
- لقد كان له اثنا عشر شخصا من الاقتباع
- و كان له 12 تابع
- و كان له اثني عشر حواريا
- فان له 12 حوريا
- فقد كان لديه اثني عشر من الاقتباع

Students provided various acceptable Arabic connectors, such as: و - فقد. Only one student used an inappropriate connector فان, which indicates emphasis. This emphasis is not intended in the source text.

"twelve"

Two students translated this in figures to avoid any grammatical mistakes in Arabic case. Only three students translated it correctly in words as اثنا عشر.
"disciples"

Only two students translated this acceptably as حواريا. One student confused حواري which means a kind of angelic figure in Arabic. The other four students translated it as تابع. Although the literal meaning of "disciples" is حواري, it is more appropriate in a Christian religious text to use حواريا.

"Jesus claimed that he spoke with the authority of God"

Students provided various translations, as follows:

- لقد ذكر المسيح أنه تكلم بتأييد من الله
- و زعم عيسى بأنه تحدث مع سلطة الآلهة
- و كان دائما يدعي بأنه يتكلم باسم سلطة الرب
- و قد أدعى يسوع أنه تحدث مع الآلهة
- ادعى المسيح أنه يتحدث باسم الرب
- يدعي المسيح أنه يتكلم بقوة الآلهة
- و كان يدعي بأنه يتكلم بسلطة من الرب

"Jesus"

All students were consistent in their translations through the text. They provided various translations for "Jesus", such as عيسى. None of the students translated it by addition using السيد المسيح, which is more acceptably respectful in Arabic.

"... claimed...

Students provided various translations for the English verb, as follows:

- ذكر - زعم - ادعى - يدعي - و كان يدعي. The most appropriate equivalent is ذكر. Although the other verbs are literal translations of the English verb "claimed", the use of these Arabic verbs conveys a lack of trust in the mission of Jesus. In English the verb "claim" does not convey the same negative attitude as its literal equivalents. Most students rendered the English past tense by using the Arabic perfect tense. Only one student translated "claimed" unacceptably using the Arabic imperfect tense, as follows:

- يدعي المسيح أنه يتكلم بقوة الآلهة.
".... that..."
All students translated "that" acceptably using الله - بانه. For example:
لقد ذكر المسيح انه تكلم بتأييد من الله - و زعم عيسى بانه تحدث مع سلطة الاله -

".. he spoke ....."
Three students rendered the English past tense acceptably using the Arabic perfect tense تكلم - تحدث. The rest of the students translated this using the Arabic imperfect tense يتكلم - يتحدث, which is also acceptable. The use of the English simple past is required for the sequence of tenses in the subordinate clause.

"... spoke with the authority of God"
Two students provided literal translations which are unacceptable because they suggest a conversation with God, as follows:
و زعم عيسى بانه تحدث مع سلطة الاله - و قد ادعى يسوع إنه تحدث مع الاله -
Other students did their best to convey the intended meaning in the source, as follows:
لقد كَذَرَ المَسْحُوَرُ اَنَّهُ يَتَكلَّمُ بِتَأيِّيِدِ مِنِ اللَّهِ - و كان دائما يدعي انه يتكلم باسم سلطة الرب -
ادعى المسيح انه يتكلم باسم الرب - يدعي المسيح انه يتكلم بقوة الاله - و كان يدعي بانه يتكلم بسلطة من الرب -

Although the intended meaning of the source text is conveyed, students’ choice of words produces a weak Arabic style because their translations are unidiomatic. All students found a problem in translating “authority”. None of the students modified their translations to be acceptable to Arabic readers and style by using وحی من الرب. It is worth mentioning that “God” has various acceptable Arabic translations equivalents such as الله - الرب - الاله. Muslims tend to use الله and Christians tend to use الرب.
“Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary”

Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary.

Students provided various acceptable translations, such as: Because of this... A number of students used two connectors in their translations. They used both the common Arabic connector و and a literal translation of “because of”. Some students prefer to translate the source text literally to copy the English style and then add the common Arabic connector as a feature of the Arabic style of writing (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). Most students consider literal translation easier than thinking of modifications to suit the Arabic style. None of the students introduced other stylistically more acceptable equivalents for “because of”, such as which relates this clause to the context of the previous sentence.

“... he upset.”

Six students acceptably omitted any independent Arabic pronominal equivalent of the English pronoun “he” in their translations. Only one student unacceptably translated this by using لذالك فقد ضربت السلطة الدينية، as follows: لذالك فقد ضربت السلطة الدينية... In fact لذالك is only acceptable in emphatic contexts. Students provided various equivalents for the English verb “upset”, such as اعترض - فاتس - اثار غضب احبط - اعترض - اثار غضب - اثار. Two of the above alternatives “corrupted” and “disappointed” are unacceptable because they do not convey the meaning intended in the source text.
"...the religious authorities..."

Six students translated the English plural by using the Arabic plural السلطات الدينية. One student translated this as an Arabic singular which is less acceptable (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8).

"and was handed over to..."

One student ignored the translation of this part of the sentence. Another student changed the meaning in the source text and translated it unacceptably as follows: 

The rest of the students translated the English passive by using an Arabic passive verb or a pseudo-passive involving تم and a verbal noun as follows:

- وتم تسليمه للسلطات الرومانية كصاحب ثورة - ...
- وسلم إلى السلطات الدينية على أنه ثوري - ..... 
- وتم تسليمه للسلطات الرومانية كشخص ثائر - ...... 
- و كنتية لذلك فقد سلم للسلطات الرومانية - ...
- و سلم إلى السلطات الرومانية على أنه ثوري - ....

".. the Roman authorities as a revolutionary"

One student confused her translation and translated “Roman authorities” as السلطات الرومانية instead of السلطات الدينية. This is probably due to the influence of the first part of the sentence “he upset the religious authorities”. This example emphasizes the importance of proof-reading to overcome mistakes resulting from students’ lack of concentration (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3).

"... as a revolutionary"

One student omitted this from her translation. Other students provided various translations, as follows: كشخص ثائر - على أنه ثوري - كاتر - كصاحب ثورة -...

Some of the above alternatives produce a weak Arabic style. This is mainly due to the use of كصاحب - على أنه as an initial element in an otherwise correct translation of “revolutionary”. One student added more information to make the meaning explicit, which is to some extent acceptable. None of the students translated “as” by using other common Arabic alternatives such as بحجة أن literally “on the grounds/claim that”.

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“He was tried for heresy, condemned and put to death by means of crucifixion”

Students translated the above sentence as follows:

لقد تمت محاكمته بسبب ذللّك وحكم عليه بالموت عن طريق وضعه على الصليب -
و قد جرى بعدها كيدعة وشجب وقدم للموت بواسطة الصليب -
فللّك حوكمو وادين وحكم عليه بالموت صلبا -
و لجا الى الموت -
و تمت محاكمته على البدعة التي اتى بها و تم اعدامه عن طريق الصليب -
و صلب بسبب الايدينائه مبتدع -
لذلّك حكم عليه بالموت صلبا -

One student translated the above sentence unacceptably as و لجا الى الموت .

The meaning of the English verb “put to death” contradicts the meaning of the Arabic verb لجا "took refuge in” which indicates that he chose to die. Moreover, this student, like two other students, omitted several core words in their translation, as follows:

و صلب بسبب الايدينائه مبتدع -
لذلّك حكم عليه بالموت صلبا -

This is probably due to their lack of understanding of some of these words. As a result, they preferred to omit them from their translations.

“... tried for heresy..”

Three students translated the basic meaning of “heresy”, as follows:

و قد جرى بعدها كيدعة وشجب وقدم للموت بواسطة الصليب -
و تمت محاكمته على البدعة التي اتى بها و تم اعدامه عن طريق الصليب -
و صلب بسبب الايدينائه مبتدع -

One of the above students provided an unacceptable translation using و قد جرى بعدها كيدعة which is vague in Arabic. All other students ignored “tried for heresy” in their translation, as follows:

لقد تمت محاكمته بسبب ذللّك وحكم عليه بالموت عن طريق وضعه على الصليب -
فللّك حوكمو وادين وحكم عليه بالموت صلبا -
و لجا الى الموت -
لذلّك حكم عليه بالموت صلبا -
None of the students translated "heresy" as "رهق" which is typically used in a Christian context. "دعا" has stronger Islamic associations than "رهق" (cf. chapter 4, section 4.3).

"... by means of crucifixion"

Although some students omitted some basic verbs from their translation, they translated the rest correctly by using Arabic passive verbs. Some of the students adopted a weak Arabic style due to their literal translations as follows:

Two students provided the most appropriate translation in this context, as follows: 
حكم عليه بالموت صلبا. One student translated the English noun "crucifixion" by using the Arabic passive verb صلب which is acceptable in this context because it combines both "put to death" and "crucifixion".

"Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death"

One student ignored the translation of this sentence. Other students provided various relatively acceptable translations, as follows:

Three students translated the passive sentence appropriately into an active Arabic sentence. Students should be encouraged to translate English passive sentences which include the agent by-phrase into Arabic active sentences. The Arabic passive is only traditionally used when the subject is unknown or "suppressed" (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3). The other three students translated the above sentence unacceptably using the same basic word order as in English, for instance: 
کثر من دلائل بعثه وضعها المؤمنين به ووضحوا لهم أنه تغلب على الموت. This is mainly due to the influence of literal translation.
"accounts of his resurrection"

Students provided some unacceptable translations, such as دلالل - اشكال بعثه وحسابات مظاهر بعثه. Others provided acceptable Arabic alternatives, such as روایات. One student confused the English prefix "re-" to indicate repetition with its use in "resurrection". She translated "resurrection" unacceptably as "باعادة بعثه. Two students avoided the translation of this part of the sentence, as follows:

و لكن المؤمنين به انماآه بعثه من جديد لأنه اننصر على الموت

"... put about by his believers..."

Students translated this, as follows:

وضعها المؤمنين به....

وضع عدد من اشكال بعثه بواسطة المؤمنين به....

و لكن المؤمنين به انماآه بعثه من جديد....

و حسابات مظاهر بعثه التي قدرت بواسطة معتقديه...

ان روایات المؤمنين عن احتمالات ظهوره و بعثه....

لكن المؤمنين باعادة بعثه انماآه تغلب على الموت...

Some students translated "put" literally in its basic physical meaning as وضع, ignoring the translation of "about", which is unacceptable in this context. وضع cannot be used in the sense of "put about" and is therefore not suitable in this context. It is more appropriate to translate "put about" as طرح.

The two students who avoided the translation of "accounts of his resurrection appearances" were obliged to modify the translation of the verb "put about". They translated it as انماآه which means "believe" to suit the subject "believers":

و لكن المؤمنين به انماآه بعثه من جديد....

لكن المؤمنين باعادة بعثه انماآه تغلب على الموت...

Another student translated "were put about by believers" unacceptably as قدرت بواسطة معتقديه. This translation is not acceptable for two reasons. The English meaning of "estimated", which is not appropriate for this context. Moreover, it is more appropriate to translate "his believers" as المؤمنين به which is a more standard usage than معتقدين. If معتقدين were used, the correct grammatical form would, in any case, be معتقدين, rather than معتقدين به.
"demonstrated to them that he had overcome death"

Some students provided unacceptable translations because they changed the meaning intended in the source text, as follows:

و كثير من دليل بعثه وضعها المؤمنين به و وضعوا له أنه انتصر على الموت -
و وضع عدد من أشكال بعثه بواسطة المؤمنين به و اظهروا له أنه انتصر على الموت -

The meaning intended in the source text is that "accounts of his resurrection demonstrated to the believers that he had overcome death". The above two translations indicate that "the believers" are the subject and not the "accounts of his resurrection". This is indicated by the use of the two Arabic verbs المأمونين به و وظروا لهم - و وضعوا له. This mistake is probably due to the students' misunderstanding of the structure of the source text and their assumption that "believers" are the subject instead of "accounts", due to the proximity of the verb "demonstrated" to "believers".

"demonstrated"

Two students avoided the translation of this verb as a result of their avoidance of translating "accounts of his resurrection", as follows:

و لكن المؤمنين به امنوا بعثه بث من جديد لأنه انتصر على الموت -
لكن المؤمنين باعادة بعثه امنوا بعثه انتصر على الموت -

Although another two students translated it correctly, they misunderstood the subject of "demonstrated" (as discussed above).

و كثير من دليل بعثه وضعها المؤمنين به و وضعوا له أنه انتصر على الموت -
و وضع عدد من أشكال بعثه بواسطة المؤمنين به و اظهروا له أنه انتصر على الموت -

Only three students translated "demonstrated" with the correct subject, as follows:

و حسابات مظاهر بعثه التي قدرت بواسطة معتقده برزنت له أنه قد قهر الموت -
أن روايات المؤمنين عن احتمالات ظهوره و بعثه و ضح له أنه لم يمت -

Those who translated this correctly provided various acceptable translations, as follows:

"he had overcome death"

Students provided various acceptable translations, such as: تغلب على الموت. The use of the positive verbs suits the Arabic style more than the use of negation, as in تغلب على الموت. The use of positive verbs suits the context.
8.3.2 Baptism

Like all faiths, Christianity has a strong set of traditions that mark the believer’s road past life’s milestones. In those Christian communities that practice baptism, this is the first rite of life.

Title:
"Baptism"

Six students provided the same acceptable translation: التعميد. Four students unacceptably provided two alternatives for the reader to decide. Other alternatives were المعمودية - المذهب المعمداني. Although these are acceptable, they are less common than التعميد (النصرانية). One student translated the title as follows: التعميد (النصرانية). النصرانية is not an appropriate equivalent for “baptism”. The student considered it necessary for the reader to associate “baptism” with “Christianity”.

Text:
“Like all faiths, Christianity has a strong set of traditions that mark the believer’s road past life’s milestones”

Students translated the above sentence as follows:

ان الديانة المسيحية كباقي الديانات لها نظام قويم من القوانين التي تحدد اشارات طريق الحياة الماضية للمؤمنين.

كل الديانات المسيحية مجموعة من العادات التي تميز مرحلة من مراحل الحياة، بما فيها الحدث التاريخ لهذا الحدث الحادث.

المسيحية كباقي الديانات الأخرى لها سلسلة متبعة من التقاليد التي تحدد طريق المؤمن و تكون سلمه في الحياة.

مثل كل الديانات المسيحية لها نظام قوي من القوانين التي تحدد اشارات طريق الحياة الماضية للمؤمنين.

مثل جميع الديانات فإن الديانة المسيحية لها مجموعة من العادات التي تميز نقاط التحول الهامة للحياة.

مثل جميع الديانات فإن الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الإنسان.

مثل جميع الديانات المسيحية لديها مجموعة من العادات التي تحدد طريق المؤمن في حيته.

“Like all faiths...”

Students provided various acceptable translations, as follows: كباقي الديانات. مثل جميع الديانات. مثل كل الديانات - كباقي الديانات - ككل الديانات. Four students translated “like” as ك. and three students translated it as ك. Both alternatives are acceptable. Four students translated
"faiths" as الآداب and three students translated it as الأديان. These are also both acceptable. Five students followed the general English word order as a result of their preference for literal translation. The influence of source text word order gives a weak structure in Arabic (cf. chapter 5, section 5.4, chapter 6, section 6.2.1 and chapter 7, section 7.2.1). In Arabic, it is better to start with the noun "Christianity" and then compare it with other faiths as one student did:

The mastery كباري الديانات الأخرى لها سلسلة متينة من التقاليد التي تحدد طريق المؤمن وتكون سلمه في الحياة. One student translated the above sentence as مثل جميع الديانات المسيحية لديها instead of مثل جميع الديانات، تميز or مثل جميع الديانات، لدى المسيحية مجموعة من... The addition of the verb تميز here gives a better Arabic style. One student started her translation with إن. The use of إن is acceptable in this context to indicate the importance of this sentence.

"Christianity has a strong set of traditions.."

Four students translated "Christianity" as الدينية المسيحية and three students translated it as المسيحية. The addition of the classifier الدينية makes the meaning more explicit. Explicitness is a typical feature of formal standard Arabic. This may also explain the reason for using translation by addition as a technique as used by many students in this research (cf. chapter 6, section 6.2.10 and chapter 7, section 7.2.10).

".. has a strong set of traditions .."

Five students translated "has" as لها. For example:

ان الدينية المسيحية كباري الأديان لها تقليد عريقة تتميز طريق المؤمن فيما وراء نظام الطبيعية.

Another student translated it as لديها, as follows:

مثل جميع الديانات المسيحية لديها مجموعة من العادات التي تحدد طريق المؤمن في حياته.

One student translated "has" using the Arabic preposition لـ before "Christianity", as follows:

كل الإدانت لـ الدينية المسيحية مجموعة من العادات التي تتميز مرحلة من مراحل التاريخ بهذا الحدث الهام.

All the above alternatives are acceptable.

"a strong set of traditions"

Two students translated "traditions" acceptably as تقاليد. Three other students translated it acceptably as العادات. Two students translated it unacceptably as
Four students provided acceptable translations for “a strong set of traditions” as follows:

One student translated “a strong set of traditions” unacceptably as 

Although collocates with “traditions”, it does not collocate with قانونين “قاليان” مجموعات من العادات “strong” in their translation. One student ignored “a strong set of traditions” in her translation, as follows:

This is stylistically acceptable, but there is loss of denotative meaning.

“.. that mark ..”

Five students translated “that” acceptably by using 

However, Five students translated “that” acceptably by using 

Two students correctly omitted the translation of “that” in their translations, as follows:

These translations are both correct because تدفق عريقة “mark” is both indefinite. Six students provided various acceptable equivalents for “mark” as follows: تمثل. Only one student provided an unacceptable translation: تمثل. Such unacceptable translations near the beginning of the text can lead to a series of unacceptable translations through the rest of the translation. For instance, the above student translated “traditions” as قاعدة ثابتة which led to the second unacceptable translation of “mark” as تمثل. This student’s translation was as follows:

مثل جميع الأديان فإن الديانة المسيحية لها قاعدة ثابتة تمثل مرحلة هامة من مراحل حياة الإنسان.
".. the believer's road ...

Three students translated “believer” acceptably as المؤمن. Another student translated it as a plural using المتدفین. المتدفین is less acceptable in this context than المؤمن. The student probably confused the plural “s” with the genitive “s”. Unlike Arabic, English typically prefers the generic plural rather than the generic singular. The above example also emphasizes the importance of proof-reading after finishing the translation task (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). Two students unacceptably omitted “the believer’s road” from their translations, as follows:

One student unacceptably changed the meaning of “believer” in her translation, as follows:

Students also provided various translations for “life’s milestones”, as follows:

Students’ translations indicate that most of them did not understand the source text properly. As a result, they chose one of the following techniques in their translations to overcome their lack of understanding in their translation. Three students copied one of the inappropriate equivalents in the al Mawrid dictionary حدث هام يمثل مرحلة من مراحل التاريخ بهذا الحدث الهام, adding some modifications, as follows:
Another two students chose to translate it according to their understanding even if their translation was incorrect or unrelated to the text, as follows:

ان الدينية المسيحية كباقي الأديان لها تقاليد عريقة تتميز طريق المؤمن فيما وراء معايير الطبيعة.

In general, some students prefer to translate all words and sentences in the source text even if they do not understand it. They believe that any translation is better than none at all because there is a small possibility that it will be correct. By contrast, other students prefer not to translate words and sentences that they do not understand. They simply modify elements that they do understand, for example: The above student only understood “life” and modified it by relating it to “the believer” through the use of طريق. Only one student understood the basic meaning of the source text and tried her best to render it in an appropriate Arabic style: لها نظام قوي من التقاليد التي تحدد أشارات طريق الحياة الماضية للمتدينين. None of the students translate “milestones” correctly in a good Arabic style as معلم.

“In those Christian communities that practice baptism, this is the first rite of life”

Students provided various translations, as follows:

و إن ممارسة التعميد في المجتمعات المسيحية هو أول شرائق الحياة.

“In those Christian communities”

Only two students translated “those” correctly as ذلك. Four students confused “these” with “those” and translated it as هذه. One student unacceptably omitted it from her translation. “Those” is used here to emphasize that only certain Christian communities practise baptism. One student started her
translation by using ان. This overuse of ان is unacceptable in the same text and produces a weak Arabic style (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). In case the student felt that the second sentence is as important as the first sentence, there are other ways of expressing this importance such as adding ومن... The alternative is to decide which sentence is more important than the others and use ان with that sentence. The other six students who influenced by literal translation and started their translation with the Arabic preposition في. Two students combined this sentence with the previous sentence by using the common Arabic connector و, while one student combined it using ف (cf. chapter 6, section 6.2.2 and chapter 7, section 7.2.20.

"... that practice baptism,..."

Four students translated “that” correctly as التي. Other students acceptably changed the structure of the source text sentence and omitted “that” from their translations.

"practice"

Five students provided various acceptable alternatives, as follows:

أ. ممارسة المعمودية - ممارسة التعميد - تمارس وتطبق التعميد - ممارسات المعمودية

One student omitted “practice” in her translation as follows:

في تلك المجتمعات المسيحية تعتبر هذه الشعيرة هي الأولى في الحياة.

Only one student chose the equivalent تزاول التصرانية to be consistent in her translation of “Christian communities”.

"baptism"

Most students were consistent in their translation throughout the title and the text. One student omitted “baptism” in her translation, as follows:

في تلك المجتمعات المسيحية تعتبر هذه الشعيرة هي الأولى في الحياة.

Another student put two choices in the title التعميد (النصرانية) التعميد (النصرانية) She was even inconsistent in her translation, choosing the wrong word in the text, as follows: في هذه المجتمعات المسيحية التي تزاول التصرانية هذا هو المذهب الأول للحياة. Only one student was completely inconsistent in her translation. She translated “baptism” as التعميد in the title and as المعمودية in the text.
".. this is the first rite of life"

Students translated “this is” by using various acceptable alternatives, as follows:

هو - هذا - هذا هو - هو - هم - هذا هي

"... first rite of life"

Students provided different alternatives, as follows:

هو أول شرائح الحياة -

يكون هذا أول شعيرة (طقس ديني) في الحياة -

هده هي الشعائر الأولى في الحياة -

هده هو المذهب الأول للحياة -

تعتبر هده أول شعائر الحياة -

تعتبر هذه الشعيرة هي الأولى في الحياة -

هي أول منسك للحياة -

Five students provided two acceptable translations for “rite”:

شاعرة - منسك

Two students provided unacceptable translations: شرائح - مذهب. There is a possibility that the student who wrote شرائح did so because she confused شعيرة with شريعة الشعائر. One student translated the singular “rite” acceptably as the plural الشعائر. This example also emphasizes the importance of proof-reading. Simple mistakes that are related to lack of concentration can be corrected easily when translators proof-read their translations (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). Two students added the Arabic verb تعتبر in their translation in an attempt to improve their Arabic writing style.

"... of life"

Two students omitted the translation of the English preposition acceptably, as follows: تعتبر هده أول شعائر الحياة - هو أول شرائح الحياة -

Three students changed the English preposition “of” to في “in” in their translation to suit the Arabic style, for instance: هده هي الشعائر الأولى في الحياة -

In this context, it is unacceptable to replace the singular with a plural because “baptism” is one rite. Two students translated the English preposition relatively literally using ل , producing odd translations such as:

هي أول منسك للحياة -
8.3.3 Confirmation

This service enables those who were baptised as babies to become full adult members of their church. Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister. The act of confirmation is performed by a bishop.

Title:
“Confirmation”

Two students did not translate the title. One student chose the wrong equivalent from the al Mawrid dictionary and translated it as التصديق (التأكيد). Another student also put two equivalents for the reader to chose from. One of these equivalents is right and the other is wrong, as follows: التصديق (تثبيت العماد). Another student gave two equivalents: التثبت (تثبيت العماد). The student probably felt that التثبت is not clear enough for readers to understand. As a result, she added تثبيت العماد to make it clearer. One student translated “confirmation” correctly as تثبيت العماد (as in the al Mawrid dictionary). Another student translated it unacceptably as التعميد. There is of course, a difference between “baptism” and “confirmation of baptism”. The above inaccurate translations are clear indications of the importance of cultural background regarding the source culture of the text (cf. chapter 7, section 7.3.3). The greater the cultural background which translators have, the more likely they are to be competent in their translations.

Text:
“This service enables those who were baptised as babies to become full adult members of their church”

Students provided various translations, as follows:
- هذه الخدمة تمكن أولئك الذين تم تعميدهم و هم أطفال لكي يصبحوا أعضاء راشدين في كنيستهم.
- تمكِن هذه الخدمة هؤلاء الذين يعدون ليّن يصبحوا أعضاء بالغين في كنيستهم.
- تثبت العماد يعني أن أولئك الذين تم تعميدهم عندما كانوا أطفالا سيصبحون أعضاء بالغين في الكنيسة.
- هذه الخدمة تمكن هؤلاء الذين عمدا كأطفال ان يصبحوا أعضاء كاملة للبلوغ للكنيستهم.
- إن هذه الخدمة تمكن هؤلاء الأشخاص الذين تم تعميدهم كأطفال من أن يصبحوا أعضاء بالغين تماما في كنيستهم.
- تمكَن هذه الخدمة أولئك الذين عمدا كأطفال ان يصلوا الى كمال النضج للكنيسة الخاصة بهم.
- تثبت العماد و هذا يعني أن الأطفال الذين عمدا سيصبحون أعضاء بالغين في كنيستهم.

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“This service”

Five students translated “service” literally and unacceptably as الخدمة. “Service” in a Christian religious context is equivalent to قدس. Two students were not satisfied with the literal meaning of the word in a religious context. As a result, they avoided the translation of “service” and replaced it with the title and its translation as تثبت العماد. These two students who avoided literal translation did not translate the title. This means that neglecting the translation of the title does not necessary mean that these students do not know it, although it may sometimes indicate this. One student started her translation with ان which is to some extent acceptable to confirm the importance of the first sentence of the text. Two students acceptably used verbal Arabic sentences, as follows:

- تمكن هذه الخدمة هؤلاء الذين يعانون لأن يصبحوا أعضاء بالغين في كنيستهم
- تمكن هذه الخدمة أولئك الذين عمدوا كأطفال أن يصلوا إلى كمال النضج للكنيسة الخاصة بهم

Two students followed the same general word order as the English and translated the sentence literally. For instance:

- هذه الخدمة تمكن هؤلاء الذين عمدوا كأطفال أن يصبحوا أعضاء كاملاً البلوغ لكنيستهم

“... enables those who were baptised as babies”

One student omitted “babies” in her translation. The other six students translated “babies” inaccurately as الاطفال instead of مواليد. It is more accurate to translate it as مواليده because “baptism” is usually practised only a few weeks or months after birth. Five students translated “enables” acceptably as يمكنا. None of them used other acceptable alternatives such as يساهم. One student translated “enables” inaccurately as هذا يعني. There is a vast difference between the meanings of “enables” and “means”.

“.. those who were ..”

Students provided various acceptable translations, for instance:

- الذين - هؤلاء الأشخاص - أولئك الذين - هؤلاء الذين - أولئك الذين

One student acceptably omitted “those” in her translation, as follows:

- تثبت العماد و هذا يعني أن الأطفال الذين عمدوا سيصبحون أعضاء بالغين في كنيستهم

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“.. Baptised”

All students translated “baptised” using the Arabic passive or quasi-passive, as follows:

- يعُدوُم - عمِدوا - تم تعميدهم

“.. full adult members of their church”

Five students translated this phrase literally and inaccurately as

- اعتضاء راشدين

The intended meaning in the source text is more than adulthood; it means being adult and active in the church. As a result, اعتضاء بالغين or اعتضاء بالغين is more appropriate than اعتضاء راشدين. Two students translated this phrase unacceptably in other ways, as follows:

- هذه الخدمة تمكن هؤلاء الذين عمدوا كأطفال أن يصبحوا اعتضاء كاملة للبلوغ للكنيستهم

- تمكن هذه الخدمة أولئك الذين عمدوا كأطفال أن يصلوا إلى كمال النضوج للكنيسة الخاصة بهم

“their church”

All students translated “their” except one student who omitted it, also acceptably, as follows:

- تثبت العماد يعني أن أولئك الذين تم تعميدهم عندما كانوا أطفالا سيصبحون اعتضاء بالغين في الكنيسة

“Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister”

Students translated the above sentence, as follows:

- وقبل أن يتم تصديق الشخص، فإن عليه أن يجتاز فترة دراسة واعداد مع قس الكنيسة

- وقبل أن يتم تصديق الشخص يجب عليه أن يخضع لفترة دراسة وتحضير مع وزير كنيستهم

- وقبل أن يتم تصديق الشخص يجب أن يجتاز فترة من الدراسة والاستعداد بالتعاون

- قبل أن يصدق الشخص يجب أن يجتاز فترة من الدراسة وتحضير مع كاهن كنيستهم

- قبل تثبيت أي شخص فإنهم يخضعون لفترات دراسة وتحضير مع كاهن الكنيسة

- وقبل أن يتم تعميد أي شخص فإنه يخضع لفترة دراسة وتحضير من قبل كاهن الكنيسة

- و لكن قبل أن يتم للعماد الشخص يجب أن يمر في فترة من الدراسة والاستعداد مع المسؤول في كنيستهم

“Before a person can be confirmed”

Four students provided various acceptable translations, as follows:

- و قبل أن يتم تصديق الشخص

- و لكن قبل أن يتم تعميده...
The other three students provided unacceptable translations, as follows:

- قبل أن يصدق الشخص...
- و لكن قبل أن يثبت عداد الشخص ...
- و قبل أن يتم تصديق الشخص ...
- و قبل أن يتم تعبيد أي شخص ...

All students who translated the title were consistent in their translations of “confirmation” – “confirmed” through the title and the text. Two students provided unacceptable translations because they used the wrong translation equivalents: يصدق. - يتم تصديق. Another student provided an inaccurate translation using the Arabic equivalent of “baptism” instead of “confirmation of baptism”. One student produced a vague Arabic translation, as follows: ..

The above student should have mentioned مع عدم التأكد في her translation to be more accurate and explicit.

“... they have to undergo a period of study and preparation..”

All students conveyed the meaning of “have to”, which has the sense of obligation in English, as follows:

- يجب عليه أن يخضع لفترة دراسة وتحضير مع كاهن كنيستهم
- يجب أن يجتاز فترة من الدراسة والاستعداد بالتعاون
- يجب أن يجتاز فترة من الدراسة والتحضير مع كاهن كنيستهم
- فإنهم يخضعوا لفترة الدراسة والتحضير مع كاهن و الكنيسة
- فإنه يخضع لفترة دراسة وتحضير من قبل كاهن الكنيسة
- يجب أن يمر في فترة من الدراسة والاستعداد مع المسؤول في كنيستهم

Six students provided acceptable translations for “undergo”, such as يخضع. - يجتاز. Only one student translated it inaccurately using the colloquial Arabic expression يمر في. They also provided various acceptable equivalents for “study and preparation”, such as الدراسة والاستعداد – دراسة وتحضير – دراسة واعداد.

“church minister”

Four students translated “church minister” accurately, as كاهن. One student translated this phrase unacceptably, as ووزير كنيستهم. Two students did not
know the meaning and the rank of church minister in Arabic, so they assumed that s/he is responsible in the church and translated this as . This is a form of generalising translation (Dickins et al 2002, 56-57), which is often a better technique than omission.

"The act of confirmation is performed by a bishop"

One student did not translate this sentence. Six students provided various translations, as follows:

- يقوم المطران بالتصديق على التعميد - 
- يتم عمل تثبيت العماد بواسطة المطران - 
- عملية تثبيت التعميد يتم بواسطة الاستقاف - 
- يقوم مطران الكنيسة بعملية تثبيت العماد للناس - 
- إن عملية التعميد يتم بواسطة الاستقاف - 
- عملية النثبت تأتي من قبل الاستقاف - 

Students were also consistent in the translation. One student who translated “confirmation” in the title as translated it in this sentence as . Another student translated it inaccurately as . One student translated it as producing a vague Arabic translation. Six students considered “act of confirmation” a process and produced weak Arabic translations, as follows:

- عملية تثبيت التعميد - عملية تثبيت العماد - عملية التعميد - و عملية النثبت - يتم عمل تثبيت العماد

“is performed by”

Four students translated the English passive as an Arabic passive or quasi-passive producing an Arabic style which is weak due to the presence of the agent in the sentence “bishop” (cf. chapter 5, section 5.2.5, chapter 6, section 6.2.3 and chapter 7, section 7.2.3), as follows:

- يتم عمل تثبيت العماد بواسطة المطران - 
- عملية تثبيت التعميد يتم بواسطة الاستقاف - 
- إن عملية التعميد يتم بواسطة الاستقاف - 
- و عملية النثبت تأتي من قبل الاستقاف -
Only two students changed the English passive into an Arabic active, as follows:

يتقدم المطران بالتصديق على التعبد.
و يقوم مطران الكنيسة بعملية تثبيت العماد للناس.

In addition, all students provided one of two acceptable translations for “bishop” in Arabic: الاستحقاق - المطران.

8.3.4 Worship

Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a “sermon”, and various holy ceremonies such as “Eucharist”. Church services on a Sunday divide into two general types: Eucharist services and services of the word. Both types of service will include hymns, readings and prayers.

Title:
“Worship”

One student ignored the translation of the title. Three students translated “worship” as العبادة. One student translated this listing two equivalents from the al Mawrid dictionary as عبادة (دينانية) + التعبد. One student translated it as the indefinite Arabic عبادة. Another student translated “worship” as the indefinite Arabic العبادة. Although the title is indefinite in English, four students translated “worship” using definite article ال. It is common in Arabic to use the definite article ال generically. One student chose to translate “worship” acceptably as التعبد using a verbal noun.

Text:
“Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a “sermon”, and various holy ceremonies such as “Eucharist”.

Students provided various translations, as follows:

ان الديانة المسيحية تقوم بمدح و تجليل الله من خلال الموسيقى و الكلام و القراءات من الكتاب المقدس. 
و الصلاوات المتوعة و دروس الوعظ و احتفالات دينية مقدسة مثل اليوكرست.
الديانة المسيحية تشمل مدح و تمجيد الله بالموسيقى و الكلام و القراءة من صلات ابتهالات الكتاب.
المقدس بانواع مختلفة و العمرة و العظة و طقوس و شعائر مقدسة مختلفة مثل القداس المقدس.
Many of the above students acceptably used semantic repetition and assonance (Dickins et al. 2002, 81-108), these being a feature of the Arabic style of writing, as follows:

In addition, one student reflected her own Islamic beliefs in her translation of "Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a "sermon", and various holy ceremonies such as "Eucharist", as follows:

The above student added in her translation probably because she did not consider a part of worship in Islam.

Two students translated one aspect of the meaning intended in the source text, as follows:

One of the above students translated "Eucharist" as and the other translated it as. Another student unacceptably translated "prayers" as . She considered "pray" a verb and the "-er" noun-formative suffix (cf. "teach"-"teacher").
“Christian worship”

Five students were consistent in their translations through the title and the text. One of them gave two equivalents for the title and chose في الديانة (ديانة) in the text because it is more general and typically translates as “religion”. Although and في الديانة are two equivalents for “worship”, في الديانة is more appropriate in this context. The text illustrates in detail Christian worship rather than the Christian religion. Two students decided to use both equivalents for “worship” as follows: في الديانة. In order to put two equivalents together, they added another noun الدين to the adjective “Christian”. Another student used مسيحية “Christianity” instead of using the adjective مسيحي “Christian”. Other students were straightforward in their translations and translated “Christian worship”, as follows: الدينية المسيحية - العبادة في الدين المسيحى. The acceptability of the translation of course depends on the right choice of words and structure in the target text. Although one student used the noun مسيحية “Christianity” instead of the adjective مسيحي “Christian”, she to some extent achieved the intended meaning in the target text.

Five students started their translations by using ان at the beginning of the sentence. Such a usage is acceptable to highlight the importance of the first sentence of the text. All students retained the basic SV word order of the source text in their target texts and translated the sentence using Arabic nominal sentences rather than Arabic verbal sentences. This illustrates the influence of the source text on students’ translations. The use of ان enabled five students to translate the English word order and add a typical feature of Arabic style at the same time (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4).

“Christian worship involves …”

All students acceptably translated the English present tense using the Arabic imperfect tense, as follows: يشمل - يتضمن - تتضمن. One student translated “involves” unacceptably using a colloquial Arabic form, adding the colloquial Arabic prefix ب to the verb, as follows: يتحتوي على. Another student translated this unacceptably as تقوم ب which equals the English verb “perform” in English instead of “is based on”. This choice is not suitable for the meaning of the sentence.
“... praising God in music and speech”

Two students translated the above verb literally, as follows:

- ان العبادة المسيحية تشمل عظيم الرب بالكلام و الموسيقى
- ان العبادة في الديانة المسيحية تحتوي على حمد الرب بالموسيقى و الكلام
- ان العبادة المسيحية تتضمن تمجيد الرب في الموسيقى و الخطابة و الترنيمات

The other five students added other equivalents to the English verb “praise”, as follows:

- ان الديانة المسيحية تقوم بمدح و تمجيد الله من خلال الموسيقى و الكلام
- الديانة المسيحية تشمل مدح و تمجيد الرب بالموسيقى و الكلام
- ان العبادة في الدين المسيحي تتضمن مديح الرب و الثناء عليه و استخدام الكلمات و الموسيقى
- التعب في المسيحية يتضمن ابراز و مديح الله في الموسيقى و الكلام

Translation by addition using semantic repetition for emphasis is a feature of Arabic style.

“God”

Two students were influenced by their Islamic religious beliefs and translated “God” in a Christian context as الله, which is acceptable but more common in an Islamic context. Other students translated it acceptably in a Christian context as الرب.

“... in music and speech”

Six students used Arabic prepositions before the translation of “music” and “speech” as in the English source text, as follows:

- في الموسيقى و الكلام - بالكلام و الموسيقى - بالكلام - من خلال الموسيقى و الكلام
- بالكلام و الموسيقى - في الموسيقى و الخطابة و الترنيمات.

One student acceptably added the Arabic verbal noun استخدام , as follows:

- ان العبادة في الدين المسيحي تتضمن مديح الرب و الثناء عليه و استخدام الكلمات و الموسيقى

Another student added the Arabic noun ترنيمات , which is a common word in a Christian context. The Arabic equivalent of “praise God in music” is ترنيمات in a Christian context. Because the student was not confident enough to use this word alone, however, she used it with the literal translation of the source text phrase “in music” و الموسيقى. The student translated the source text literally to be on the safe side. None of the students translated “speech” into an Arabic singular as الكلمة to suit the intended Arabic meaning. The Arabic technical equivalent of “service of
the word” is كلامات كلمات. Students translated this either as the Arabic plural كلام or كلامات, which has rather colloquial associations. Another Arabic equivalent provided in students’ translations was الخطابة, which avoid any colloquial associations in this religious context but has associations to Islamic religion.

“..., reading from scripture”

Students provided various translations, as follows:

- و القراءات من الكتاب المقدس
- و القراءة من صلوات ابتهالات الكتاب المقدس باختلاف مختلفة
- و القراءة من الكتاب الدينية المقدسة
- و القراءة من الكتاب المقدس
- و التلاوة من الكتاب المقدس
- و القراءة في الكتاب المقدس
- و القراءة من الكتاب الدينية

Most students rendered the singular in the source text as a singular in the target text using قراءة. Only one student rendered the singular in the source text by using the plural in the target text: قراءات. The use of the plural in Arabic is acceptable to replace the singular in this context. Arabic style prefers plurals in certain contexts to indicate the idea of importance. One student unacceptably translated “reading” as تلاوة. This indicates the influence of the student’s Islamic religion. تلاوة is usually associated with reading the Quran rather than reading the Bible (cf. chapter 4, section 4.3).

Five students translated “scripture” acceptably as الكتاب المقدس. One student translated this as a plural in Arabic, which is not acceptable in this context, since it suggests various holy books, as follows: و القراءة من الكتاب الدينية المقدسة. There is only one “scripture” for Christians which is the Bible. One student unacceptably mixed the translations of “reading from scripture” and “prayers of various sorts”, as follows: و القراءة من صلوات ابتهالات الكتاب المقدس باختلاف مختلفة. The above student also added ابتهالات to her translation although it is not part of the source text. ابتهالات “supplications” is associated with Islam rather than Christianity. The student is probably influenced by Islamic prayers which include readings from the Quran. The above translation is also unacceptable because it produces a weak and confused Arabic style. الكتاب المقدس is the best translation of “scripture” here (cf. chapter 6, section 6.3.1.3 and chapter 7, section 7.3.1.3).
"prayers of various sorts"

Students’ translations were as follows:

- الوصوات المنتوئة و دروس الوعظ
- والقراءة من صلوات اتئالات الكتاب المقدس بانواع مختلفة و العرية و العظة 
- وكذلك أيضا خلال الاحتفالات الدينية المتعددة
- و مصلين من انواع عديدة و الوعظ
- والصلوات بانواع مختلفة و عظة
- و انواع مختلفة من الصلاة, الخطاب الديني
- و الصلاة باشكال منوعة

All students were influenced by their Islamic religious background and translated “prayers” literally as صوات ادعية, which is more correct in a Christian context. One student ignored “prayers of various sorts” in her translation, as follows:

و كذلك أيضا خلال الاحتفالات الدينية المتعددة

Two students ignored “a sermon” in their translations, as follows:

و كذلك أيضا خلال الاحتفالات الدينية المتعددة

Another student produced an unacceptable translation, as follows:

و القراءة من صلوات اتئالات الكتاب المقدس بانواع مختلفة و العرية و العظة

One student confused the meaning of “prayers” in the source text and translated it as مصلين صلات presumably because she analysed the word “prayer” as “pray” and “-er”, in the following: 

Two students translated the source text literally and produced a weak Arabic style, as follows:

و الصلوات بانواع مختلفة و عظة 

The above translations are stylistically weak because of the use of باشنولوجا - باشنولوجا - باشنولوجا - باشنولوجا. It is more idiomatic to add the pronoun suffix. The use suggests a ritual prayer, as is performed in Islam. Another two students modified their translations to make them more acceptable in Arabic, as follows:

و الصلوات المنتوئة و دروس الوعظ

و انواع مختلفة من الصلاة, الخطاب الديني
“a sermon”

Students provided various translations, as follows:

- و دروس الوعظ
- و العبارة والعظة
- و كذلك أيضا خلال الاحتفالات الدينية المتعددة
- و الوعظ
- و عظة
- الخطاب الديني
- الصلاة بأشكال متنوعة

Two students ignored “sermon” in their translations. One student translated “sermon” using semantic repetition, as follows: 和 العبارة والعظة. One student was probably influenced by her Islamic religious background and translated “sermon” as الخطاب الديني. This proposed equivalent echoes خطبة in an Islamic context. This technique should be encouraged because it gives the meaning intended in the source text (cf. chapter 4, section 4.3).

“and various holy ceremonies such as Eucharist”

Students’ translations were as follows:

و احتفالات دينية مقدسة مثل اليوكرست
- طقوس و شعائر مقدسة مختلفة مثل القربان المقدس
- و كذلك أيضا خلال الاحتفالات الدينية المتعددة
- و احتفالات مقدسة عديدة مثل القربان المقدس
- و شعائر مقدسة عديدة مثل نص القربان المقدس
- و العديد من الشعائر المقدسة مثل القربان المقدس
- و كذلك في الاحتفالات الدينية المتعددة مثل العشاء الإلهي

Two students translated “and” using the common Arabic connector و and adding كذلك أيضا - كذلك في. This suggests the influence of literal translation from English, although in a purely literal translation one would expect only و here. The use of the common Arabic connector و is adequate for connecting the two phrases in the target text (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2). All students provided acceptable translations for “holy ceremonies”, as الاحتفالات الدينية - شعائر مقدسة - احتفالات مقدسة. One student unacceptably ignored the translation of “various” in her translation, as follows:
One student unacceptably ignored the translation of “various” in her translation. Five students acceptably translated “various” as 

المتعددة – العديد من المختلفة. Only one student gave another acceptable translation for “various”: One student translated “various” using the phrase والعديد من الشعائر المقدسة, which roughly retains the English word order, as follows: The majority of students translated “various holy ceremonies”, as follows: وشعائر مقدسة عديدة Both من الشعائر المقدسة are acceptable in Arabic. Another student put two equivalents for “ceremonies” in her translation, as follows: طقوس وشعائر مقدسة مختلفة. Certain students tend to translate by addition for two main reasons. The first one is to produce a good Arabic style. The second is their desire to produce a comprehensive translation. In case they are not sure which dictionary equivalent is the best, some students tend to use more than one equivalent to be on the safe side.

“Eucharist”

Students provided various translations, as follows: القربان المقدس - يوكرست. Here students used various techniques to overcome cultural difficulties in their translation. One student ignored the word “Eucharist” in her translation. Another student transliterated “Eucharist” as يوكرست. Four students translated “Eucharist” correctly as القربان المقدس. Another student had a general idea about the religious context of “Eucharist” and decided to translate it as العشاء الإلهي.

“Church services on Sunday divide into two general types: Eucharistic services and services of the word”

Students’ translations were as follows:

الصلاة في يوم الأحد في الكنيسة تتضمن إلى نوعين عاميين: خدمات التي من خلالها يتم التقرب إلى الله و خدمات الكنيسة وتتضمن صلاة الكنيسة يوم الأحد إلى نوعين رئيسيين: صلوات ترتيبية و صلوات للنظمة.

ان قداس الكنيسة يوم الأحد تتضمن بشكل عام إلى نوعين قداس القداس المقدس والقداس الخطب.

و قداس يوم الأحد مقسم إلى نوعين عاميين قداس قريبى و قداس الكلام.
“Church services on a Sunday”

Students provided various translations, as follows:

الطقوس الدينية من يوم السبت
- تتقسم خدمات الكنيسة في يوم الأحد
- الصلاة في يوم الأحد في الكنيسة تتقسم
- و تتقسم صلاة الكنيسة يوم الأحد
- تتقسم الخدمات الكنيسية في يوم الأحد
- قداس الكنيسة يوم الأحد تتقسم بشكل عام
- و قداس يوم الأحد مقسم إلى

Only two students provided the standard Arabic translation for “Church Service”: قداس. It is acceptable in the above context to omit the translation of “Church” because the meaning of قداس is limited to the church. On the other hand, two students provided unacceptable translations because they translated “services” in its basic sense as خدمات without paying attention to its particular meaning in a religious context. Two students made an effort to overcome the problem of not knowing the correct idiomatic meaning of the word “service” and changed it to “prayers” in their translation. Although it is a prime duty of the student translator to provide the semantically closest equivalent of a word or phrase, attempts to modify a translation according to the general meaning of the text should be encouraged. It is important for translation teachers to teach students useful techniques to overcome the problem of translating cultural aspects in certain contexts. It is better for students to translate according to the general meaning of the text than to leave the word or phrase not translated; or they may translate it literally where a literal meaning is acceptable. These students translated it to some extent acceptably, as follows:

الصلاة في يوم الأحد في الكنيسة تتقسم
- و تتقسم صلاة الكنيسة يوم الأحد

In the above examples, the translation of “church” is important to clarify that what is intended is Christian and not Islamic prayers. The use of the correct equivalent قداس indicates the importance of choosing the correct equivalent in a certain cultural context to avoid any cultural misunderstanding. One student translated “service” unacceptably, as follows:

الطقوس الدينية من يوم السبت
The above translation with "Saturday" instead of "Sunday" indicates that the religion is Judaism and not Christianity. This translation indicates the importance of proof-reading (cf. chapter 6, section 6.1.3 and chapter 7, section 7.1.3). This student also unacceptably omitted "Church" in her translation, which contributes to the confusion in religion.

It is worth mentioning that the most acceptable translation of "services" is singular in Arabic: قداس الأحد since "services" here is being used generically. Those students who modified their translations according to the general meaning of the text translated it acceptably as a singular in Arabic: الصلاة. Other students translated this literally as the plural الخدمات.

Some students were not literal in their translation and acceptably omitted the English preposition "on" in their translation of "on a Sunday", as follows:

- و تقسم صلاة الكنيسة يوم الأحد
- أن قداس الكنيسة يوم الأحد تقسم بشكل عام
- و قداس يوم الأحد مقسم إلى

All students translated "Sunday" by adding the classifier يوم. None of the students translated church services on a Sunday acceptably as قداس الأحد, which is an idiomatic religious phrase in Arabic. This is an obvious example of students' tendency towards explicitness in their translations. Such a tendency may be based on the preference in Arabic style for explicitness. Only one student unacceptably started the translation of the above sentence using ان. This is unacceptable partly because the student translated the previous sentence using ان at the beginning (cf. chapter 6, section 6.2.4)

"... divided into two general types..."

Four students translated the above sentence literally using Arabic nominal sentences and included the verb in the nominal sentences. For example:

المصلى في يوم الأحد في الكنيسة تقسم

Only three students translated the above sentence acceptably using Arabic verbal sentences. For example:

- و تقسم صلاة الكنيسة يوم الأحد
All students translated “types” acceptably as - لونين - فئتين - رئيسيين. Two students ignored “general” in their translations. Although it better to translate all the important words and phrases in the source text, it acceptable to omit words and phrases that do not noticeably affect the meaning of the target text (cf. chapter 6, section 6.4.2 and chapter 7, section 7.4.1).

“Eucharistic services”

Six students were consistent in their translations through the sentence, as follows:

Only one student translated “Church services” as الصلاة and “Eucharistic services” unacceptably as - تقسم، as follows:

Only two students provided acceptable Arabic translations, as follows:

One student did not provide a genuine Arabic equivalent for “Eucharist”, but unacceptably transliterated it as - يوكيرستك. As long as a word has a Standard Arabic equivalent, it is not normally acceptable to transliterate it especially if the target readers are Arabs. It is acceptable to use a transliteration if the word does not have an Arabic equivalent or if the English-derived equivalent is as well known or better known than the Arabic equivalent, as in the case of “Internet” (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6). This may be transliterated as or translated as شبكة الاتصالات العالمية.

Two students acceptably modified their translation according to the general meaning of the text, as follows:
"services of the word"

Six students were consistent in their translations of "services" through "church services", "Eucharistic services" and "services of the word". Only one student was partially inconsistent in her translation. She translated "services" in "church services" as 'صلوات الكلام' and as "services of the word". The same two students who provided the two best Arabic translations for "Eucharistic services" provided the two best translations for "services of the word": "قدس الخطبية - قدس الكلام". Four students translated it unacceptably as "الخدمات الكلامية - طقوس الكلام". One translation was to some extent acceptable because it rendered the meaning in Arabic as "صلوات لفظية".

"Both types of service will include hymns, readings and prayers"

Students' translations were as follows:

ان كلا النوعين من الشعائر والممارسات الدينية تشمل على الأدبية والقراءات وصلوات - و كلا النوعين يتضمن ترنيمال وقراءات وصلوات - و كلا النوعين يتضمن القراءة وصلاة وترنيمال - و كلا النوعين من الخدمة يشمل الترنيمات والقراءات وصلوات - و كل من تلك الخدمة ستشمل على ترنيمات دينية وتلاوتات وصلوات - كلا النوعين سيتضمنا الترنيمات والقراءة وصلاة - و كلا التداسين يتضمنا الترنيم والصلاة والقراءة -

"Both types of services"

Only one student unacceptably started her translation using ان. The same student started the translation of the first sentence of the text using ان (cf. chapter 6, section 6.2.4). All students maintained the English SV word order and used Arabic nominal sentences. For example: "كل النوعين سيتضمنا الترنيمات والقراءة وصلاة -

"Both types"

Six students translated "this" correctly using كلا, rendering the dual element in Arabic. Only one student translated it inaccurately as و كل من تلك الخدمات -
indicating the plural rather than the dual in Arabic. Two students ignored the translation of “types” in their translation and provided translations which are to some extent acceptable, as follows:

و كل من تلك الخدمات سيستعمل على ترنيمات دينية و تلاوات و صلاوات و
و كلا القداسين يتضمن الترم و الصلاة و القراءة.

“will include”

Students should differentiate between the use of the modal “will” to indicate future tense and to indicate “normally”. In this context, “will” means that services normally include hymns, prayers, etc. Two students unacceptably used a future tense in Arabic with س, as follows:

و كل من تلك الخدمات سيستعمل على ترنيمات دينية و تلاوات و صلاوات و
و كلا النوعين سيتضمنا الترنيمات و القراءة و الصلاة.

Other students acceptably translated this using the Arabic imperfect tense, as follows:

أن كلا النوعين من الشعائر و الممارسات الدينية تشمل على الادعية و القراءات و الصلاوات و
و كلا النوعين يتضمن ترنيم و قراءات و صلاوات و
و كلا النوعين يتضمن القراءة و الصلاة و الترم و
و كلا النوعين يتضمن الترنيم و القراءات و الصلاوات و
و كلا القداسين يتضمن الترنيم و الصلاة و القراءة.

In this context, it is more acceptable to render the English “will” with the Arabic imperfect tense.

“hymns, readings and prayers”

Students’ translations were as follows:

إن كلا النوعين من الشعائر و الممارسات الدينية تشمل على الادعية و القراءات و الصلاوات و
و كلا النوعين يتضمن ترنيم و قراءات و صلاوات و
و كلا النوعين يتضمن القراءة و الصلاة و الترم و
و كلا النوعين من الخدمة يشمل الترنيمات و القراءات و الصلاوات و
و كلا القداسين يتضمن الترنيم و الصلاة و القراءة.
“hymns”

Six students translated “hymns” correctly as ترانيمات - ترانيمات, which are peculiar to a Christian religious context. Only one student translated it incorrectly as “prayers”.

“readings”

Six students translated this to some extent acceptably as القراءات - القراءة. Three students acceptably rendered the English plural using the singular Arabic القراءة. None of the above students made their translations more explicit and added من الكتاب المقدس to suit the explicit Arabic style. This is an example of the tendency to translate literally. Some students avoid adding words and phrases to the source text to make it more explicit to the target reader to be on the safe side. It is easier for students to translate literally and avoid modifying their translations. The more the translation is modified, the more difficult the translation task for students. Only one student translated “readings” unacceptably as صلوات, which is a more Islamic than Christian word.

“prayers”

All students were influenced by their Islamic religious background and unacceptably translated “prayers” as صلاة - صلوات.

8.3.5 Eucharist

Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper). The rite comes after the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him.

Title:

One student ignored the translation of the title. Four students were consistent in their translations through texts 8.3.4 and 8.3.5 and translated “Eucharist”, as follows: للقَربان المُقَدِّس - نَصْ للقَربان المُقَدِّس. Two students were inconsistent in their translations through texts: 8.3.4 and 8.3.5. One student
translated "Eucharist" in text 8.3.4 as 法حص the لعاب الاضر and 法حص the لعاب الاضر in text 8.3.5. Another student translated it as 法حص in text 8.3.5 and 法حص in text 8.3.4 (cf. chapter 6, section 6.2.6 and chapter 7, section 7.2.6).

Text:
“Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper)”

Students provided various translations, as follows:

Two students acceptably started their translations with ان to indicate the importance of the first sentence of the text. All students translated the above sentence using Arabic nominal sentences. The use of prepositions in English and Arabic is fairly different. Sometimes, it is better to use translate English prepositions by using Arabic verbs, as follows:

Students provided various translations, as follows:

- يوكرست هي كلمة يونانية تعني عيد الشكر. الاحتفال به يعني احياء ذكرى الاله في الاضر

المسيح مع اتباعه قبل موته (العاب الاضر)

- الاضر (يوخارس) كلمة يونانية لمنح الشكر واقامة قداسها لإحياء ذكرى الوجبة الاضرى التي

tناولها عيسى مع الحواريين قبل موته (التنايد الاضر)

- كلمة الاضر هي كلمة اغريقية لعيد الشكر واحتفاله و هي احتفال بالعاشة الاضرى للمسيح مع تلايده قبل موته

- ان العيشة الاضرى او الاضر لم هي كلمة يونانية لاعطاء الشكر واحتفالها لحياذ ذكرى الوجبة الاضرى

للمسيح و هو يتناولها مع اتباعه الحواريين قبل موته (العاب الاضر)

- ان نص الاضر هو كلمة يونانية لاعطاء الشكر واحتفالاتها هي احياء ذكرى الوجبة الاضرى التي

tناولها السيد المسيح عيسى مع اتباعه الحواريين قبل أن يموت (العاب الاضر)

- الاضر (يوخارس) كلمة يونانية تعني الشكر وشعاتها الدينية تعني احياء الذكرى الوجبة الاضرى التي

tناولها عيسى مع اتباعه الحواريين قبل موته (العاب الاضر)

- الاضر (يوخارس) كلمة يونانية لعيد الشكر واحتفاله لاحتفال بالعاشة الاضرى للمسيح مع اتباعه قبل أن

يموت (العاب الاضر)
One of the above students translated the English preposition “for” by using the Arabic preposition ل. This is less acceptable than the other students who used the Arabic verb تعني.

“Eucharist is a Greek word for thank giving”

Five students unacceptably translated “Eucharist” into Arabic and continued their translation of “Eucharist is a Greek word for thank giving”, as follows:

كلمة الت(valid 7 المقدس هي كلمة اغريقية لعيد الشكر
- إن العشاء الآلهي أو القرابان لهن كلمة يونانية لإعطاء الشكر
- إن نص القرابان المقدس هو كلمة يونانية لإعطاء الشكر
- القرآن المقدس هو كلمة اغريقية تعني الشكر
- القرآن المقدس هي كلمة يونانية لعيد الشكر

Only one student translated “Eucharist” in the only way that really makes sense here, as follows: هو ألهي - هي بوكسرت هي كلمة يونانية تعني عيد الشكر . Another student unprofessionally provided two equivalents, as follows: لقرابان المقدس (بوخاريست) كلمة يونانية لمنح الشكر . There are other ways to provide both equivalents in a good Arabic style. For example:

Tralaf عبارة "القرابان المقدس" الكلمة اليونانية بوخاريست.

“Eucharist is …”

Six students translated the English copular verb “is” using هو - لههي - هي. This is called “pronoun of separation” or ضمير الفصل (cf. Dickins and Watson 1999, 383). The feminine pronoun هي co-refers to the previous noun كلمة , as in:

- كلمة التربان المقدس هي كلمة اغريقية لعيد الشكر
- The masculine pronoun co-refers to the previous noun القرآن المقدس , as in: القرآن المقدس هو كلمة اغريقية تعني الشكر . Two students confused the reference for the Arabic pronoun and produced weak translations, as follows:

- إن العشاء الآلهي أو القرابان لهن كلمة يونانية لإعطاء الشكر
- القرآن المقدس هي كلمة يونانية لعيد الشكر

Only one student acceptably omitted any equivalent of the English copular verb “is” in her translation, as follows:

القرابان المقدس (بوخاريست) كلمة يونانية لمنح الشكر

In addition, it is more acceptable to refer to “Eucharist” as كلمة than نص. Students’ preference for literal translation was so strong that it negatively affected the meaning of the target text and produced a weak Arabic style, as follows:
The use of the Arabic pronoun of separation in most of the above sentences gives a better Arabic style because it omits any structural ambiguity in the target text. One of the above students unnecessarily used ل for emphasis in this context, as follows: لخ ... ل ل. One student unacceptably used كinstead of ك“word” in her translation, as follows: ك نص “word” in the source text to كexpression” in order to accommodate the fact that كis not a single word but two words. One student translated “Eucharist” unacceptably as كinstead of كالإلهي القربان المقدس as equivalent to “Eucharist” in the Arabic translation. None of the students changed كin the source text to كexpression” in order to accommodate the fact that كis not a single word but two words. One student translated “Eucharist” unacceptably as كAccording to the source text, the “Eucharist” took place during the “last supper”. Although the translation of “Eucharist” as كis acceptable in other religious contexts as in Text 8.3.4, it is unacceptable to add كin this sentence.

“..for thank giving”

Two students translated the English preposition “for” acceptably using the Arabic verb ك, as follows:

ك
ك
ك
ك

Three students less acceptably used the Arabic preposition ل with a following verbal noun to translate “for”, as follows:

ك
ك
ك
ك

The above students were fairly literal in their translations and translated “thank giving” as a genitive phrase consisting of a verbal noun and following objective noun in Arabic. The Arabic noun ك is sufficient and appropriate in this
context. Two students even less acceptably rendered the English preposition “for” using the Arabic preposition ل without a following verbal noun, as follows:

كلمة القداس المقدس هي كلمة إنجليزية لعيد الشكر
القداس المقدس هي كلمة يونانية لعيد الشكر

“and its celebration is to commemorate....”

Students’ translations were as follows:

"الصوم مع اتباعه قبل موته (ال(days)"
القداس المقدس (بوخرات) كلمة يونانية لمنح الشكر و إقامة قداسها لاحياء ذكرى الوجبة الأخيرة التي تناولها عيسى مع الحواريين قبل موته (ال(days)
كلمة القداس المقدس هي كلمة إنجليزية لعيد الشكر و احتفاله وهو احتفال بالجنس الأخير للسيد المسيح مع تلاشيته قبل موته
"

ان العشاء الأفخم أو القداس له كلمة يونانية لإعطاء الشكر و احتفالها لأحياء ذكرى الوجبة الأخيرة
للجبس وهو ينناوله مع تابعين قبل وفاته (ال(days)

ان نص القداس المقدس هو كلمة يونانية لإعطاء الشكر و احتفالاتها هي إحياء ذكرى الوجبة الأخيرة التي تناولها السيد المسيح عيسى مع اتباعه الحواريين قبل أن يموت (ال(days)

القداس المقدس هو كلمة إنجليزية تعني الشكر و شعائرها الدينية تعني إحياء الذكرى أذكرى الوجبة الأخيرة التي تناولها عيسى مع اتباعه الحواريين قبل موته (ال(days)

القداس المقدس هي كلمة يونانية لعيد الشكر و احتفاله لاحياء الوجبة الأخير للمسيح مع اتباعه قبل أن يموت (ال(days)

Six students translated “and” using the common Arabic connector و. Only one student less acceptably decided to start a new sentence instead of connecting the two sentences by using و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

"its celebration is ...

Five students translated “celebration“ acceptably as الاحياء والـ. Although the other two students rendered the basic meaning of the source text, their Arabic style was weak, as follows:

كلمة القداس المقدس هي كلمة إنجليزية لعيد الشكر و احتفاله وهو احتفال بالجنس الأخير للمسيح مع تلاشيته قبل موته
Both students repeated the equivalent of "celebration" in their translations because one of the equivalents in the al Mawrid dictionary is the و 3 ی م ی. Two students were influenced by "Eucharist services" in Text 8.3.4 and translated "Eucharist", as follows:

"...to commemorate ...

Although the English verb "commemorate" is basic to the meaning of the sentence, two students unacceptably omitted any equivalent of it in their translations.

Another student confused احیاء ذكری with احیاء ذكری, as follows:

which is specifically used to keep God in one's mind, has strong Islamic associations. Thus:

"...... the final meal that Jesus took with his disciples before his death (the last supper)"

One student ignored "the final meal" in her translation, as follows:

Another two students unacceptably replaced "final meal" by "last supper" in their translations yielding a target text which contains the phrase ِ atabعاء الاخير twice in a context where this does not really make sense, as follows:
In case the above students want to replace the "final meal" with "last supper", they should omit "last supper" at the end of their translation of this sentence.

"... that...

Four students translated "that" acceptably as الذي - the who. For example:

In the above translation, the students have translated the relative clause as "the disciples" which is a less acceptable equivalent in this religious context. Other students provided less acceptable equivalents:

"... his disciples...

Only three students translated "disciples" as تلاميذ which is the best equivalent in this religious context. Other students provided less acceptable equivalents:

"before his death"

One student provided the Arabic equivalent قبل وفاته using the respectful form which conveys an appropriately respectful tonal register (cf. Dickins et al 2002, 163). Other students provided acceptable translations, such as قبل موته .

"the last supper"

One student omitted "last supper" from the end of the sentence and replaced "final meal", as follows:
Another student translated it unacceptably as “the final support”.

“This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him”

Students’ translations were as follows:

One student started her translation by using ان. This usage is to some extent acceptable especially because it is the first usage of ان in this text (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Three students connected this translation to the previous translation by using the common Arabic connector و. This usage of و indicates one feature of Arabic style. Unlike English, Arabic prefers long connected sentences (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

All students acceptably translated “this” using هذا. One student unacceptably rendered the singular in the source text by the plural طقوس in the target text. Students provided various acceptable translations for “rite” such as
It is, however, preferable to add the Arabic adjective "الدينى" to the Arabic word "الطقس" especially in this context for additional clarification, because "الطقس" is a standard collocation and to avoid momentary misinterpretation of "الطقس" to mean "weather". The two equivalents "النسك" and "المسك" are more related to Islamic than to Christian rites. One student unacceptably provided two equivalents for the reader, as follows:

"This rite comes from the actions of Jesus..."

Six students translated this sentence as Arabic nominal sentence using the same SV word order in Arabic as in the English source text (cf. chapter 6.2.1 and chapter 7, section 7.2.1). Only one student started her translation using an Arabic verbal sentence, as follows:

The above translations produced a weak Arabic style. The target text sounds like English rather than Arabic. The more literal a translation is (that is to say the greater the source-language bias), the more it will be influenced by English (cf. Dickins et al 2002, 17).

The other three students modified their translation to give a better Arabic style, as follows:

- "هذه الطقوس مأخوذة من السيد المسيح الذي أخذ خبزاً و نبيداً و طلب من الحواريين أن يأكلوها و يستمروا في فعل ذلك في ذكرائه"
The following would give an even better style:

"... the actions of Jesus...."

Four students translated “actions” acceptably as افعال or افعال .

Three students omitted it from their translations, as follows:

- هذا الطقوس مأخوذة من المسيح الذي اخذ خبز ونبيذ وطلب من الحواريين أن يأكلوا معه ويستمروا بهذه الأعمال كككرى له و هذا هو الطقوس يعود لقيام المسيح أثناء الوجبة بأخذ الخبز والنبيذ وطلب من اتباعه بتناولها والاستمرار بذلك تخليدا له

- و هذا المنسك يعود لقيام المسيح في الوجبة بأخذ الخبز والنبيذ ثم يطلب من اتباعه بتناولها و الاستمرار بذلك تخليدا له

- And this would give an even better style:

"... Jesus"

All students provided acceptable translations, such as: عيسى المسيح. It is preferable in Arabic, and particularly in a religious contexts to use السيد للمسيح.

"... Jesus who,..."

Four students rendered “who” using الذي in their translations. For instance:

- هذا الطقوس مأخوذة من المسيح الذي اخذ خبز ونبيذ وطلب من الحواريين أن يأكلوا معه ويستمروا بهذه الأعمال كككرى له. Another three students acceptably used other forms in their translations, as follows:

- و هذا هو الطقوس يعود لقيام المسيح أثناء الوجبة بأخذ الخبز والنبيذ وطلب من اتباعه بتناولها والاستمرار بذلك تخليدا له

- هذه الشعيرة جاءت من أفعال السيد عيسى أثناء الطعام حيث تناول الخبز وشرب النبيذ وطلب من اتباعه بالتهامهم والاستمرار على ذلك في ذكرى

- و هذا المنسك يعود لقيام المسيح في الوجبة بأخذ الخبز والنبيذ ثم يطلب من اتباعه بتناولها والاستمرار بذلك تخليدا له
"... at the meal..."

Two students omitted this from their translations. Five students translated it acceptably. For instance:

- J.J-

"...took bread and wine and asked his disciples to consume them..."

Two students failed to render the meaning of the source text. The source text sentence indicates that Jesus Christ ate bread and wine. However, this is not reflected by these students, as in the following translation:

- 

"disciples"

Only two students translated "disciples" as which is the best equivalent. Other students provided other acceptable equivalents, such as - 

".. to consume them"

One student translated this literally and unacceptably, as . Another student also provided an unacceptable translation due to the choice of the word which is impolite in a religious context such as this, as follows:

Another student translated this literally and unacceptably, as . This is rather more formal than "to eat", as follows:

Two students chose another acceptable equivalent, as follows:
“and continue to do so in the memory of him”

“Do” is sometimes referred to as pro-verb in English. However, the Arabic verb فعل “do” does not function as a pro-verb in Arabic. To illustrate, reasonable translations of “[she sings a song], so do I” are و أنا كنّاك - و أنا اغني كذَّلك and not انا اغني كذَّلك.

Three students unacceptably translated “do” literally, as follows:

و يستمروا في فعلك -
و يستمروا في فعلك في ذكرائه -
و ان يستمروا في فعلك في ذكرائه -

Four students acceptably omitted the phrase “to do so” in their translations, as follows:

و الاستمرار بذلك تخليدا له -
و الاستمرار على ذلك في ذكرائه -
و يستمروا بهذه الأعمال كذَّرك -
و الاستمرار بذلك تخليدا له -

8.3.6 St Paul and the Early Church

It has been suggested that the work of Jesus Christ, his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul. Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law.

Title:

Three students ignored the translation of the title. Four students provided unacceptabe translations, as follows:

القدس بول وكنيسة -
بول (الرسول بولس) و الكنيسة المبكرة -
القدس بول وكنيسة السابقة -
القدس بول و كنيسة إريلي -
One student omitted the translation of "Early" in her translation as in: 

القديس بول و الكنيسة . Another student confused "Saint" and "prophet" and translated "St Paul" as , in the following: 

It is worth mentioning that Paul is referred to as an apostle (i.e. messenger) in Christianity.

Other unacceptable translations were as follows:

القديس بول و كنيسة أرلي - القديس بول و الكنيسة السابقة - 

None of the students modified "Early" in her translation along the line 

to be more comprehensible in Arabic.

Text:

"It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul"

Students provided various translations, as follows:

ان انجاز السيد المسيح و آثار موتته و بعثته لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية لبول 

من المعتقد بأن عمل المسيح عيسى وتأثير موتته و بعثته لم يعمل أي تأثير دائم على العالم وهو ليس العمل التبشيري لبولس 

لقد ساد الاعتقاد ان اعمال المسيح وتأثير موتته و بعثته من جديد ما كان ليكون له الآثار الدائم و البالغ لولا تأثير بعثته (بول) 

لم يكن ما اقترح ان عمل يسوع المسيح وتأثير موتته و ان الاحياء لم يضع أي تأثير مستمر على العالم بسبب العمل التبشيري لبول 

لقد تم اقتراح عمل السيد المسيح بان اثر موتته و البعث لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول 

لقد اقترح ان عمل عيسى المسيح اثر موتته و بعثة لن يؤثر بشكل دائم على العالم كما لم يكن لعمل بول العشري 

لقد كان معتقدا ان اعمال المسيح عيسى وتأثير موتته و بعثة لان يكون لها ذلك الآثار لولا العمل التبشيري لبول 

The translation of complex structures proves to be difficult for most students. The use of a double negative and a complex tense structure in "It has been suggested ..... would not have made ..... were it not for...." contributes to this difficulty in students' translations.
One student started her translation with 

ان . However, she combined this emphatic particle 

لم يكن من الممكن

with the non-emphatic 

ث

to give a rather contradictory sense. The above student was the only student to change the English word order of the sentence by omitting any equivalent of “It has been suggested,

…” as follows:

ان انجاز السيد المسيح و اثار موتئ و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية

لول

Another student translated this phrase to some extent acceptably, as follows:

لقد سأ الاعتقاد ان أعمال السيد المسيح و تاثير موتئ و بعثه من جديد ما كان ليكون له الاثار الدائم و البالغ لولا

تأثير بعثه (بول)

The above student confused “missionary” with “mission” in an educational sense, and translated it as

بعثة دراسية .

Three students failed to render the intended meaning of the source text in their translations, as follows:

لقد اقترح ان عمل عيسى المسيح اثر موته و بعثه لن ي يؤثر بشكل دائم على العالم كما لم يكن لعمل

المبشر

من المعتقد بأن عمل السيد المسيح عيسى و تاثير موته و بعثه لم يعمل أي تأثير دائم على العالم وهو ليس العمل

التبشيري لبولس

These two students considered that Paul did not have any effects on the world although the second student realized that “were it not for” means “if it were/was not for”.

“*It has been suggested that ..*”

One student omitted “It has been suggested” from her translation, as follows:

ان انجاز السيد المسيح و اثار موتئ و بعثه لم يكن من الممكن ان يكون له اثر دائم لولا الاعمال التبشيرية

لول

Other students translated the English passive in various ways. Four students rendered the past tense in their translations using 

لقد 

, as follows:

لقد سأ الاعتقاد ان

لقد كان معتقدا ان

لقد اقترح ان عمل

لقد تم اقتراح عمل السيد المسيح بان

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Although one of the above students rendered the past tense correctly, her translation gives a weak Arabic style in the following: 

لقد تم اقتراح عمل السيد المسيح بأن . A better Arabic style would be achieved if the student omitted عمل السيد المسيح from her translation, and made اقتراح definite. Thus: 

لقد تم الاقتراح. Another two of the above students unacceptably translated “suggested” as though it meant “believed”, as follows: 

لقد كان معتقداً أن . Another student translated it, as من المعتقد بأن . One student rendered the affirmative in the source text by using a double negative in the target text, as follows:

لم يكن ما اقترحه أن عمل يسوع المسيح وتأثير موته وان الاحياء لم يضع أي تأثير مستمر على العالم - بسبي السبيل التشيري لبول. Although, a double negative often gives the meaning of affirmation, here it does not. This translation is very problematic and obscure, partly because the negation has been transferred to the “suggested” element.

“... that..”

One student omitted this from her translation. The other six students translated it correctly as أن - بأن .

“the work of Jesus Christ”

Students provided various acceptable translations, as follows:

انجاز السيد المسيح - عمل المسيح عيسى - أعمال المسيح - عمل يسوع عيسى
عمل عيسى المسيح - أعمال المسيح عيسى - عمل السيد المسيح عيسى -

Two students acceptably rendered the singular in the source text using a plural in the target text to indicate the importance of the work of Jesus. One student acceptably translated “work” as انجاز “achievement”, in Arabic, which suits the intended Arabic meaning, in the following: انجاز السيد المسيح. In addition, students provided various acceptable translations for “Jesus”. The best translation involved adding the classifier السيد for greater respect. Two students translated only انجاز السيد المسيح - أعمال السيد المسيح - “Christ” and omitted “Jesus” from their translations, as follows: انجاز السيد المسيح - أعمال السيد المسيح - This omission is acceptable because it does not affect the intended Arabic meaning.

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“... the impact of his death”

Students provided various acceptable translations, as follows: انثار-تأثيرموتته. One student acceptably rendered the singular in the source text into an Arabic plural to add a sense of importance to the notion of “impact of his death”. None of the students used وفاته which is more formal and respectful than موتته.

“and resurrection”

Students provided various equivalents, as follows: وانالأحياءـوونبعثه. One student unacceptably chose الاحياء as an equivalent for “resurrection” in this religious context. Given that there is a specific common Arabic term for “resurrection”,不可能 جدًا للآثار لولا العمل التبشيري لبول. This addition is not acceptable because it implies that Jesus was resurrected twice. Another student did not specify that the “resurrection” was of Jesus Christ. This translation suggests the resurrection on the Day of Judgment.

“... would not have made any lasting impact on the world were it not for the missionary work of Paul”

Two students provided the correct translations of the notion “were it not for”, as follows:

ယلا لايكون له الآثار الدائم و البارع لولا تأثير بعثته (بول)

Although both these translations were acceptable, they unacceptably omit any equivalent of “world” in the target text. Another student rendered the Arabic meaning in a good Arabic style, as follows:

ما كان ليكون له الآثار الدائم و البارع لولا تأثير بعثته (بول)

Four students provided weak and wrong Arabic translations, as follows:

لا يعمل أي تأثير دائم على العالم و هو ليس العمل التبشيري لبول.

Failure to provide the Arabic correct meaning is probably due to the complex English structure of the sentence. Students should made more effort to understand
the source text before they attempted to render it into Arabic in their translations. They should be prepared to analyse complex structures in order to arrive at an accurate understanding of the source text. One of the above students confused the noun “missionary” for the English adjective “missionary”, which refers to the work of Paul and not to Paul himself. This, however, results in a relatively minor change of meaning. If Paul does missionary work, he is a missionary مبشر. The translation is as follows:

ان يؤثر بشكل دائم على العالم كما لم يكن لعمل باول المبشر.

One student provided two acceptable Arabic names for “Paul”: بولس - بولس. Another student confused the translation of “Paul” with بول بول. The student was possibly influenced by the name of the American Defence Secretary, Colin Powell. One student acceptably added the classifier القديس “Saint” to “Paul” in her translation for respect, as follows:

لم يكن له أي اثر دائم على العالم لم تكون لعمل التبشيري للقديس بول.

“the missionary work of Paul”

Students’ translations were as follows: لعمل للاعمال التبشيرية - العمل التبشيري اعمال التبشيري. The use of the Arabic plural لعمال in the second of these translations for the English singular “work” is acceptable. The Arabic plural may be the result of either (i) an attempt to stress the importance of Paul’s missionary work; or (ii) lack of concentration. One of the above students omitted the Arabic definite article ال to describe Paul’s missionary work, in the following: لعمل التبشيري. This is presumably a slip, but underlines the importance of proofreading.

“Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history”

Students provided various translations, as follows:

ان دعوة بول تركز على فهم موت و بعث المسيح كنقطة رئيسية في التاريخ.

يركز تعليم بولس على موت و بعث عيسى المسيح كنقطة مركزية في التاريخ.

تعاليم باول تركز على فهم ان الموت و اعادة بعث المسيح هي نقطة تحول في تاريخ العالم.

فتعليم أو تدريس بول كان مركز على فهم فكرة موت و اعادة بعث يسوع المسيح كنقطة رئيسية في التاريخ.
Three students started their translations with ان. Two of these usages are relatively acceptable because the two students did not start their translations of the previous sentence with ان. One usage of ان is unacceptable because the student started the previous sentence using ان. This suggests that this student in using ان simply to try and improve the Arabic style of her translation rather than indicating the importance of certain sentences (cf. chapter 6, section 6.2.4 and chapter 7, section 7.2.4). Two students connected this sentence to the previous one using the Arabic connector ف. Student translators should be encouraged to vary their use of Arabic connectors, where appropriate, and avoid the continuous usage of the common Arabic connector و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

In addition, most students were influenced by the English word order in their Arabic translation. Only one student translated the above sentence using an Arabic verbal sentence, as follows:

"Paul’s teaching"

Students provided various translations, as follows:

The best Arabic equivalent for “Paul’s teaching” is تعليم بول. That is to say the best Arabic equivalent for the English singular is an Arabic plural in this context, although the use of the singular Arabic تعليم is also relatively acceptable (cf. chapter 6, section 6.2.8 and chapter 7, section 7.2.8). Another student omitted any equivalent of “Paul” in her translation and referred to him by using the Arabic pronoun ء to connect this sentence with the previous sentence. Another student acceptably translated “teaching” as تعليمات بول. دعوة has very strong Islamic associations, as in الدعوة الإسلامية. One student confused the two words تعليمات and translated “teaching” unacceptably as “instructions”.

“... centred on ..”
Four students rendered the English verb by using an Arabic verb

Another two students used the passive participle of the Arabic verb in the following: (instead of ). One student unacceptably used the Arabic noun .

"..understanding"

One student ignored "understanding" in her translation, as follows:

Five students translated "understanding" acceptably as . One student acceptably translated this as .

".. the death and resurrection of Jesus Christ"

Four students provided acceptable translations, as follows:

Two students translated "resurrection" unacceptably as . One student did not pay attention to definite article . She translated this as instead of . The definite article should not appear on the first element (head) of a genitive construction (cf. chapter 5, section 5.6, chapter 6, section 6.2.9 and chapter 7, section 7.2.9).

"as a central point in history"

Students’ translations were as follows:

Six students acceptably translated "a .. point in history" literally as which is a standard usage in Arabic. One student translated "history" by addition adding "the world", providing the best Arabic equivalent, as follows: . She also ignored the translation of "as" and replaced it by in
the target text. Only one student modified her translation to suit the Arabic context and translated it as نشأة في التاريخ.

"He understood the resurrection to signal the end of the need to live under Jewish Law"

Students provided various translations, as follows:

لقد فهم أن البعث يمثل نهاية الحاجة للعيش تحت الحكم اليهودي.
و هو يفهم البعث ليشير النهاية لحاجة العيش تحت الحكم اليهودي.
و اعتبر أن إعادة البعث هي إشارة إلى التخلص من الحكم اليهودي.
و لقد فهم فكرة البعث للإشارة إلى نهاية الحاجة إلى الحياة تحت القوانين اليهودية.
و لقد فهم البعث ليبرز نهاية الحاجة لعيش في ظل القانون اليهودي.
و لقد أدرك البعث ليشير للهدف من الحاجة للعيش تحت القانون اليهودي.
و فهم أن إعادة البعث هي إشارة لنهاية الحاجة إلى العيش تحت سقف القانون اليهودي.

Six students used Arabic verbal sentences in their translations. Only one student used an Arabic nominal sentence, as follows:

و هو يفهم البعث ليشير النهاية لحاجة العيش تحت الحكم اليهودي.

Six students rendered the past tense in their translation using the Arabic perfect tense. Only one student translated it unacceptably into the Arabic imperfect tense, as follows: و هو يفهم البعث ليشير النهاية لحاجة العيش تحت الحكم اليهودي.

Six students acceptably linked this sentence to the previous sentence using the common Arabic connector و. This is typical of students’ tendency to connect Arabic sentences using و (cf. chapter 5, section 5.13, chapter 6, section 6.2.2 and chapter 7, section 7.2.2).

Six students correctly omitted an Arabic equivalent to the English pronoun “he” from their translations. Five of them also connected their sentences to the previous sentence (which starts in the source text with the noun “Paul”).

Four students started their translations with قد, probably to give a more formal Arabic style, as in the following:

و لقد فهم فكرة البعث للإشارة إلى نهاية الحاجة إلى الحياة تحت القوانين اليهودية.
Students provided various equivalents, such as:

آدرک - اعتر - يفهم - فهم

Six students rendered the English past tense by using the Arabic perfect tense. Only one student unacceptably used the Arabic imperfect tense. None of the students rendered the intended meaning of the source text into Arabic.

"the resurrection"

Four students translated “resurrection” correctly as البعث. One student translated it unacceptably by addition فكرة البعث. The intended meaning in the source text is the “resurrection itself” and not the “idea of the resurrection”. Two students translated it inaccurately as إعادة البعث, i.e. re-resurrection.

"to signal"

Four students translated the English verb “signal” using various Arabic verbs such as ليشير - يمثل. The other three students used the Arabic noun للاشارة - هي اشارة, as follows:

"the end of the need to live under Jewish Law"

Students’ translations were as follows:

نهيّة الحاجة للمع居住 تحت الحكم اليهودي
النهيّة لحاجة العيش تحت الحكم اليهودي
التخليص من الحكم اليهودي
نهيّة الحاجة إلى الحياة تحت القوانين اليهودية
نهيّة الحاجة ليعيش في ظل القانون اليهودي
نهيّة الحاجة الى العيش تحت سقف القانون اليهودي

Four students translated “under” literally. Although, the literal translation is relatively acceptable, the equivalent في ظل is the best equivalent in this context. Another student translated “under” by addition as in the following:

لنهيّة الحاجة الى العيش تحت سقف القانون اليهودي

One student omitted “the need to live” and modified it acceptably, as follows:

tالخليص من الحكم اليهودي
“Law” in this context has a sense of “religious law”, rather like the shari'a in Islam. The capital “L” is intended to indicate this. One student unacceptably translated “Jewish Law” as follows: و لقد أدرك البشت لشيء من الحاجة للعيش تحت القانون اليهودي. Four students translated “Law” literally and unacceptably, as القانون اليهودي. The use of the القانون اليهودي suggests human laws rather than “God’s laws”. None of the above students modified their translations, as in قوانين الديانة اليهودية. The other three students unacceptably translated “law”, as حكم.
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www.bbc.co.uk/religion
Appendix (1)

Political Translation Texts:

"American Political Science Review" / Volume 95/ No. 2/ June 2001

Text 8.1.1 Human Rights as a Common Concern

The doctrine of human rights has come to play a distinctive role in international life. This is primarily the role of a moral touchstone – a standard of assessment and criticism for domestic institutions, a standard of aspiration for their reform, and increasingly a standard of evaluation for the policies and practices of international, economic and political institutions.


Text 8.1.2 Cool Heads"

Scottish Secretary Helen has called for “Cool Heads” as Scotland waits to see the economic impact of the US terror attacks. She said “This is the time for calmness and indeed those who lose their cool in this kind of situation can plummet the economy into crisis”.

"Political Behavior" / Volume 22/ No. 4/ December 2000

Text 8.1.3 Party Identification Among Asian American Immigrants

Among the U.S. born population, the development of partisanship is often associated with either age or experience with the political system. Partisan development proposes that party identification intensifies over the lifespan as a result of experiences with the party system such as voting. During past waves of migration, political parties played an important role in incorporating some immigrant groups into the U.S. political system.
Text 8.1.4 The Political Consequences of the Local Electoral System

Political transitions contain volatile moments when long established political landscapes change markedly. Old political sensibilities are challenged. New political forces are constituted. Popular social groups claim new rights. Even where transitions are peacefully negotiated, new institutional arrangements are fragile, and the opportunities for securing democracy are uncertain.

Text 8.1.5 Globalization and the Internet

Globalization and modernity are intertwined, so that efforts to modernize forms of education, commerce and government are all linked to the new modes of globalized communication and their mastery. This also implies adopting international standards of openness with regard to communication, commerce, government and science.

Text 8.1.6 Deepening the Melting Pot: Arab-American at the Turn of the Century

The Arab world has figured prominently in media at the turn of the century. The price of oil, Islamic revivalism, recurrent conflict in the Persian Gulf, and the roadblocks to peace in the Israeli-Palestinian dispute remain important areas of concern. Attention has also turned to the growing size and voice of Arab peoples now living in the United States, a group often viewed suspiciously by mainstream commentators and public alike. Its relatively small size notwithstanding, the Arab-American population is gaining recognition for its potential political influence.
Text 8.1.7 European Union and the Case for Portfolio

Explaining the European Union, what it does, how it does it and with what effect – is one of the most daunting challenges facing political science as a discipline. Clearly, there are important differences between being an ordinary nation-state and a EU Member State. But there are also very stark differences between the EU itself and other polities, even ones that share some “federal” characteristics with the EU. The EU has far less authoritative control over its citizens and territory compared to nation-states.

Text 8.1.8 The Euro

The birth of the Euro and an expanded role of the EU in macroeconomic policy coordination gave coherence to a European monetary policy network. Key members include national treasury officials and central bankers. Yet, the “Euro-12” version of the Council, which brings together only representatives of states within the Euro-zone, quickly spawned a far more integrated sub-group, or ‘policy community’.

Text 8.1.9 The Conservative Leader

The new Conservative leader Iain Duncan Smith has offered a virtual suspension of party politics for as long as the “war” against terror attacks goes on. The Liberal Democrats too have said they will consider attending cross-party talks but stress that ending all domestic democratic activity would be giving in to terrorism. In a rare move, the new Tory leader said he would let his shadow ministers sit on the Cabinet emergency committees in a show of unity against the terrorists who attacked the US.
Text 8.1.10 The Battle for Leadership

The battle for the leadership of the Tory party maybe finally over – but the winner now faces a far more challenging task. His party is demoralised, disunited and currently unelectable. He will have to hammer out new policies on the big issues like taxation and public spending. The Euro has the power to split the party.
Appendix (2)

Social Translation Texts:

Text 8.2.1 Inverness
Inverness is undermining cliché’s about life in the Highlands through its attempt to become the Cultural Capital of Europe in 2008. Highlands still struggle against some central belt perceptions that culture stops north of Perth.

“Community Care” / 13-19 September 2001
Text 8.2.2 Therapy lifeline for learning difficulty parents
Losing a child to the care system is a devastating experience for any parent. When you have a learning difficulty and becoming a parent has re-ignited painful memories of childhood abuse, the trauma intensifies.

“Community Care” / 13-19 September 2001
Text 8.2.3 Government in a Jam over Preserved Rights
Since the Labour Party was returned to power in June, it has wasted no time outlining plans to deliver on its manifesto pledge to make voluntary and community organizations “Key to labour’s vision of Britain”.

“Community Care” / 13-19 September 2001
Text 8.2.4 Domestic Matters
A growing number of social workers have acknowledged the impact that domestic violence has on their clients. A number of reports now exist which have identified how domestic violence can affect families and children, in relation to child protection, work with abused children, and through the court welfare system.
Text 8.2.5 Addiction
It is estimated that two million people in the UK have an addiction. However, addiction still remains taboo. An addiction is a complex illness with both physical and psychological symptoms. The way to recovery is long and painful and there is always the danger of relapsing.

“Community Care” / 13-19 September 2001
Text 8.2.6 NHS — Style Rating Plan
The department of Health is considering introducing a rating system for social care organizations based on the “NHS traffic light” system. These organizations will be classified depending on their performance as green, amber or red. “Green” health organizations will be entitled to greater local freedom to manage for themselves. Poorly performed “red” health organizations will receive expert advice and support.

“Community Care” / 20-26 September 2001
Text 8.2.7 Retaliation is no substitute for therapy
The day the world was irreversibly altered. Survivors, eye witnesses and rescue workers, relatives and friends, many of whom were the recipients of desperately moving and courageous last messages of love conveyed by mobile phone, in the long and terrible aftermath. How America, as a super-power deals with its new vulnerability is now occupying international politics.

“Community Care” / 13-19 September 2001
Text 8.2.8 Asylum Seekers
Thousands of asylum seekers reach Britain each year fleeing hatred, but what is waiting for them often turns out to be just more. It is painful to imagine the death of hope they must experience coming face to face with the reality of internment camps, high security prisons, legal processes designed for deterrence and the voucher system which is described as “crude and cruel”.
Text 8.2.9 Home Office to Appeal

The Home Office will appeal shortly against last week’s high court ruling that it unlawfully detained, and breached the human rights of four asylum seekers. They had been held at the fast track immigration reception centre. The centre processes asylum applications within 10 days compared with the average 13 months it takes for asylum seekers who have been dispersed around the country.

Text 8.2.10 State Fragmentation and the Struggle over Gay Rights

State fragmentation has shaped tactical choices of gay rights. They have used three dimensions of the state: (1) judiciary, getting courts to extend or repeal existing legislation; (2) legislative, passing ordinances, laws, executive orders; and (3) popular support, using ballot initiatives and referenda. Gay rights opponents increasingly find success through ballot initiatives, a venue based on popular support rather than access to central government arenas.
Appendix (3)

Religious Translation Texts:

“www.bbc.co.uk/religion” / 26-9-2001

Text 8.3.1 Christianity
The history of Christianity is focused on the life, death and resurrection of one person, Jesus Christ. Little is known about Jesus until he began his ministry. He had twelve disciples. Jesus claimed that he spoke with the authority of God. Because of this, he upset the religious authorities and was handed over to the Roman authorities as a revolutionary. He was tried for heresy, condemned and put to death by means of crucifixion. Accounts of his resurrection appearances put about by his believers, demonstrated to them that he had overcome death.

“www.bbc.co.uk/religion” / 26-9-2001

Text 8.3.2 Baptism
Like all faiths, Christianity has a strong set of traditions that mark the believer’s road past life’s milestones. In those Christian communities that practice baptism, this is the first rite of life.

“www.bbc.co.uk/religion” / 26-9-2001

Text 8.3.3 Confirmation
This service enables those who were baptised as babies to become full adult members of their church. Before a person can be confirmed, they have to undergo a period of study and preparation with their church minister. The act of conformation is performed by a bishop.
Text 8.3.4 Worship

Christian worship involves praising God in music and speech, reading from scripture, prayers of various sorts, a “sermon”, and various holy ceremonies such as Eucharist. Church services on a Sunday divide into two general types: Eucharistic services and services of the word. Both types of service will include hymns, readings and prayers.

Text 8.35 Eucharist

Eucharist is a Greek word for thank giving and its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the last supper). This rite comes from the actions of Jesus who, at the meal, took bread and wine and asked his disciples to consume them and continue to do so in memory of him.

Text 8.3.6 St Paul and the Early Church

It has been suggested that the work of Jesus Christ, the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Paul. Paul’s teaching centred on understanding the death and resurrection of Jesus Christ as a central point in history. He understood the resurrection to signal the end of the need to live under Jewish law.
Appendix “4”

Other pedagogical suggestions

The following are suggestions which do not arise from the analysis of the students’ texts conducted in this thesis. I have, however, included them here because they are important for improving translation teaching on the basis of my reading in this area.

-Focus on specific issues

It is preferable that students have systematic translation practice to improve the quality of their translation. In particular, it is preferable that teachers concentrate on one problem in each class to focus students’ attention on this specific problem in their translations.

It is crucial in translation instruction that teachers use “functional texts”. The fundamental purpose of these texts is to convey specific information or practise a specific exercise. In other words, these texts have a practical and immediate application relevant to students’ needs. The appropriate selection of these texts is essential for their success in the teaching process. The difficulty of these texts should parallel students’ progress in the translation course. Teachers can rely on their intuitions and experiences to assess the difficulty of texts. Teachers can also develop specific translation exercises that deal with students’ problems in translation (Delisle 1988, 8-11).

-Student-centred instruction

Kiraly (1995, 33) argues that it is important that the focus in class should be on students’ translations and their evaluation. It is also advisable that teachers avoid giving only lectures about the process of translation and adopt new teaching methods that encourage students’ responsibility, independence and the ability to see alternatives. It is also important for teachers to encourage collaborative learning through using small group techniques. It is also essential for teachers to
teach translation as a realistic communicative activity through providing students with translation tasks, parallel texts and textual analysis. Finally, it is important for teachers to develop a sense of profession through a basic course in translation studies that develops broad translation principles and attaches students to translation practice.

-Academic and professional translations

The goal of students' training is to improve their academic translations, in order to pave the way to successful professional translation in the future. This is why academic translation precedes professional translation. Academic (pedagogical) translation is intended to help students enhance students' ability to translate. In other words, academic translation is merely a test of performance and professional translation is a performance in itself dealing with real texts aiming at specific audiences (Delisle 1988, 11-29).

-Taking purpose of translation, context and readers into account

Newmark (1988, xii) defines successful translation through the importance of context and readership as follows: "Much as at times I should like to get rid of the two bugbears of translation, the dear old context and the dear old readership, alas we never can ..... a good translation fulfils its intention". Gutt (1991) also argues that translation needs to be relevant to readers' needs and to ensure that they are able to make maximum use of the information contained within the translated text.

Nord (1997) considers translating without clear instruction being like water without water, because language is used within a specific situation. Based on the above views, purpose, context and readership should be known to the translator in order to have a successful contextual information translation task.

Dickins et al (2002, 76, 161) introduce all their practical exercises with contextual information specifying the purpose of the translation, the translation client, etc.
-Developing students’ confidence

Confidence can be developed by working in groups sharing ideas together and improving the translation product. Another technique for improving students’ confidence is not to give marks for students in class and home. Proper comments that starts with “fine and good but ....” are better than marks and help explain students’ weaknesses in translation. Thus they will have the chance to learn from their mistakes.

-Using back translation

It is useful for students to check the accuracy of their translations through the use of back translation technique. This helps students spot differences in meaning between the source and target texts and overcome problems in their translations.