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Languages exhibit different morphological processes, one of which is affixation, a process by which bound morphemes are attached to root words. In the present study, attempt is made to examine the process of affixation in Izon. It seeks to identify the different affixation types attested in the language and their functions; and draws on evidence from data collected from secondary corpus and cross-checked with a native speaker. The study showed that only suffix and interfix are the affixation types found in the language.

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Affixation, Morphological processes, Izon, suffix, interfix
Affixation Processes in Izon

(2)

<table>
<thead>
<tr>
<th>Root</th>
<th>Suffixation Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. tòró</td>
<td>'eye'</td>
</tr>
<tr>
<td>b. árú</td>
<td>'boat (canoe)'</td>
</tr>
<tr>
<td>c. sín</td>
<td>'song'</td>
</tr>
<tr>
<td>d. fì</td>
<td>'eat'</td>
</tr>
<tr>
<td>e. gbèìn</td>
<td>'throw'</td>
</tr>
<tr>
<td>f. árè</td>
<td>'name'</td>
</tr>
<tr>
<td>g. bóó</td>
<td>'bush'</td>
</tr>
<tr>
<td>h. tìn</td>
<td>'tree'</td>
</tr>
<tr>
<td>i. dì</td>
<td>'thread'</td>
</tr>
<tr>
<td>j. órù</td>
<td>'fetish (juju)'</td>
</tr>
<tr>
<td>k. mènè</td>
<td>'swallow'</td>
</tr>
</tbody>
</table>

In example (1), the onsetless elements attached to the roots are free morphemes. This is because they can occur in isolation, given that they are pronouns, and not prefixes. Thus, they cannot be treated as cases of affixes but as free forms. Affixes are bounds (they cannot occur in isolation but must be attached to a grammatical unit to be meaningful). The confusion herein is not unconnected with the fact that in rapid speech, these forms tend to slur into neighbouring elements, and are often confused as being part of the neighbouring element. Although these elements may slur into its following element in rapid speech, they do not form part of the following. They stand alone and function as full fledge words.

The examples in (2) do not also represent cases of suprafixation. This is because there is no some relationship between the root word prior to the attachment of the affix and the inflected/derived forms. Basically, a suprafix is a type of affix that adds a suprasegmental pattern (such as tone or stress) to a neutral base in order to convey a derivational or inflectional meaning. The assumption underlying this concept is that in many cases, it is more appropriate to assume that the base has a tone or stress pattern which is replaced by another in inflection or derivation (Nida, 1946; Trager, 1948; Matthew, 1974). However, there is a relationship between the root and the inflected or derived forms. Basically, terms which are derived through affixation still have some semantic relationship with the root word from which they are derived. This is however not the case in example (2), in which there is no semantic relation between the roots and their derived counterparts. Example (2) may be seen as cases of tonal contrast.

3.2 The Case of Suffixation in Izon

Suffixation is the most productive process in the Izon language. It serves both as inflection and derivation in the language. As inflection, it is used to indicate past tense, plurality, and continuous tense. Suffixation also serves as a process of nominalization (See Kekai, 2017 for detailed discussion). In what follows, data are shown and examined.

(3)

<table>
<thead>
<tr>
<th>Root</th>
<th>Suffixation Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. bò</td>
<td>'come'</td>
</tr>
<tr>
<td>b. mú</td>
<td>'go'</td>
</tr>
<tr>
<td>c. Bà</td>
<td>'run'</td>
</tr>
<tr>
<td>d. mènè</td>
<td>'swallow'</td>
</tr>
<tr>
<td>e. kérè</td>
<td>'hold'</td>
</tr>
<tr>
<td>f. bi</td>
<td>'ask'</td>
</tr>
<tr>
<td>h. bà</td>
<td>'kill'</td>
</tr>
<tr>
<td>i. gó</td>
<td>'read'</td>
</tr>
<tr>
<td>j. dù</td>
<td>'chew'</td>
</tr>
<tr>
<td>k. fì</td>
<td>'eat'</td>
</tr>
<tr>
<td>l. fì</td>
<td>'die'</td>
</tr>
</tbody>
</table>
In example 3, the suffix –de are shown to be the past tense marker in the Izon language. This is realized as –ne where the final sound of the root word is a nasal. In examples 4 and 5 respectively, the number marker –ama and the continuous tense –mene are exemplified. These suffixes function as inflectional morphemes. This is because these suffixes only produced grammatical variants of the same word. However, in example 6, a case of derivation is presented, namely the derivation of agentive nouns from verbs.

2.3 The Case of Interfixation in Izon

In the Izon language, interfixation is used for intensification. The interfix –ke – is inserted between a reduplicated root. This is shown in example (7) below.

(7) a. mënè swallow mënèkëmënè keep swallowing
b. fûrû steal fûrûkëfûrû keep stealing
c. ândâ fight ândâkandâ keep fighting
d. kûn take kûnkëkûn keep taking
e. ârê talk arekare keep talking
f. bî ask bikebi keep asking
g. dû chew dukedu keep chewing
h. bain run bainkebain keep running

This section is a comparative or descriptive analysis of the study based on the study results, previously literature, etc. The results should be offered in a logical sequence, given the most important findings first and addressing the stated objectives. The author should deal only with new or important aspects of the results obtained. The relevance of the findings in the context of existing literature or contemporary practice should be addressed.

CONCLUSION

The goal of this study was to present a descriptive analysis of the process of affixation in Izon, an Ijoid
language spoken in Nigeria. It sought to show the affixation types attested in the language and their functions. It was shown that only suffixification and interfixation are the affixation types found in the language. Evidence was presented to show that contrary to previous analysis, prefixation and suprafication are not attested in the language. It was further shown, based on data drawn from the Mein dialect, that suffixification process is employed in past tense marking, number marking, and continuous tense marking as well as in deriving agentive nominal from verb; while interfixation serves as intensifier in the language.

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Studying with Technology
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Technology; skill; learning; attitude; creativity; Bloom’s Taxonomy; feedback

ABSTRACT
The lack of the proper use of technology among students of Dhofar University caught serious attention and led to this research. The main objective was to investigate the actual issue pertaining to the proper and advanced use of technological skills. Do the faculty and students realize that there is an issue? Will highlighting the issue change their attitudes and improve them in their technological skills after the practical implication of the skills taught to them? Would they continue using it further? were the main research questions of this research. A research questionnaire including both Y/N and open-ended questions was given to 21 students of Dhofar University ranging from all the different majors for an expressive feedback. The students’ response was overwhelmingly positive as expected. All of them agreed that there is a lacking support from the institution and student themselves are unaware of the new technological skills hence they do not achieve international standards of a Techno-Student. In order to cope with the issue not only a solution was recommended but also 6 students from Different majors of Dhofar University were in fact taught new technological skills and applications in accordance with Bloom’s Taxonomy model of learning so that they can incorporate the use of technology at each step of learning with ease, enthusiasm, full involvement and positive attitude attaining utmost creativity in their studies.

INTRODUCTION

Background of the study

Technology can simply be defined as, ‘A manner of accomplishing a task especially using technical processes, methods, or knowledge.’ This word was coined quite recently almost two hundred years ago in 1829. Mechanical advancements of man made it possible to achieve tasks in a specialized manner almost in every field of social life which is upgraded time to time. (Merriam Webster, 2017).

‘Studying with Technology’ encompasses technical processes, scientific methods, use of different scientific mediums, applications, trials in order to enhance student’s learning and productivity. There is a conflict of opinion in excessive use of technology in order to enhance student’s learning. It is suggested that creativity, group tasking, team orientation, deep understanding of project based learning can be aided by the use of technology but never be a total replacement for human interaction.

On the other hand, it is observed that the use of technology is predominant in institutions resulting in more concentration, focus, and engagement of students. Students who involve the use of technology in their studies invest more hours in collaborative work, participate more in project based instruction, write more productively and effectively, have more access to information, research skills are enhanced, invest more hours working on digital apps for home works and assignments (Devlin, Feldhaus & Bentrem, Fall 2013, p.2).

Each student has different learning style. In order to accommodate that teachers use various teaching techniques. No matter how diverse and up to date the teaching style is one thing is certainly observed in higher education institutes in U. S that some students still follow old studying methods, some are visual learners, some are silent studiers, some are good in group collaboration, many prefer to use new methods and techniques to study. According to a research, available technology and access to knowledge facilitates both faculty and students and in turn better learning is observed (BNC, 2013).
The 2016 Digital Study Trends Survey, on ‘The attitudes of students towards technology in classroom’ claims a fair increase of 22% as compared to 2014 which was just 13%. Students prefer using technology as it improves their grades. Their favorite technical devices are smartphones and laptops (Straumsheim, 2016).

**Statement of the problem**

Today the world is rightly called a Techno-World. Technology dominates every field of life. The next generation of students is expected to build networks, develop apps, secure devices, analyze data, stand out from the mob, attracting job market and empower work with purpose. Globalization demands a workforce prepared with digital skills to cope with technology (Raymond, 2017).

Students in Dhofar University lack knowledge pertaining to the use of Technology. Not only that they simply disregard its use even though they are aware of it. Those who use technology are only restricted to smartphones or laptops. This lack of commitment to technology and upgraded learning does not fit them to international standards of a techno student.

So many researches are made on different issues but it is surprising that no research has been conducted on such an empirical topic so far in Dhofar especially in Dhofar University.

It was about time to conduct a proper research. Students from different departments enrolled in different majors and different study years would be involved in the research. Firstly, the students will be assessed about their knowledge of technology followed by their interest in the use of technology. They will be asked to fill up a questionnaire. Lastly, they would be made aware through a practical use of technology. Their experiences and responses would be recorded.

**Purpose of the study**

The main purpose of the study is to educate students and equip them with latest technological skills so that they face job markets nationally and internationally meeting all the standards. None of the students should be underrated in their abilities to work progressively, productively, technically and skillfully.

**Objectives of the study**

- To draw student and faculty’s attention pertaining to the issue that our students lack technological skills.
- To involve many students from different departments of DU
- To highlight the issues related to the lack of use of technology while studying which would help us put direct focus on those issues.
- To involve students learn the use of technology practically.
- To improve their technical skills.
- To change their perspectives.
- To inculcate the use of technology. One student taught successfully would be the fruit of the whole research.

**Research questions**

- Do DU students and faculty realize that our students lack technological skills?
- Does highlighting the issues, involving different students on DU will make any impact?
- Are our students well equipped and well trained technologically?
- Does the use of technology make any difference in their performance?
- Is there perspective changed after the practical implication of the use of technology?
- Are they willing to apply it in their studies and real-life?

**Significance of the study**

I believe this research would bring a significant change. Firstly, it will draw attention of both faculty and students towards the lack of use of technology. Secondly, the involvement of different majors of students will bring them close to technology that would enhance their technical skills and improve their studying techniques too. For those who disregard the use of technology would find it helpful after the practical application and continue to use afterwards. This will be beneficial for them in every genre of life especially the over demanding international job market.

**LITERATURE REVIEW**

Technology means the different processes and technologies used by human beings to accommodate their needs. It has been claimed that technology enhances creativity, deepens understanding, improves project based learning and students are more accustomed to this as compared to the past (Devlin et
This research focuses on the Importance of studying with Technology. Several studies have been conducted over the years on the ways students study. One study proposes that “Students are choosing to learn, study and take notes using the most current devices and programs which help faculty to understand what should go on during precious class time” (BNC, 2013).

In another research done by Graw and Hill, (2016), on collegiate varying from fresher to Ph.D., 82% of them claimed that technology makes studying more feasible. 81% claimed that it helps them acquire good grades. 62% claimed that it boosts their spirits and they pay more attention to their studies.

Straumsheim (2016) emphasizes that “the next generation of students” must know networking, synthesizing apps, protecting devices and analyzing data which would help them with stand the technological pressures of the job market as the employment of labor is estimated to grow by 31% in U.S from 2014-2024.

In a workshop on “Teaching with Technology” emphasis was put on the fact that integrating technology with teaching and studying engages student more in the studying and facilitates peer collaboration too. It was further explained that it is observed that technology produces more successful learners. Although, more time and effort is needed to learn the use of technology and incorporate it but the results are satisfying. Additional emphasis was on using online videos before, during and after lecture which keeps the students involved and as a suggestion “TED Talks, TED ED, You tube, and Teacher Tube” for best online videos were recommended (Personal communication—Reif, A. October11, 2017).

RESULTS AND FINDINGS

1- Are you familiar with the word “Technology”?
2- Do you use technology while studying?
3- Does using technology make your studying easier?

Twenty one students were asked and all of them responded that they are familiar with the word Technology. All of them agree that they use technology while studying and it makes their studying easier.

When they were asked whether they lack the use of technology 57% of student agreed to the fact that they do lack the use of technology. 42.8% responded that they don’t lack the use of technology.
33% of students agreed that they are familiar with all the new technologies. 66.6% responded that they are unfamiliar. It is contradicting the answer where they responded 100% that they use technology. The reason behind that is that they use basic technologies like using phone, laptop or Google for searching and dictionary use simply. They are not familiar with other advanced apps or technologies.

More than half of the majority, nearly 61% agreed that using technology is expensive. 38% responded that it is not expensive.

Almost 95.2% students agreed that they would like to incorporate new technological skills in their studies because there is a lack of support from the institution on how to learn and use new technologies.

80.9% of students agreed that sticking to old methods of studying is not beneficial for them as students and 85.7% admitted to the fact that Dhofari students lack the sufficient use of technology as compared to the students living abroad.

OPEN ENDED QUESTIONS:
- What kind of technologies do you incorporate while studying? Does it make your task creative and interesting?

From the open ended questions 90% of students mentioned that they use basic technology such as, “mobile phone, laptop, I pads and desktops”. For searching and working for assignments they use internet and Google mainly. They affirmed that it does make their task creative and interesting. One of the students claimed that, “using technology allows me to get more knowledge and new ideas and concepts which make me creative”.

- Compare old traditional methods with the new technological methods. Purely your opinion!

In answer to that almost 85% student agreed that new methods are interesting and helpful. Few students disagreed and one student mentioned that, “Using technology can make people stupid as they are over dependent on the use of technology. Thinking on our own can make us more creative and innovative.”
- How do you feel when you see that Dhoffari students lack behind the students abroad? Are you ready to learn new technological skills? What is your expected outcome?

Although all the students are familiar with the basic use of technology, they still believe that they lack than the students abroad. 90% of students were submissive to the fact. One student however mentioned that “This isn’t the case. It is stereotyping Dhofari students”. 98% of students were willing to learn new technological skills and were expecting a positive out-come. One student explicitly mentioned, “I am eagerly waiting to learn new technological skills”.

DISCUSSION AND FINDINGS

The findings adamantly affirm that there although students were familiar with the word technology and knew the importance of it but they did not focus on learning new technologies. Moreover the institution or the faculty did not aid or pursue them to learn new technological skills. Those who were familiar with the basic use of technology gave a positive response as expected that yes technology helps them to be creative in their tasks and aids them while studying. Those who were not familiar with the use of technology were ready to learn new technological skills. They knew that sticking to old studying methods would not be beneficial for them so all of them were eager to use new technological skills.

The students who were already familiar with the basic use of technology were incorporating basic technological devices like laptop, smart phones and few even used I-pad. This did not serve the purpose.

to find out the lack of technological skills but also to involve different students and make them familiar to different technological skills.

Keeping that in mind, six students were chosen from each major i.e Finance, business, management, social work, literature and translation to teach them new technological skills. The purpose was to design something in teaching which all of them can easily grasp, understand and apply later.

For that purpose I utilized Bloom’s taxonomy model incorporating different technological applications for an enhanced learning and studying techniques.

Armstrong (2001) states that teachers must use Bloom’s Taxonomy model for teaching as it sets objectives for both the teachers and the students. Objectives are important to establish as it will let students and teachers both work in an organized manner and both the studying and teaching would be purposeful and fruitful.

Before we commence the utilization and integration of Bloom’s Taxonomy with technology practically it is imperative to clarify the basics of Bloom’s Taxonomy model which is useful for teachers, peer tutors and students equally.

It is a model which is a hierarchy, a way to classify thinking according to six cognitive levels of complexity. It has six levels starting from Remembering, to Understanding, to Applying, to Analyzing, to Evaluating, and to Creating. For those who need to understand must remember things, for applying they must understand, for analyzing they must apply, for evaluating they must analyze, and for creating they must evaluate. This is a hierarchical process. For the last step of creativity the student masters all the steps mentioned before this step (L., 2014).

This model was utilized by integrating technology and practically applied to the chosen six students from different majors of D.U. Shrock (2011) in her “Kathy shrock’s guide to everything” recommended many Bloomin’ apps which are easily accessible to all android, I-pad and online users. Among all the applications only the android apps were downloaded and utilized for teaching technological skills to the selected
students.

Each student was assigned different apps in accordance with the bloom’s taxonomy hierarchical studying levels. They worked as one unit so that they can enjoy the learning process.

The first student was assigned two apps “Listening” and “Searching” which would help him remember things while studying. The second student was assigned three apps “Organizing”, “Annotating”, and “Labeling” app for understanding things while studying. The third student was assigned “Editing” and “Illustrating” apps for applying what is remembered and understood. The fourth student was assigned “Surveying” and “Outlining” apps for analyzing. The fifth student was assigned “Moderating” and “Critiquing” app for evaluating. The sixth student was assigned “Story telling”, “Designing” and “Animating” apps for creating.

Although, the initial learning process was quite time taking and accompanied errors but eventually it turned out to be a fun and creative task. They worked as a unit and were interested in everybody else’s progress too. This helped them changed their perspective and they were eager to learn new technological skills too in future. This collaboration helped the students to learn from each other too. They also got familiar that studying can be a fun part and can be divided into a hierarchical process the way Bloom’s Taxonomy model proposes. So each stage can be equally fun and learning process while studying.

CONCLUSION

Thus it is proven that there was a lack of support and lack of using technology among D.U students. This research not only highlighted the issue pertaining to the lack of use of technology but also gave an appropriate applicable solution which is quite feasible to use for all the different majors and age groups.

All the objectives of the research are being met proficiently. Both faculty’s and student’s attention is being drawn towards the issue. More than twenty students participated in the research ranging from all the different majors of DU. Issue was being highlighted and majority of them admitted that they lacked the use of new technological skills. Six students participated in learning the new technological skills. New apps were being introduced in accordance with Bloom’s Taxonomy of learning. So they not only learnt and used technology but also learnt new methods to improve their studying skills. It changed their perspective towards the use of technology and they were willing to learn more skills in future which would enable them to cope with over demanding international job markets.

This research helped us understand through the findings that the issue is not with the students. If the faculty helps them with proper instruction and guidance students would actively learn and utilize technology. As everybody affirmed that they want to learn new technological skills and in no way want to compromise being an excellent student matching the international standards.

Thus it is recommended that faculty must take proper initiatives in guiding, instructing, and helping students how to learn new technological skills. The easiest way would be to incorporate Bloom’s Taxonomy of learning with different applications available on android, i-phone, i-pads. They would be extremely cost effective. It will allow students to be creative and enjoy their learning process. It would indulge students in group tasking and each one of them would learn from everybody else too. Mutual cooperation, fun and creative learning would improve their morals and new technological skills can be learnt affectively.

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**APPENDIX**

Name:

Majors:

Year:

<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes/No</th>
</tr>
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<tbody>
<tr>
<td>1. Are you familiar with the word “Technology”?</td>
<td></td>
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<td>2. Do you use Technology while studying?</td>
<td></td>
</tr>
<tr>
<td>3. Does using technology make your studying easier?</td>
<td></td>
</tr>
<tr>
<td>4. Do you feel that as a student you lack the skill of using technology?</td>
<td></td>
</tr>
<tr>
<td>5. Are you familiar with all the new technologies?</td>
<td></td>
</tr>
<tr>
<td>6. Is utilizing technological skills expensive?</td>
<td></td>
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<td>7. Would you like to learn new skills and technologies to incorporate in your studies?</td>
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<td>8. Do you think sticking to old study methods will improve you as a student?</td>
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<td>9. Do you think there is a lacking support from the institution to urge students to use technology?</td>
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<td>10. Does your professor guide you on different uses of Technology?</td>
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Studying with Technology

11. Do you consider Dhoffari students lack the sufficient use of technology in their studies as compared to students abroad?

12. What kind of technologies do you incorporate while studying?


15. How do you feel when you see that Dhoffari students lack behind the students abroad in the use of technology?

16. Are you ready to learn new technologies? What is your expected outcome?
Conflicting Discourse of Foreignizing Informative Text: The Case of Kamal Abu Deeb's Translation of Orientalism

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ABSTRACT

As the title of this paper indicates, this work is concerned with the translation of Said's controversial book, Orientalism. It is a analytical study of extracts of Orientalism, as translated into Arabic by Kamal Abu Deeb (1995/1980), in relation to the difficulties that the translator encountered while dealing with this book. The reason that this translation is selected for discussion is that this translation concerned with one of the most controversial books in the world, which can be classified as a cultural (informative) text. The present study adds new insights to the body of theory and the effectiveness of the performance of translation from culture to culture. Therefore, it presents a survey that can provide the reader with an overview of Said's Orientalism and the Arabic translation of the book. It investigates some of the problems of translating cultural (informative) texts, more specifically translating features of Said's style. This will be done by exploring general cultural/linguistic dimensions through Venuti's model, "foreignization" and it's affect the translational product, and by looking at particular source text problems. Moreover, it is hoped that the analysis provided in this paper will make a positive contribution to a better understanding of the translation of cultural (informative) texts and be thought-provoking in terms of Translation Studies. To this aim, this study depends on the concept of stylistics to examine forms of mediation through the style of translating informative text like the Arabic translation of Edward Said's Orientalism. The features explored consist of the components of certain parts of Abu Deeb's translation. Some discursive strategies within the actual translation are also discussed, where relevant, as framing devices.

KEYWORDS

Translating Informative text, Foreignization, Orientalism, Kamal Abu Deeb, Translation, Edward Sadi

INTRODUCTION

In the last few decades scholars have become interested in the cultural dimension. This move towards viewing translation from a cultural angle is known as the cultural turn. Leppihalme (1997:01) states that around 1980 a gradual shift in emphasis began to be perceived in translation studies. Leppihalme (ibid: 01) also states that "the new approach was interdisciplinary and culturally oriented". The neglect, total or partial, of the constructive cultural aspect of a text and the concentration on the linguistic form, according to Leppihalme, may be seen as one of the major failures of any work of translation. Chesterman (2000:119) notes that the culture principle causes a sort of examining of the social and cultural conditions within which translations are produced, of the ideological and other values which helps a translator to make his/her decisions, and of the effect which these decisions will have on text, reader and cultures. According to Nida and Taber (1969: 12), three basic components in the process of translation exist: analysis, transference, and restructuring. Firstly, the message code of the SL must be analysed and converted into its simplest and structurally clearest form by the translator, and then he/she transfers the
code at this level, finally restructuring it to the equivalent level in the receptor language. As with stylistic features, Nida in *Contexts in Translation* (2001: 69) mentions, “The major organizational features of most texts include time, space, class, connectivity, gradation, dialogue, and literary formulas, constructed out of frequently recurring formal structures”. Nida’s model may largely be seen as a cognitive, socio-cultural approach, sensitive to the effectiveness of message transfer and hence directed towards, and applicable to, communicative translation. Gentzler (2001: 52) confirms that Nida seems to be influenced by Chomsky’s (1957) transformational generative grammar. Nida’s model of translation requires that the original text be split into two separate levels: the surface structure and the deep structure. The surface structure deals with the way the elements of text are put together at the grammatical level, whereas the deep structure deals with the underlying meaning of the units in the surface structure, in terms of their logical relations and meaning.

Translation theory may help in approaching the appropriate methods for different kinds of texts. According to Newmark (1988b: 19), the choice begins by choosing a method of approach. When translating, four language levels need to be approached, comprising the SL text level of language, the referential level (of objects and events, whether real or imaginary), the cohesive level (grammatical), which investigates the stream of thoughts, feelings, and the positive or negative tone, and lastly, the level of ‘naturalness’ (the TT reproduction). Following Nida, Newmark (ibid: 13) distinguishes four types of texts, namely narration, description, discussion, and dialogue. Newmark (ibid: 39) also delineates language functions in this thesis, and also what he calls “authoritative statements”, simply referring to “philosophical and ‘academic’ works written by acknowledged authorities”.

Newmark’s (1988) model focuses particularly upon polarity or the dichotomy between two extreme notions: on the one hand, literal translation of the original, and, on the other, the free translation approaches. The formal approach seems to lean heavily on the search for a faithful, or rather successful, representation of the original text. By nature, the translator approaching a text in this manner has only a limited amount of freedom in accounting for the contextual meaning of the text at hand. By contrast, the non-literal translation approach, such as that explicated in Nida’s model, prefers a more communicative approach to translation. The translator in this approach is able to operate with more freedom, placing more emphasis upon content than form. The translator is required to search for the meaning of the ‘message’ within the text. Within this approach, the original message is considered to be the essential component which conveys the meaning of the text. This occurs as an alternative to reliance upon the form of the text, which seems to be rather deceptive and difficult. Newmark (1988a: 45–46) clearly distinguishes between literal translation and communicative translation. For Newmark, literal translation respects contextual meaning and may introduce “cultural meaning”; words may be translated out of context, but the grammatical structure, as well as the word order, may change to their nearest equivalent.

However, by contrast, communicative translation (ibid: 39) can be called reader-centred translation (as it anticipates difficulties or obscurities in the TLT and TLC). This means that rendering the exact contextual meaning of the original text depends largely on both
its content, language, and even the TT ideal reader. According to Newmark (1988b: 46–47), the approaches to translation theory consist of word-for-word, literal, faithful, semantic, adaptation, free, idiomatic, and communicative translation.

For Newmark (1988b: 19), the procedure for the process of translating is operational. Therefore, it is instructive to show how to link the process of translating with translation theory. He argues that, when the text’s main aim is to inform and convince the reader, the translator’s text must reflect natural style. In a similar way, Nida (1964: 139) argues that the emotional tone must accurately reflect the point of view of the author. He (ibid: 140) recommends that the translator read the whole text two or three times, exploring the text’s register and tone. Using this method the difficult and context-bound words must be marked as to be investigated in detail. Newmark also requires such analysis by saying that difficult words are critical where interpretation is concerned (see Newmark 1988b: 21).

Here, it is useful to highlight Newmark’s two methods of approach: the first is intuition and the second is powers of analysis. Depending on one’s intuition requires that a translator start translating sentence-by-sentence from the first paragraph or chapter until she/he feels the tone of the text. The intention, registers, and tone ought to be known before translating and this can be achieved only by reading the text, which in turn would enable the translator to mark the source of difficulty within the text under analysis. According to him, the selection of the first method of analysis may be used for a relatively easy text, whereas the second must be used for a harder one. It may be true that the ST investigated in this study is intended for ‘an educated, middle-class readership’ and a ‘text-reader’ with some knowledge of the foreign cultural aspects implied. Newmark (ibid: 5) for example, requires the translator to have “a knowledge...”, he also prescribes loyalty to the text and the production of an effect upon the reader of the TT, equivalent to that produced on the reader of the original. It could be said that almost every theorist necessitates the translator’s loyalty to the original writer or text.

House’s (1981) model of translation, as another cultural dimension, distinguishes between overt and covert translation. For covert translation, she (ibid: 189) explains the failure to represent the embedded cultural meaning of the ‘ST’ into the ‘TT’. She states that “…the ST is tied in a specific way to the source language community culture”. Unlike covert translation, the overt model is based on the pragmatic theories of language use. The important outcome of using this model would verify the need for particular objectives of evaluation. In this regard any text may require an overt translation, but the specific purpose of the translation is the determiner of whether a covert or an overt version should be produced in each case. House’s (1981) lucid contribution in translation quality assessment may help in distinguishing between the evaluation of the translation product and the translation process in terms of two sets of standards. The first is based on the source text and culture, i.e. faithfulness to the original content, style, function, and intention. The second is related to the target language culture, in terms of the degree to which the translation faithfully imitates the norms of the target language and culture. The latter is assigned to evaluate the target language text as a certain sort of text (e.g. argumentative text-type) with a certain sort of function. Evaluating the translation process draws heavily on the target text, i.e. intentionality,
particular on the degree of the stylistic and functional equivalent between the two. Said's *Orientalism* (1978/2003) can be considered as what Katharine Reiss defines as a cultural (informative) type of text, summarizing the main characteristics of this text type as 'Plain communication of facts': information, knowledge, etc. The language dimension used to transmit the information is logical or referential, the content or 'topic' is the main focus of the communication, and the text type is informative (Reiss, 1977/89:108). Moreover, Reiss (1976: 20) suggests specific translation methods according to text type, thus the TT of cultural text should render the full referential or conceptual content of the ST. The translation should be in clear and simple prose, avoid boring repetition and if needed use explication. In the same sense, she said that the translation of an operative text should produce the desired response in the TT receiver. The TT should use the adaptive method to create an equivalent effect among TT readers. Munday (2001:75) also states that TT of an informative text should transmit the full referential or conceptual content of the ST. The translation should be in 'plain prose'.

In this respect, it can be argued that Said's *Orientalism* (1978/2003), being a cultural (informative) text according to Reiss, is recommended to be translated without redundancy and with the use of explication when required to transmit the full referential or conceptual content of the ST in the TT (Munday, 2001: 75).

The previous discussion presented a variety of major approaches to and theoretical views of translation. It aimed to provide readers with insight into the most common process used in translation. Such views largely reflect modern linguistic theories of translation and hence emphasize different theories and strategies of translation. Yet, it appears that in the complexity of language, its meaning, its function and its various uses, translators have to be flexible in their choice of methods and to adapt their translations to the nature of the text to be translated.

**Why Orientalism**

Edward Said remained a little-known scholar both in the West and in the Arab World until the publication of his major work, *Orientalism*, in 1978. This proved a turning point in his academic career, bringing him recognition in the West and, somewhat later, in the Arab World.

In *Orientalism*, Said examines the array of different kinds of scholarship, institutions, approaches and styles of thought by which the Europeans formed their views and stereotypes about the Orient over a long period of time. The aim of *Orientalism*, argue Ashcroft and Ahluwalia (2002: 54), "is to reverse the 'gaze' of the discourse, to analyse it from the point of view of an 'Orient'", or as Said himself puts it (1978/2003: 25), "to inventory the traces upon me, the Oriental subject, of the culture whose domination has been so powerful a fact in the life of all Orientals". Furthermore, the relationship between knowledge and power is a main theme in *Orientalism*.

**Features of Said's Style and Orientalism Translation**

The importance of human agency in producing a literary text is intuitive; the text would not have come into existence without certain intentions, she claims. It is true that the writer has his/her particular stylistic/linguistic choices whether consciously or not; it is also true that the author is the producer of his/her
texts and has preferences and certain intentions in mind, so is it not true that he/she is the owner of his/her text which he/she directs to the reader? Moreover, some writers as they write a certain text may be intending one thing, but they may change their mind later on.

On the one hand, Edward Said had his own style which hardly anyone shared with him, as he always relied on literary texts as well as cultural texts, based on academic methods of research in literary criticism. His style was received with difficulty by the reader, even in English-speaking countries because of his many digressions, and being aware of the characteristics of academic writing in the humanities where it is difficult to generalize. Tom Paulin in his article "Writing to the moment" which was published in *The Guardian* (25 September 2004) says that “The cadences of Said's prose resist the consistency of plain style, as when he argues that the intellectual must choose "the method, the style, the texture" best suited for the purpose of saying the truth to power. The texture of his prose challenges that blurred, evasive, timid judiciousness which lies at the heart of much academic writing. His prose is pitched against what he calls "the academic flaccidity" of English Studies, the determination of its practitioners to show themselves "to be silent, perhaps incompetent" about the social and historical world.”

Furthermore, Moustafa Bayoumi and Andrew Rubin, the editors of the book *Edward Said Reader*, refer to Noam Chomsky (2002:6) as describing Said's intellectual contribution as follows: “His scholarly work has been devoted to unravelling mythologies about ourselves and our interpretation of others, reshaping our perceptions of what the rest of the world is and what we are.”

Finally, it is widely known that authors have their own personal intentions and stylistic choices. However, these intentions and choices are constructed in the author's mental, social, cultural and ideological environment, which might not apply to readers/translators who may have a completely different environment.

In 1981, the first translation of *Orientalism* appeared, undertaken by Kamal Abu Deeb; it was very difficult and complex. In this respect, Sabry Hafez (2004:82) states that "Aside from obfuscating his brilliant argument, the translation had an enormous negative impact on his legacy and the perception or misperception of his work among Arab intellectuals. Its thick verbosity, pretentious terminology, and confused vocabulary associated him with the type of sterile and problematic language that was the hallmark of the coterie of Adonis, a clique that clung to Said for some time and complicated the way he was perceived in Arab intellectual circles for years". He goes on to say that "though the message of Said’s *Orientalism* was distorted in Arab intellectual circles and indeed among the wider public through the traditionalists’ widely disseminated misrepresentation of his main thesis as a kind of identity politics, the book did spark wide debate on the issues it addressed". By the same token, Edward Said himself, in the last chapter of *Orientalism* which he added to the 1995 edition and which was published after the Arabic translation of Abu Deeb appeared, described Abu Deeb's translation as having differences and made many comments on it. Abu Deeb made a great effort to almost completely avoid using western expressions which already exist in Arabic language. According to Edward Said:

I regret to say that the Arabic reception of *Orientalism*, despite Kamal Abu Deeb's remarkable translation, still
managed to ignore that aspect of my book which diminished the nationalist fervour that some inferred from my critique of Orientalism, which I associated with those driven to domination and control, also to be found in imperialism. The main achievement of Abu Deeb's painstaking translation was an almost total avoidance of Arabized Western expressions; technical words like discourse, simulacrum, paradigm, or code were rendered from within the classical rhetoric of the Arab tradition. His idea was to place my work inside one fully formed tradition, as if it were addressing another from the perspective of cultural adequacy and equality. (Said 1978/2003:339)

Kamal Abu Deeb decided to restrict himself voluntarily to what he called representation of the translated text, which means representing the entire structure of the text, not an idea only. He started by alluding to the difficulty of Edward Said’s book in both reading and translating. The sources of difficulty in the translation of Orientalism are not a single dimension, but multiple. The difficulty lies in Orientalism as much as in the development of the Arabic language. Edward Said is able to deal with language in all dimensions. In respect of such a thought, one’s response is not determined in the context of easy and difficult, but in a different context and at a different level: the level of ability to use the most difficult level in analysis, the most ambiguous concepts in the discussion of what seems ordinary (see Abu Deeb 1981/1995:9).

In the coming discussion we will see how Abu Deeb's translation followed a new method of translation as a pretext to enrich Arabic literature and culture, and we will also see how the status of Said in the Arab world and the wide circulation of Orientalism may have motivated one of the major translators in the Arab world to undertake retranslating the same text after a quarter of a century.

**Abu Deeb and The Structuralist Approach**

Kamal Abu Deeb, the Syrian intellectual, was the first to translate Edward Said's book, Orientalism, into Arabic. His translation was criticized intensively, because of more than one aspect. The most controversial reason is the new Arabic vocabularies that he invented and which did not have any history or Arabic background. Abu Deeb, in fact, tried to do something unique that would differentiate him from previous writer and translators.

The translation of Abu Deeb was criticized by a number of Arab writers who thought that his way of translating the book made the book rather difficult to understand. For example, Muhammad Al-Ahamari (2003), in his eulogy of Said in the article "Edward Said: If he was a Muslim, We would Seek Allah's Mercy for him" notes that Orientalism is not translated well and that Abu Deeb's translation is ambiguous and destroys the work of Said. In this respect, Al-Ahamari (2003) states that "I wish that the Arab reader had Orientalism in a new translation as the translator [Abu Deeb] foreignised and damaged his [Said's] writing. If you compare these translations [Abu Deeb's] and other translations [of Said's books] such as the translation of Representations of the Intellectual or the book [featuring] the long interview with him [i. e. Said] conducted by David Barsamian, you will see the difference between the two approaches."

The translation of Orientalism by Abu Deeb in (1981/1995) included as an introduction an analysis of his translation process by which he treated the transformations which exist in the translated text. Abu Deeb (1981/1995:10) believed that if this analysis was
able to be understood easily, then the process of translation would be much better. In a brief statement in the introductory part of his translation of *Orientalism* Abu Deeb (ibid: 10) has clearly shown that the translation process reproduces the rendered text in such a way that it assumes the necessity of recognizing its comprehensive structural features, in addition to reproducing the text in a language which is able to embody these features and the structural features to the maximum. By this he meant not only rendering an intellectual message from one language to another, but taking into account the structure and form (the morphological elements) of the sentence. Abu Deeb (1981/1995: 14) carries on to say that the objectives for his translation are “to embody, as much as possible, the structure of the thoughts that create an effective discourse and to contribute to extending the structure of the target language to accommodate this discourse”. According to the previous statement we may judge that Abu Deeb is attempting to apply the structuralist approach in translating texts.

Al-Herthani (2009: 117) notes that Abu Deeb’s “commitment to revive the Arabic language may be a part of his extended project aiming to renew the studies of Arabic literary culture through structuralism”. This Abu Deeb sees not only as a way of reviving language, but as a fundamental [radical] revolutionization of thought, its relation with the world and its position within it (see Abu Deeb 1979: 7).

Structuralism does not change language or society as such, Abu Deeb argues, but it changes the way in which both language and social relations are perceived. Abu Deeb’s espousal of Structuralism rests on his belief that it is able to change the thought that conceptualises language, society and poetry (see Abu Deeb 1979: 7).

Abu Deeb’s project, and in particular his support for structuralism, produced two different reactions among other scholars of Arabic literary criticism: the first group considered his work as an innovative conceptual narrative that provided a new method of research, a method that attempted to enrich Arab culture; while the other group believed Abu Deeb was a dissident who aimed to damage the Arab culture and encourage whatever was related to the West. Dr. Abdulaziz Al-Maqaleh (from Yemen) (2000:15) notes that Kamal Abu Deeb applied the principles of structuralism and that he was able to connect contemporary Arab literary criticism rooted in history. Dr. Al-Maqaleh presented a critical paper on the celebrated intellectual entitled “Laud of Friendship” at the Sana’a Forum for Young Poets when they held their Second Forum for Young Arab Poets on April 22-26 2009 at the cultural centre in Sana’a, in which he pointed out that Abu Deeb should be recognized precisely for the important change he made to the structure of modern Arab criticism. He added that Abu Deeb was one of the few Arabs who had experienced the West and recognized the dimension of its imperial project as an attempt to control the world culturally and politically. Al-Maqaleh noted that Kamal Abu Deeb and Edward Said were similar and worked together toward the same target which was to correct the ruined image of Arabs in the West. Both realized the value of modernism as an inevitable necessity in life, literature and the arts, and defending the numerous conventional styles in literary creation and criticism. He said that both men offered the West more than they gained from it.

The Egyptian, Salah Fadl, in the same context, supported Al-Maqaleh's point of view on Abu Deeb’s...
approach. He also expressed his admiration and congratulated Kamal Abu Deeb for his intellectual contributions to Structuralism theory in Arabic literature. In his article in *Al-Ahram Magazine* (2006) entitled “On Admiring Kamal Abu Deeb and his criticism”, Salah Fadl declares that Abu Deeb worked very hard to structuralise the principles of Arabic poetics, and revolutionise critical discourse as a whole through his writings, though it could be said that an initial contribution had been inherent in the poetry of Arabic literature since Abū Nuwās, Abū Tammām (Habib ibn Aws Al-Ta'i), even Adonis, whose contribution could be considered important in enriching Arabic poetry.

Jabir Asfur agrees with Fadl and Al-Maqaleh that Abu Deeb’s approach was a great achievement in improving Arabic literature. Asfur (2007) states that he is fascinated by Abu Deeb’s endeavour to apply structuralist criticism to Arabic poetry, describing it as a pioneering attempt that constitutes a truly innovative launching pad for a new concept of studying Arabic poetry. Asfur (2007) goes on to say that he read Abu Deeb’s article “Towards a Structural Analysis of Pre-Islamic Poetry” three times, each time admiring his approach more and more.

On the other hand, there are some people who do not agree with Abu Deeb’s approach, defending their disagreement with the notion that Abu Deeb was fascinated by the western style and merely wished to westernize Arab brains. Among these critics is Abdul Aziz Hammuda, who was the first to refute Abu Deeb’s approach and the theory of modernism in general.

In his interview with *El-Madina* magazine, Hammuda (1998:18-19), states that "Abu Deeb's analysis of 'Mu'allaqat Imru'ul Qays' was a very long analysis which attempted to force the poem to give another meaning which does not exist in the poem, and this process of analysis led to more ambiguity."

Moreover, Hammuda described Abu Deeb as one of those who tried to stereotype the Arab intellectual, and Westernization by attempting to impose an analytical approach on Arabic literature.

Al Herthani mentions two scholars who are in an agreement with Hammuda; they are Sa’d Al-bāz i and Mījān Al-rūwīli (2002). Al-Herthani (2009:117) described and summarised several reservations regarding Abu Deeb’s conceptual approach expressed by the two, saying that Kamal Abu Deeb’s writings are [described as] barely intelligible; indeed, he specifically sets out to write in an obscure style. Then they commented on Abu Deeb's repeated claim of methodological innovativeness as having no supporting evidence, and finally, they claim that Abu Deeb’s writing is confused and gives evidence of misrepresenting the sources he draws upon.

Abu Deeb does not locate his strategies of translation within the frame of structuralism. Despite that, Al-Herthani (ibid: 119), notes that the effect of the structuralist narrative is obvious in the work of Abu Deeb as a translator, in the main texts of the translations of *Orientalism* and *Culture and Imperialism*.

According to Abdul Aziz Hammuda (1998:155) simplification, whether it affects the meaning or not, is a horrible crime against structuralism according to structuralists. Regarding this point, Abu Deeb’s translation of *Orientalism* has been characterized by a number of Arabic critics and readers as obscurity of
expression (not adapting the style of simplification), and this ambiguity leads us to imagine that Edward Said’s book is a book which contains a lot of information that is difficult to obtain. In this respect, Asa’ad Abukhalil insists that Abu Deeb’s translation is not successful precisely because he invented his own terminology. Asa’ad Abukhalil (2003: 12) states that “Abu Deeb's translation was not successful at all; he translated according to his whim, coining phrases and terms of his own even where these differed in meaning from the source text.”

The role played by Abu Deeb as a reader/translator of Said’s text is crucial. Al-Herthani (2009:119) states that the reader's reading/interpreting of the text is given primary position since the text’s author is regarded, metaphorically, as 'dead' once his/her text is completed. The reader is allowed to look at the text from any angle he wants; the text is free of the original author’s intention, and the original text itself has no existence. The reader’s reading becomes the only present activity in this new vacuum which accompanies the author’s death and the absence of the text; thus the author in the structuralist perspective is dead and there is no place whatsoever for his intention (see Hammuda 1998).

**Abu Deeb’s Methodology of Translation**

Matching word with word, structure with structure and sentence with sentence is Abu Deeb’s approach to translation. He is able to deal with the original text without explaining or simplifying it. According to Abu Deeb (1981/1995:12) this needs courage, innovation and adventure to deal with the language as a continuous process of creating idioms and coining new terms and not to regard the language as a sacred issue. When Abu Deeb began his translation of *Orientalism*, he gave the book a subtitle which could suggest some other subject other than the actual one which is contained within the book. The main Arabic title, الاستشراق, is the standard equivalent of the English word Orientalism. The choice of the subtitle in Arabic was controversial; while the original subtitle is *Western Conceptions of the Orient*; Abu Deeb in his rendered version decided to change it to المعرفة. السلطة. الإنشاء (Knowledge. Power. Discourse). This subtitle makes the reader concentrate on the broader issue of the relationship between power, knowledge and discourse that is arranged by Abu Deeb as a frame to understand the particular relationship of the West and the Orient (see Al-Herthani 2009). However, the full stop after each word could be an indication that each one is a topic on its own.

In Abu Deeb’s Arabic version of the book *Orientalism*, he chose to write “Transferred into Arabic” نَقَلَهُ إلى العربية rather than “Translated” تَرْجَمَهُ, while he wrote on the Arabic version of *Culture and Imperialism* "Translated" تَرْجَمَهُ instead of "Transferred into Arabic" نَقَلَهُ إلى العربية. Al-Herthani (ibid: 123) explains that the latter choice of Abu Deeb “نَقَلَهُ إلى العربية” hints at his own conceptual narrative of translation and what it includes and, to be precise, he explains Abu Deeb’s usage of the word naqalahu (transferred) rather than tarjamahu (translated) by saying that the latter is not an Arabic word and as a result it has been badly used by translators. More essentially, Al-Herthani asked Abu Deeb and his answer was that he tried to transpose the text with its complex features, visible and invisible, from the source language to the target language. He did not just translate meaning.

In this respect, Abu Deeb (1981/1995:10) notes that "this imploding” will not take place unless we indulge
in a pioneering adventure, unless we dare to transfer not only ideas from the world but also boldly review the language, its deep and surface structures, its phonetic, morphological and syntactic components; this daring [adventure] ultimately aims at an essential achievement: expanding the language."

Keeping this concept in mind we may conclude that Abu Deeb’s approach is the total assimilation of the ST, at the same time retaining the structural features of the ST, because the text’s message alone is not satisfactory. In the scales of translation procedures by Vinay and Darbelnet (1995) this definition of restrictions on translation was represented as being more inclined towards literal translation than free translation. Abu Deeb rejects the traditional techniques of translation which replace the structures of the ST with those of the TT and make the TT suit the source text’s language structure. As a result Abu Deeb (1981/1995:14) announces the aims of his translation which are to represent the structure of the thoughts that help to make an effective discourse and to achieve the extension of the target language structure and thus give what is needed for this discourse.

Contextually, Abu Deeb (1981/1995:14) notes that he could write Orientalism in a way that is different from that of Said, but the resultant text will reflect my own style and my personal interact with the Arabic language. On the same subject, Al-Herthani (2009: 146) declares that Abu Deeb tries to show that he deserves the same importance and treatment that Said had already received, reminding us that he (Abu Deeb) is able to produce his personal discourse as well as generating his personal debates.

**Abu Deeb's Strategy for Coining New Words**

Kamal Abu Deeb tried to treat the incapability of the Arabic language through developing some new terms. For example, the word استبناء is a rendered Arabic word for the English one 'restructuring', containing two Arabic morphemes: the prefix است is in place of the English prefix 're' and the root بناء stands for 'constructing'. The most common Arabic equivalent for the prefix 're' is إعادة بناء (a noun literally meaning "doing the action again", "repeating"). According to the previous explanation, the usual translation of the word 'restructuring' would be إعادة بناء.

Another essential point that should also be noted is that Kamal Abu Deeb adds the syllable وية in Arabic to express the English meaning in a more formal way among words which contain extra syllables e.g. (scientistic — humanistic). Before discussing examples, I should note here that Kamal Abu Deeb is the first translator to use this technique.

* The term تفجير would normally be translated as 'exploding', but in the context of Abu Deeb's project and based on his discussion, a more appropriate term to use as equivalent might be 'implode'. Unlike exploding, which takes place on the outside, imploding involves working from the inside, i.e. developing and expanding the deep and surface structures of the language rather than borrowing another language's lexis and structures. Abu Deeb explains how this 'imploding' might be achieved.

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</table>
In addition, Abu Deeb comes up with a number of prefixes and makes new use of already existing prefixes for the sake of generating concise Arabic notions that are capable of conveying the essence of the English text in an equally succinct style. These include:

1. لَـ (a contraction of لَيْس) to stand for 'a' in negated words such as 'ahistorical' (not historical), which he translated as لِيْتَارْكِيْيَـتِيْ.
2. فَوُ (a contraction of فَوْق) to stand for 'over' or 'super', such as 'super-political' which he translated as فُوْسِيْاْيَـي.
3. الْزِّيَآ (a contraction of زائف) to stand for 'pseudo', such as 'pseudo-scientific' which he translated as الْزِّيَآ - عَلْمِيِّ.
4. زَا (a contraction of إضافي - زائد) to stand for 'extra', such as 'extra-academic' which he translated as زَا - جَامِعيِّ.

Moreover, Abu Deeb coined new words which did not previously exist in the Arabic language, like اِجْتِصَادِي which is a rendered word for the English 'socioeconomic', and the word اِجْتِمَاعِي for the English word 'sociopolitical'; these new vocabularies led to readers being confused, as the words are novel not only at the level of the meaning but also concerning their forms and pronunciation. Another point that should be noted here is that Abu Deeb rendered the English formula 1830s as اَلْعَرَّابِيَّاتِ 1830, which resembles a mathematical way of writings. Although it would be much simpler to the readers if he had translated it as ثلاثينات القرن الثامن عشر.

Another new morphological item created by Abu Deeb is أَطْرَضُ هَا (under) and ظَرْضُ (ground), standing for the English word 'underground'. Al-Herthani (2009: 135) notes that this term has a well-established political equivalent in Arabic, namely سُرِيِّي (secret). Abu Deeb uses another word اِسْتِجَاجِنِي to mean 'irrational fear and hatred of foreigners' as a translation of the word (xenophobia). The Arabic equivalent which he has used is not a standard expression and I would suggest the following translation: زِبَابُ الأَجَانِبَ or الخَلَفَ المِرْضِيَ من الأَجَانِب. The word إِسْتِجِاجِنِي is regarded as a model for the vocabulary of Kamal Abu Deeb that does not convey the meaning and has no equivalent in the mind of the Arabic reader. By the same token, I agree, as a reader before being a researcher, that the words listed in the index of terms that Abu Deeb included at the beginning of his book Orientalism, might be completely new to Arab readers and consequently could prevent them from the cognitive enjoyment of the book, as a result of the words having no cultural and memory echo (see Abu Deeb 1981-1995: 21-34).

Hashim Salih (1980) was one of the first Arab translators who attempted to translate the word 'discourse' into Arabic as الخطاب (speech). According to Al-Herthani (2009:136) the term الخطاب has become considered the most common Arabic equivalent of 'discourse'. Despite that, Abu Deeb made the decision not to use the equivalent established by Hashim and chose the term الإِسْتِجِاجِنِي instead (insha' - composition) to translate the word "discourse" instead of the other common meaning of the word in Arabic which is الخطاب. Abu Deeb defends his point of view by saying that the word الإِسْتِجِاجِنِي expresses the meaning better than الخطاب, because the word الإِسْتِجِاجِنِي revives an old idiom, and easily accepts inflection, e.g. إِسْتِجِاجِني 'discursive' could inflect the verb إِسْتِجِاجِنَ without confusion with any term that has problematic significations, which can occur when we use خطابي 'discursive' or the
verb ‘خاطب’ to give a speech’ (see Abu Deeb 1981/1995:17).

As has been previously stated Abu Deeb, for the sake of justifying his linguistic style in translation, stated that the Arabic language is not as sacred as the text of The Holy Quran, and it accepts development. But in the case of translating the title of the book *Culture and Imperialism* to الثقافة والإمبريالية, he did not change the word الاستعمار to the word الاستعمار. Although he strives to avoid borrowing from English, Abu Deeb uses the Arabic loan word الامبريالية as a substitute for the English "imperialism". Thus, this choice contradicts his intention of developing the Arabic language. Abu Deeb (1997:47) states that the English word is very common in Arabic and carries different significations that he was not able to express using one Arabic word. Thus, he was overwhelmed by the word 'imperialism', for months and tried to find an appropriate translation for it, but could not.

Through this approach, Abu Deeb is trying to inform the reader that the difficulty of finding proper equivalences should be dealt with by adopting a form of creativity and adventure on the side of the translator, and not by regarding language as a 'sacred entity' that cannot be touched or improved (see Abu Deeb 1981/1995:12).

Thus, Abu Deeb’s standpoint is that language is not a sacred thing that cannot be changed in any way, but rather a continuous process of generating terminologies, and the development of civilization, which is based on the improvement of language that occurs when the linguistic dimension of the cultural development process appears all of a sudden as if it has imploded. However, this imploding is not going to take place without some daring exploration concerning the language. Theoretically, Abu Deeb’s declarations in his introduction (of *Orientalism*) were put into practice in his translation of *Orientalism*, and by this rendering, he tried to ensure that we have the ability to assimilate, and to remove the quality of sacredness from the language so that he (Abu Deeb) would be capable of preparing himself to create new Arabic terms that would correspond to the English ones. No doubt Abu Deeb might have paid attention to such terms and exerted a lot of effort. However, it would be helpful if these inventions were discussed before using them in translating an important book that had not been translated into Arabic before.

### Structural and Lexical Comparison

Although English has lexical units for articles, for prepositions such as *to, in, for* personal pronouns, and for auxiliary verbs which mark tense and aspect, Arabic tends to incorporate these functions in nouns or verbs. Apart from structural differences, the difference in the number of words between the Arabic and the English translations seems to suggest the existence of more significant differences in the distribution of vocabulary which can be attributed to differences in the style of writing in the two languages.

By comparing the number of pages, starting with the Introduction and including Chapters One, Two and Three (The whole book), we see that the original text contained 328 pages, Abu Deeb’s 299 pages*, which suggests that a narrative account of Abu Deeb’s interventions within the text could prove highly enlightening.

The following example clarify what we have discussed so far, and it is taken from Chapter One (*The Scope of Orientalism*). A comparison is made between the two books; Said’s, Abu Deeb’s, in order to calculate the
number of sentences, pages and paragraphs (figure 1). The following charts will illustrate the comparison more clearly:

**Figure 1:**

<table>
<thead>
<tr>
<th>Chapter One</th>
<th>English</th>
<th>Abu Deeb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentences</td>
<td>1250</td>
<td>1201</td>
</tr>
<tr>
<td>Pages</td>
<td>80</td>
<td>77</td>
</tr>
<tr>
<td>Paragraphs</td>
<td>338</td>
<td>340</td>
</tr>
</tbody>
</table>

* It should be noted that the number of pages of Abu Deeb's and Enani's books are excluding their personal introductions.

By counting the number of pages and paragraphs, we see that Abu Deeb was attempting to stick as close to the ST as possible; for example, the number of paragraphs in the ST is 338, in Abu Deeb's text they are 340. This suggests that Abu Deeb preferred to use a different form of translation, rendering the ST with greater attention to the form of the ST, and ignoring TT features.

In this respect, Arabic texts clearly indicate the use of more co-ordinated sentences than the English texts which use more complex and mixed sentences. This is in accordance with the claim that coordination is a salient feature of Arabic style and the fact that the punctuation system is used in Arabic in a non-functional manner (Williams 1984; Koch 1982, etc.)

In comparing the number of sentences, once more we see that Abu Deeb was attempting to stick to the original text, not only by maintaining a very close number of sentences, but also by maintaining the form and structure of the ST.

**Foreignizing Words**

This section explores the basic semantic issues and difficulties that translators encounter in handling cultural (informative) text. Before moving to the following discussion which will further clarify how Abu Deeb dealt with terms, it should be noted here that the provided terms are selections from the appendix, and they are selected on the basis that they are among the most controversial ones: the word محرق meaning "focus" is a regional word used in Syria, and is rarely understood in other parts of the Arab world which use بيئة instead. The phrase جدارتها بالقبول "credibility" is given as مصدقية in *al-Mawrid* by Rawi El-Baa'labaki.

And the word "pattern" is translated by Abu Deeb as نسيق while it is usually translated into نسب in (al-Mawrid, 1995).

Abu Deeb translated the word "Validity" as سريانية, while it is generally translated into سلامة منطقية. The word "resources" was translated as مصادر while it is commonly translated as موارد; the word مصادر is reserved to "sources". The translation of "broadly speaking" as بصورة عريضة was an example among the excessively literal translations of Abu Deeb; it is commonly translated nowadays as بصورة عام.

Using common errors in relation to Classical Arabic is related to words or chunks of words: for example, "instance" is translated as مثل, the correct form in classical Arabic is مثل (ملامس to proverb);

"quantified" is translated as مقاسة which is morphologically incorrect, the correct form in classical Arabic is منفعة from the verb منفّع. "Available" was translated by Abu Deeb as متتوفر, the
correct form is متوافر which corresponds to "keen on" in English. The term الإجابة was used for "answer to" by Abu Deeb while the correct form in classical Arabic is الإجابة عن. In classical Arabic we use وكان ما يضم هذا الملف إلى بعضه إلى بعض not وكان ما يضم هذا الملف إلى بعضه بعضا as given by Abu Deeb. (For further details see the appendix.)

Moreover, two words or more of different meaning are given for the same word in the text. For example, the word 'scrutiny' is mentioned four times, in the source text, having only one meaning, whereas Abu Deeb translated the same word into four different meanings, as follows: in the target text the word الاكتناه المتقصي is the first translation of the word 'scrutiny'. The second translation of the same word is التحليل المتقصي, the third translation is التحليل المنمق, and the last translation of the word is التحقيق والاكتناه. This criticism of his inconsistency does not call for using one and only one meaning when translating a certain word wherever it occurs; the point I am referring to is that in other similar contexts, the condition of using more than one meaning for a single word most of the time affects the style of the text and leads to ambiguity. (For further details see the appendix.)

From a cultural standpoint, we will find some specific cultural terms and words of foreign origin. In demonstrating such inaccuracies in translation we utilized various relevant references: English, Arabic, French, German, Hebrew, Italian dictionaries, encyclopaedias, etc. Examples of this problem include: “Morgenländische” (German word) was translated the correct translation is الشرقية; the proper noun “Amadis of Gaul”, which was not translated or explained, is the name of a heroic Portuguese or Spanish novel; the French word “australes” was translated the correct meaning is الجنوبية. Also, the Orient “tout court” was translated الشرق كله, the correct meaning is الشرق بلا زيادة (see Souheil Idriss 2000: 89). The German word “Mahometgesang” was translated نهضة محمد, the correct meaning is تراتيل محمد. (For further details see the appendix)

Foreignizing Concepts

If the Arabic reader decides to read the translated copy of Orientalism by Kamal Abu Deeb, he/she will encounter problems with the lexical vocabulary, and the complex linguistic forms. In this respect, Sabry Hafez in his article "Edward Said's Intellectual Legacy in the Arab World" which was published in the Journal of Palestine Studies (2004: 81-82) notes that the translated version of Orientalism is complex, ambiguous and has a number of problems. He basically thinks that the critical issue is the transformation of a lucid and interesting book into a confusing text with incomprehensible terminology. Despite Said's brilliant discussion, the translation has a completely negative effect on his legacy and the intellectual's understanding or misunderstanding of his work. The heavy verbosity, and the created terminology, associate him with a problematic language.

By the same token, Abu Deeb's complexity, in other words, the totally novel terminology that he devised, do not contribute to making the text more clear and comprehensible; on the contrary, they seem to create complexity, as well as making the reader's task much more difficult and, as has already been mentioned above, although the new vocabulary is in his mother tongue, it is hard to interpret without great effort. The following examples clarify this point.
Despite the fact that Abu Deeb's book includes footnotes in which he provides explanations of the coined terms, these explanations do not help the reader with the process of interpreting the meanings of the above terms, such as:

1. **Euphemism (الエステディالية)**: تجنب تسمية شيء باسمه المباشر لعوامل أخلاقية أو نفسية. الغائط، مثلاً، لفظة استبدالية لبقة. Abu Deeb (1980:12)

2. **Satellite Relationship (علاقة التكوينية)**: علاقة التبعية، كما يدور قمر صناعي حول الأرض مثلاً. Abu Deeb (1980:24)


7. **Mediation (توسط)**: بالمعنى اليوناني التوسط بين طرفين (Mediation) تكون توسطAdam Deeb (1980:25)

Even if the reader, in a particular case, is able to understand the given explanation of a certain term, he would wonder why the translator is using that particular novel term instead of another term that is already well-known in the Arabic language. This a clue of how complex Abu Deeb's style is. From the above discussion we can see that the ambiguity of Abu Deeb's translation directly affected understanding the style of the book to a great extent, and this created an unpleasant impact on the reader.

**Foreignizing Western Terms and the Stylistic Effects**

Terms and expressions of some western concepts such as: imperialism, positivism, utopianism, historicism, Darwinism, Spenglerism, paradigm and Baconian, are rendered by Abu Deeb into new and unfamiliar Arabic equivalent terms. To clarify this point further, consider these examples:

**Example (5):**

“Orientalism has been subjected to imperialism, positivism, utopianism, historicism, Darwinism, racism, Freudianism, Marxism, Spenglerism, and so forth.”

Despite this, Abu Deeb (1980:25) has contributed to the translation of these terms into Arabic, which has enriched the Arabic language.

Despite the fact that Abu Deeb's book includes footnotes in which he provides explanations of the coined terms, these explanations do not help the reader with the process of interpreting the meanings of the above terms, such as:

1. **Euphemism (الエステディالية)**: تجنب تسمية شيء باسمه المباشر لعوامل أخلاقية أو نفسية. الغائط، مثلاً، لفظة استبدالية لبقة. Abu Deeb (1980:12)

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like many of the natural and social sciences, has had ‘paradigms’ of research, its own learned societies, its own Establishment.”
(Said, 1978/2003:43)

<table>
<thead>
<tr>
<th>Example (6):</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Two great themes dominate his remarks here and in what will follow: knowledge and power, the Baconian themes.” (Said 1978/2003:32)</td>
</tr>
</tbody>
</table>

In the above examples, Said uses terms to express western concepts such as: positivism, utopianism, historicism, and orthodox. The Arab reader (other than highly educated people and experts) is unfamiliar with these concepts and their labels. Abu Deeb translates them as: العلمية المتقلبة، والطوباوية، والتاريخانية، وثنائيين

which are completely different from the ordinary terms used by ordinary educated Arab people: الفلسفة الواقعة - طوباوية - التزعة التاريخية - التعمية.

Comparing the translations listed above with those of Abu Deeb of the same terms, one can easily notice the difference in meanings, as Abu Deeb’s renditions are new and different. For instance, he rendered the Christian religious term ‘orthodox orientalist authorities’ (مستشرقين ثقات سنيين). In this case, the western Christian word ‘Orthodoxy’ is translated as السُنّية which refers not only to the restricted meaning of the Islamic Sunni sect but also to the general attitude of conservatism too. Another example is the rendition of "paradigms" by the translator as منطلقات للبحث. None of the Arabic dictionaries furnish the Arabic meaning given by Abu Deeb as it is shown in the words listed in the index of terms that Abu Deeb added at the beginning of his book Orientalism. This shows that the translator has understood the following western terms both contextually and pragmatically: positivism, utopianism, historicism, orthodox and paradigm and
consequently rendered them pragmatically rather than semantically. The Arabic rendition "الوضعيّة المنطقية" however, might not be easily understood by the normal Arab addressee, and the word "paradigms" is not easily understood by the normal Western reader. But, in my opinion, these terms will remain easy to understand by the Western reader rather than the Arab reader, for no reason, but because these terms are originated in the West.

Many Arab writers and intellectuals, such as Asa’ad Abukhalil and Muhammad al-Ahamari, as I cited earlier, criticized Abu Deeb's attempt to "implode" the language for the sake of enhancing its ability to accommodate various developments. Al-Herthani (2009:146) declares that Abu Deeb's intention was to empower the Arabic language and to make it capable of standing on an equal footing with other world languages. In some respects the changes he makes are reminiscent of the foreignizing strategy of Venuti, which are adopted in the context of "a theory and practice of translation that resists dominant target-language cultural values" (see Venuti 1995: 23). In order to disrupt the dominant language, Venuti espouses this method i.e. disrupting English, and stresses that it is "specific to certain European countries", and that it is used to challenge "ethnocentrism and racism, cultural narcissism and imperialism" (see Venuti 1995: 20).

Abu Deeb's method was not a success because it minimized the importance of Arabic; the Arabic language became unable to be understood by its speakers according to Mona Ibrahim (2004:1032). Immersed in his conceptual narrative of language and translation she noted that Abu Deeb failed to consider the modern Arab audience’s needs and power relations that characterise the world today. Mona Ibrahim (ibid: 1032) states that his claim of invisibility is false given the [obvious] signs of his dominating presence. The failure to consider the power relations that characterise the modern world is the major failing of this translation which leads to the assimilation of the Anglo-American mechanisms of cultural hegemony over the third world countries, and that Abu Deeb’s translation is hardly resistant at all, if not submissive altogether.

CONCLUSION

As has already been discussed in this paper, Edward Said has his personal style which hardly can anyone share with him, because he relied most of the time on literary and cultural texts, based on academic methods of research in literary criticism. Thus, we can judge that his style is difficult not only for Arab readers but also in the English-speaking countries because of his wide digressions, and his awareness of the characteristics of the academic writings in the field of humanities in which it is difficult to generalize and to absolute sentencing.

In this respect, the complexity of the source text, Orientalism; its structure, content and form, language function and style lead to the other difficulties when deciding on the proper method for conveying various units of the ST in terms of the linguistic systems and cultural context. Accordingly, differences in the linguistic features of the two languages and cultures make the translation process quite complex and awkward with regard to certain expressions.

On the one hand, Abu Deeb's translation of Orientalism provided an opportunity for him to promote certain aspects about the Arabic language, about the role it plays in shaping or impeding discourses in the Arab world, the need to "implode" it, the desirability of "reviving" archaic vocabulary and
Conflicting Discourse of Foreignizing Informative Text: The Case of Kamal Abu Deeb's Translation of Orientalism

formulating neologisms as well as adopting new syntactic structures that depart from the well-established structures of Arabic. Abu Deeb's strategies proved highly controversial and his 'inventions' failed to take root in Arabic discourse, in spite of his status as a well-established literary critic and writer.

Abu Deeb's translation of Orientalism was framed in a way that influenced the reception of the book and its author in the Arabic-speaking world for a considerable number of years. His translational choices framed Said's writing as inaccessible and unduly difficult, requiring considerable intellectual effort on the part of the reader.

As mentioned earlier, this study concentrates on the factual investigation of the various translation processes and procedures implemented by the two translators, with the aim of exploring and identifying their translation strategies. The major findings here give additional weight and indication to the belief that translation is a very individual task: therefore, this study shows that each translator has his own framework, method and technique for finding the proper meaning and equivalence for the ST. However, it might be useful to begin with Abu Deeb's translation discussing and exploring the methodology used in his translation of Orientalism.

Abu Deeb is regarded as one of the translators who strongly support the approach of structuralism as it is clearly discussed in chapter six. Al-Herthani (2009: 119), notes that the effect of the structuralist narrative is obvious in the work of Abu Deeb as a translator, as it is the case of his translation of Orientalism. It is noticeable that the process of his translation has resulted from the following purpose which is to embody, as much as possible, the structure of the thoughts that create an effective discourse which contributes to extending the structure of the target language to accommodate this discourse.

Abu Deeb (1981/1995:09) states that he would be simplifying the matter if he described Said’s book as being difficult, for both reading and translating. He also regards Said's style as being very sophisticated, to the extent that he is able to deal with the English language at all levels. However, as we have seen in previous analyses attempted in the present paper, Abu Deeb's translation method can be said to be less effective, as he supports mechanical transference of structure, in addition to the obscurity and ambiguity as seen in the examples supplied in the present paper.

This analysis has suggested that Abu Deeb's method was foreignizing the informative text, because he calls for a mechanical transference of structure, thus rendering the TT not just "foreign" but obscure and ambiguous as seen in the examples analysed in the present paper. To sum up, Abu Deeb employs this technique to enrich Arabic literature and culture and he experiments with the Arabic language when he renders Said's texts, as a part of the his project. However, his translations of both Orientalism and Culture and Imperialism proved controversial in the Arab World.

The translation of Orientalism by Abu Deeb was certainly constructed in a way that would influence the reception of the book and its author in the Arab world for a considerable number of years. Abu Deeb's translation choices labeled Said's writing as inaccessible and complex and demanding an outstanding level of intelligence from the reader.

Through the insights of such linguists like Reiss (1976/89), the discussion has proved that using
foreignization in translating cultural (informative) texts is more difficult which is mainly comprised of long declarative sentences. To substantiate the argument, examples from the translations of Kamal Abu Deeb (1981/1995) of Edward Said's *Orientalism* (1978/2003) were structurally analysed. The analyses of Abu Deeb's translation have shown that despite the rare occasions that the Arabic translation made almost near choices, it has been verified that the surpasses the foreignization strategy adopted in Abu Deeb's work in the transference of the original structure as seen in crescendo sentences, passive forms, adjectives, parallelisms, negative patterns and cause-and-effect formula from English into Arabic.

Finally, translation is not only the transferring of words from one language to another, it is a dynamic process and a final consequence of the interactions of cultures. It is hoped that the current study sheds light on key factors in the translation process and that it raises key issues and argument that should be considered and investigated in future work.

REFERENCES


Instructional Strategies to Develop the Speaking Skill
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ABSTRACT
We are living in the age of globalization where everything seems to be digitalized. Although, every year a university produces high number of graduates, yet many students remain stagnant in spite of excelling academically. The primary reason being “Inability to communicate effectively”. Interestingly, most of the examination patterns evaluates the writing skills which seems to be the by-product of rote-learning/memorization etc.. In this regard, little or no attention is given to the Speaking Skill in the present scenario of cut-throat competition. This is a serious situation and it needs to be countered with all the possible solutions. This paper attempts to focus on the probable solutions to enhance the speaking skill with emphasis on developing communicative competence.

INTRODUCTION
Speaking is considered to be one of the core skills in language learning as it represents one’s awareness about the known language. In spite of the fact that the first year graduates are acquainted with the English language since their School days, yet they’re reluctant to speak in English accurately and fluently which may be due to numerous factors. The question arises then “why this inability”? Is it due to our approach to education, our expectations of institutions, Instructional procedures or are curriculums flawed? Or because of the sheer imbalance in testing the four skills of language. Learners by nature are inquisitive yet their abilities are underestimated rather unnoticed. A good teacher provides a perfect platform for the students to make use of their inherent innate abilities with the help of diverse teaching strategies. The major goal of all English language teaching process should give the learners the ability to use English effectively, accurately in communication (Davies & Pears,1998). It is undoubtedly a herculean task to speak in a language other than the mother tongue, it requires good IQ levels, great patience, immense effort and understanding on the part of the learner. A child acquires a mother-tongue with ease-first the child is habituated to listening and then imitates, then practices—a sub-conscious way of language acquisition but when it comes to ESL or EFL there seems a lot of ambiguity because they’re trained in one language and their brains need to code it in the target language (for which little practice is carried out) —it being the conscious way of learning. The learners therefore need to hone their skills to become ‘capable employable individuals’. Possessing good communication skills is often seen by employers as an indicator of potential success (Harvey, 2000). There are numerous definitions for the term Speaking. Thornbury (2005:8) states that “Speaking is a speech production that becomes a part of our daily activities. Most of the speaking activities are in the form of face-to-face dialogs, therefore speaking involves Interaction. According to Widdowson (1978:59), Speaking has two meanings. First, it refers to the manner in which language is manifested. Second, it refers to the language in which language is realized as communication. Brown (2001) states that ‘Speaking is an interactive process of constructing meaning that involves producing, receiving & processing of sounds as main Instruments’.
Creating communicative competence in the students is a crucial objective of the English language teacher. The teacher must inculcate the interest of learning in the minds of the vernacular medium students to improve their proficiency in the speaking skill. The ultimate goal of ELT is therefore to develop the learners’ communicative competence. It is usually seen that in an ESL/EFL class-room the teacher is the only predominant speaker and the students hence remain passive. William and Burden (1994) portray that teachers’ beliefs also play great roles in the teaching-learning process. Richards& Rodgers (2001) also hold the idea that teachers have to make their decisions about their class-room teaching according to their theoretical beliefs about the whole process of teaching learning. Teachers perceptions are related to
students learning through something that the teacher
does in the class-room.
Although Speaking is one of the fundamental skill in
learning a language, it is incredibly the most
neglected one. Some of the reasons why learners fail to
communicate are:

1. Lack of knowledge of vocabulary in the
target language: Vocabulary is defined as “all words
known”. In middle-eastern countries student
exposure to the vocabulary is very limited. However,
in Asian countries learners are well-acquainted
because English seems to be bombarding all the
languages and hence an environment is created where
the commonly used words are known to everybody
but the drawback here is in spite of the knowledge of
vocabulary, it hasn’t been used. The practical part
seems to be missing with emphasis only on
theoretical learning.

2. Lack of proper opportunities to speak: In a
typical educational institution, usually the teacher is
the only one who talks and the learners play no role.
The teachers use the traditional teaching method and
the instinct to learn by doing is lost. There is no one
to one correspondence between teaching and
learning. In such type of classes, learning doesn’t take
place.

3. Fear of being mocked: Many students do not
open up because they feel a wrong answer on their
part may result in making them a laughing stock in
front of their peers. Teachers fail to create a
conducive atmosphere to learning where they are in
fact expected and welcomed to commit errors which
are undoubtedly the signs of learning.

4. Learners lack of motivation: Most of the
times learners show absolutely no inclination to learn
the language. They themselves are not sure as to why
they’re studying the language-the purpose is either
misunderstood or rather missing. Mechanically,
everyone is studying without the urge or desire just to
pass out an exam to obtain a certificate or degree.

5. Lack of Grammar knowledge: Though the
learners are evidently studying grammar since school,
it is almost confined to memorizing the structures to
reproduce in the examinations. Practically, there are
little opportunities for them to speak hence they fail
to construct meaningful sentences with spontaneity.

Thus, in the light of the above mentioned reasons,
Teaching Speaking becomes extremely challenging
and the teacher faces a daunting task to teach such
students. Unless, the teacher infuses creativity in the
class-room, it is inconceivable to achieve the desired
results. The teachers need to plan activities in the
class-room and see to it that the activity is objective-
based. Learning outcomes to be achieved in terms of
testing their knowledge, cognition, Interpretational
and communication skills by balancing all.
Some of the Instructional strategies to improvise the
Speaking skill are:

- Role-Plays: Everyday, a human being switches to
different roles depending on the profession they’re
into. In Schools, there is usually something called
“Fancy-dress” competition where children play
different roles – a policeman, a lawyer, a teacher, a
doctor, principal and so on. When they perform these
roles on stage they get into the shoes of the character.
For instance, in a drama, if somebody is playing the
role of a policeman, their understanding of the story
from the policeman’s perspective is deepened
because they’re actually living the character even if it
is a moment or two by actually being a policeman
and not merely one of the audiences. This kind of
role-play in the class-room helps the students become
more imaginative, creative, critical, analytic etc.
Harner (2007) believed that “Role-play can stimulate
the students in real world and it gives learners the
opportunity to practice communicating in different
social context and different social roles”. Budden
(2006) reached a conclusion where he believes that
Role-play is any speaking activity when you either
put yourself into somebody else or put yourself into
an imaginary situation. Bryne (1986) classified Role-
plays in two forms:

Scripted Role-play: It involves interpreting either the
text-book dialogue in the form of speech. The aim is
to convey the meaning of the language items in a
memorable way.

Unscripted Role-play: The situations of Un-Scripted
role-play do not depend on text-books. The students
themselves have to decide what language to use and
how the conversation should develop.

It is thus feasible that role-plays are a blend of
writing and speaking. Spoken is practiced only with
help of the written. But in the class-room if the
teacher is successful in introducing the thinking
tongue they can be spontaneous otherwise the roles
will be written first and then enacted in a structured
way. The teacher should boost their imagination in
such a way that they come out with splendid answers.
Situational role- plays like for e.g: You want to reach
so and so place. This is the situation. How do you go
about asking the address? now the learners play their
part by using the language which they can use asking
for directions by using “Prepositions of Direction”-
near, across from, next to, In front of, behind around the corner from-with the help of these they can frame some expressions to give directions – Go straight, go past the high School continue 2 miles etc. Role-play therefore is to be conceived in terms of language practice, when the students are forced to speak, they commit mistakes which aids the learning process. Role-play thus advocates fluency over accuracy. It also encourages co-operation over competition.

- Task-based learning: Task based language teaching primarily refers to a student-centric approach to language instruction. It has its roots in the communicative approach wherein activities/tasks revolve around the students by making them use the target language in order to complete meaningful task. A pedagogical task is thus a classroom activity that involves learners in understanding, absorbing, producing or corresponding in the target language with their efforts being channelized in a proper direction to convey meaningful meaning.

Consider these ideas when creating the task:

The activity…

- focuses on achieving communication.
- focuses on meaningful use of language.
- employs communication strategies.
- does not use predictable language.
- links language use to context.
- does not dictate language structures

Learners should be involved in the problem-solving task-which could be general like ‘Pollution Hazards’ or they can also be specific like Seeing a dentist, booking flight tickets, arranging for a party etc. This kind of an activity encourages students to be critical and to look at different sides of an issue. Hence, the teacher can create numerous real-life opportunities where in even the shy students are compelled to participate. The teacher can also give an incomplete phrase like ‘One day on the way to our city, suddenly. Here every student will be required to use her own imagination and complete the sentence. This activity gives a boost to their learning besides enriching their vocabulary log.

The teacher can also use Info graphics in making students comprehend the Information. The teacher can show a Venn diagram and ask the learners to reproduce in their own words what they’ve seen even if it takes five minutes to explain one little thing-so that they try and eventually come out of the fear of speaking in English. The teacher can also show them a picture and asks everybody’s perception of the picture, so different answers she can elicit from her students. Classroom activities to be planned in such a way that it enhances the speaking by giving the learner a broader spectrum in terms of understanding the language.

Students should also be encouraged to share some unforgettable incidents of their lives. It could be a nightmare-Many a times it is difficult to describe a dream so with this kind of activity they really push up themselves to be better performers.

Narrating stories told by the grand-mothers by going into the flash-back. An activity to be given wherein every student will narrate a story or an anecdote at the beginning of the session. They can share with a partner first and then speak to the entire class with an equal chance to everybody.

Sometimes, the teacher may herself narrate a story or distribute hand-outs and give them five or ten minutes to understand the story from various perspectives and at the end all the participants to come out with their interpretation on how to deal with it. Speaking is the need of the hour which is built upon listening-the primary skill in language acquisition and reading the most important skill to master a language.

Use of ICT: (Information and Communication Technology)

Classroom lectures shouldn’t be mechanic. It should involve active participation from the students too. In order to avoid monotony, various techniques can be adopted by the teacher. We’re living in a modern era where we are constantly surrounded by e-gadgets. They’ve become indispensable in all streams of life. We often hear the term the world has become a global village –It means that it is easier to communicate now than it was in the past. Students are no exception to this phenomenal change. Youngsters in fact are more advanced in technology than the elders. So, an English teacher can grab this opportunity with both the hands and instill a love of learning and success by motivating them to use ICT which comes in handy and which also leaves an impact on the students learning in a much easier and amicable way. Students should be asked to make use in ICT in participating in various discussions inside the class-room, topics can be given in advance which requires them to browse the net. There are also various apps available nowadays where activities can be conducted with the help of software, thus providing incentive to slow or reluctant learners. Here, the teacher plays the role of a facilitator. More autonomy is infused with this strategy and certainly will result in improving the competence as students take charge of their own learning. If the teacher aids the supplementary instructional material then the
learners also find ease to collaborate on what exactly the teacher wants from them.

- Establishing a ‘Speaking Corner’: A provision to establish a Speaking Corner where it should be mandatory for all those who’re studying English to come and speak on the topic of their choice like Cosmetics, Fashion etc. For instance, on cosmetics they can talk about a beauty routine and explain the ways in which different make-up items are used. It could be just five minutes in the beginning but later on the time can be increased.

- Separate Speaking Class: Usually in the universities it is seen that speaking is combined with listening instead of this, a separate hour to be dedicated for Speaking exclusively where the teacher every week prepares a list of topics and asks all the students one by one to pick up at random and give an oral talk. Although it is bound to make many nervous, this could be overcome by having a different teacher every time who is not actually a formal teacher, where there’s no restriction, she’s not going to check the pronunciation, check the grammar, check vocabulary but will just give the learner the confidence to speak in the target language, just probing answers for the same questions. This Speaking activity will be fruitful as everybody is forced to speak rather than recite. Here, the teachers need to choose practical topics related to everyday life so that learners have a lot of ideas generated in their minds. It may not yield positive results instantly but soon learners will get accustomed to the “new speaking activity” and bring about a world of difference in their communicative competence.

CONCLUSION

As English has become the lingua-franca in today’s world, it is inarguably an indispensable tool for success. Teachers should try their best by providing ample opportunities to the learners to speak in the class and eventually guide them to become autonomous learners. She needs to plan her activities in a way where she proceeds from known to unknown. She has to create a learning environment in the class without switching to the mother-tongue. She needs to encourage them to make the use of language even outside the class-room. The teachers need to correct in an amicable way instead of criticizing. Having a degree is not enough for the teacher. It is incumbent upon the teacher to keep herself abreast of the latest developments in pedagogy & discover the right method applicable to diverse learners in an ELT classroom and to help learners find and hone their talents by becoming a counselor so that they can actively create their future. By the end of the day, if the students have learnt to speak a sentence or two correctly then you’ve achieved a milestone because they’ve already stepped the ladder.

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Pretentious Performance of Language Use in Marriage Rituals in the Urhobo Culture
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ABSTRACT
Culture being the totality of the way of the life of the people is full of many intricacies and complexities. The Urhobo people of the Niger Delta is not exempted from this display. Marriage as a union that ties two families together in the tradition as one of the ways to showcase their heritage. Marriage activities in the Urhobo culture are very complex. Complex in the sense that the processes involve are characterized with aesthetic performances that needs a practitioner. The purpose of this paper therefore, is to itemize, review and to analyse the pretentious acts displayed during marriage rituals in the Urhobo culture. It was discovered from the data presented and analysed from the begging to the end of the marriage rituals is characterized with dramatic acts of pretence wherein a lot of euphemistical words are used having pragmatic effects. It was observed that the key two actors (spokesmen) who must be men must be very conscious and knowledgeable in the tradition as to avoid chaos and misunderstanding. It was concluded that the display of these pretentious words in the course of the marriage rituals are not meant to deceive but to show connotative meaning of the words, the beauty of the rituals, the richness of the culture among other things.

KEYWORDS
Pretentious; Performance; Rituals; Marriage

INTRODUCTION
Language as an instrument is being used by all works of life through signs, symbols, vocal apparatus to communicate ideals, emotions, feelings etc. This phenomenon can be manipulated in several ways because of its nature and being dynamic. Crystal (2015) refers to language as an everyday use term with several different senses. It performs different special specific role in both human and non human endeavours. Its performance is unique as it cut across every society. Most especially, as it relates to social context or situation. This paper tries to review the aesthetic performance of quality of pretentious language use in marriage rituals in the Urhobo culture as it cut across the twenty four (24) kingdoms of the Urhobo Land with the aim to contextualize the pragmatic effects of such language. Data was elicited from some marriages done across the 24 autonomous kingdoms in the Urhobo land through the author who has acted as a spokesman in several of the act. The Urhobo people are located in nine local governments that made up Delta central senatorial district of Delta State and Ophoni in Bayelsa State of Nigeria with 24 autonomous Kings as the overseers with over three million populations. The name Urhobo is used to refer to the people and the language. Research has shown that the Urhobo culture is as rich as the Africa culture both in structure and in content. In other words, there is nothing in the Africa language that is not there in the Urhobo language although there may be variations in discussions and analysis. The Urhobo people are very hospitable in human relation.

Operational Definitions

Pretentious: This is the act of acting or presenting an idea known as if one is not aware intentionally. In other words, it is the act of hiding a known knowledge as if it is not known.

Performance: Ordinarily, performance is the act of carrying out an assigned duty or the act to execute an action but hear, performance is the ability of a speaker to twist or use a general known knowledge euphemistically to connote something else. Also, the appreciation of the ability of a speaker to manipulate and to comprehend known expressions in distinctive way.

Ritual: By ritual we mean the display of words through the power of persuasive negotiation for payment and submission items/monies in a customarily way.
Marriage: Marriage according to the Urhobo tradition is the relationship between a man and a woman who are of marriage age which is cemented by the two families involved. According to Eruvbetere in Ekeh (2005), marriage is the state or relationship of being husband and wife which is sacred and capable of tieing two independent families together forever especially when they are blessed with children. She adds that marriage is done in a ceremony where both families have to meet at the bride’s home to perform the rituals involved. In a similar vein, Cole (2004) says that marriage in the Urhobo and Isoko tradition is the most sacred junctions in life where the people (man and woman) display their cultural awareness of incorporation through marriage rituals. In other words, it is the coming together of a man and a woman to cooperate as one entity through the display of their cultural heritage.

Scott (1928) sees marriage as an exclusive inter-sexual covenant between one man and one woman which is ordained and sealed by God. The Chamber Dictionary defines marriage as the total embodiment of socially recognized and approved union between individuals who are committed to one another with expectations of stable and enduring intimate relationship. Obegor (2016) says that marriage according to the Urhobo tradition, the man has the right to be tied to more than one wife as the case may be but the wife cannot.

Marriage ritual in accordance to the Urhobo culture, demands that there must be key two actors which are the spokesman to the groom’s family and the one for the bride’s family who stand on behalf of the two families to do the cultural display of the togetherness. These spokesmen (Etota) must be men. This is because it is restricted to men folk perhaps; men are the custodians of the tradition. In other words, it is a function that is the prerogative of men folk in the culture. As the visitors visit, after the preambles of presentation, acceptance and reciprocating of kola nut as the custom demands, the nucleus of the event is presented. In this instance, the spokesman to the host (bride’s family) will interrogate the visitors (supposed In-laws) spokesman that if they are just passing by or there is an issue to be discussed by both families? Though, the spokesman to the host knew why the visitors are around, yet, he will never refer none address they as in-laws rather, he continues to call address them as erhorthy (visitors) until the above question is responded to and ascertained by the host. The above question must be asked pretentiously as to stimulate discussion.

In responding to the above question by the spokesman of the visitors, he will present his case in a pretentious manner where he will say that; it is the home of the host that they came that they saw Ododo (flower), Ubiediovwawware (a ripen palm seed) etc that brought to their home. (Ododo and Ubiediovwawware connote a lady in this context) not as a flower or ripen palm seed. In other words, they will not just present the issue in a straight forward manner rather; he presents it in a euphemistical way just as it was presented to him by the spokesman to the visitor. Presenting the idea in this manner, adds colour, decoration and also to beautify the lady they are seeking her hand in marriage.

Again, when it comes to bride price payments/submission of items, this act is displayed by mentioning the amount and items exaggeratedly. This is done intentionally as the rite demands in order to test the visitor’s patience. When this is said, the groom’s spokesman knows that this is done pretentiously and he uses his power of negotiation to bring the price down. In doing this, he says it in the reverse way pretentiously considering the fact that the Urhobos believe that humans are not cheap commodities that should be priced. So, instead of saying siobo kpotor that is, “reduce the price”, he says pretentiously siobo kpouen meaning increased the price with a plea.

In presenting the gin to be tasted by the kinsmen of the bride, the taster will be asked three consecutive times if the visitors came with the right gin? He will pretentiously say that the visitors came with ame “water” or fake gin and on the third time, he suddenly say it is gin.

At another stage of the rituals, the bride will be escorted to the gathering by the women of the bride’s family. During the escorton, a lot of eulogical terms/statements are used to present the bride pretentiously. Some of these statements are not the real characteristics of the bride but they are said to connote that their daughter is of good manners and shall be good for house wife. Some of the eulogical terms they used include; omote re avware na ododo “our daughter is a flower”, wo da mre vwe obaro, wane obaro “when you view her from the front she is ok” , wo da mre vwe obuko, wane obuko “when you view her from the back she is ok”, okporua eyen o nurhe “she is from a great family”, ubiako royen ovo ekpaogban “one of her teeth worth millions”, ekebe royen online “her buttocks prestigious” etc. Again, all these may not be true about the bride.

Having escorted the bride to the gathering, the spokesman cleans his mouth pretentiously and says to the bride that these visitors came to ask of your hand in marriage and they brought all these drinks, monies and other stuffs for us; before we taste and collect anything, your family said I should ask you if you are interested in the proposed marriage? Meanwhile, they
might have been eating and drinking. This choice making by the bride is done pretentiously because, in some instances, it is the parents that did the match-making for the bride either consciously or unconsciously. After her concept is sought, the bride’s father prays and celebrations continue. Still on the pretentious act, the bride’s family will then invite the usuopha “middle man or best man” as the case may be to come and take back part of the money paid for bride price (like twenty naira) to the groom to show that the bride’s family is kind but with the following implications:

i. That their daughter is not sold
ii. That in case of death, the corps of their daughter must be brought home
iii. That when anything happens in the bride’s family such as death of any relatives, from that money the groom will spend to pay condolences, training of her relations etc.

DATA ANALYSIS

Pretentious Act of Referring to the Inlaws as Erhorha (Visitors)

In the Urhobo tradition, when a visitor visits known or unknown, the Urhobo man entertains his visitor by way of showing hospitality. When the man does that and the visitor reciprocate that gesture by a way of doubling what the visitor presented, it is then glaring and done on the host that the visitor came with a purpose and usually, it is only on the occasion of marriage rite that the proposed visitor will reciprocate by doubling whatever that is presented. It should be noted that in most cases, before such Inlaw visits, the intention of the visitor is known to both parties but the spokesman to the host will pretentiously present and receive whatever that is presented by referring to the proposed inlaws as erhorha “visitors”; saying that orhorha de bro owho rhe ka gho meaning, “when a visitor visits, we entertain”. In other words, the intending Inlaws that he is aware of their coming and intentions, he is still referring to them as visitors. Ordinary, act of reciprocating and doubling whatever that was presented by the host, is a signal to the host spokesman who would have ordinarily coded the reason for their coming but he continues to act as if he is ignorant of the entire thing intentionally. This act is viewed to be pretentious. He continues with the act and he will ask the erhorha “visitors” if they are just passing by or they have anything that brought them to their family? This is seen from the pictures below showing both families and their spokesmen presenting and discussing the rituals that are involves in Urhobo marriage culture.

Figure 1: Showing the Bride’s family (Host)
Figure 2: Showing the Groom’s family (Visitors)
Spokesman to the Host
spokesman to the Visitors

Pretentious Act of Referring to the Bride as Ododo (Flower)

In responding to the question if they are just passing by, the visitors (Inlaws) spokesman will respond that they have found an Ododo “flower”, Ubiediovwavware “ripen palm fruit” in their house hence they are here. Ododo or Ubiediovwavware is used to represent the bride which means that the bride is beautiful. Again, these terms are used in the Urhobo setting to indicate that something is extremely attractive, appreciative, beautiful etc. In other words, the Ododo or Ubiediovwavware are not just “flower” or “ripen palm fruit” as presented rather, it is used connotatively or pragmatically to mean attractiveness or charming in the language. It should be noted even if the bride is as ugly as anything, these eulogical words are used to further buttress the fact that the beauty of the woman is in the eyes of the beholder. This also indicates that the bride is presented pretentiously not minding the character, the complexion and the features of the person involved.

Pretentious Act of Choice Making

At a time in the process of the marriage rituals, the bride is being invited to the gathering to make her choice. Before the arrival of the bride, the spokesman to the host who had been eating and drinking cleans his mouth and says to the bride that these visitors came to say that they want your hands in marriage. They brought all these monies, drinks, foods etc for them because of you. And before we can eat and drink, your family said I should ask you if you are interested in the marriage? This question is asked to seek the consent of the bride to demonstrate our
definition of marriage as earlier said that it is the agreement between two or more parties. It also implies that in the Urhobo culture, technically, the choice of marriage is made by the bride and that she is not force into the marriage even if the match making is done by the parents. The spokesman cleaning his mouth to show that they have not ate and drank, before inviting the bride to make a choice of which she cannot say otherwise shows pretentious act attribute to the rite. The picture below shows when the bride was invited and after her choice making the father prayed and the bride takes the prayer to her husband.

![Figure 3: Showing the Bride making a choice](image)

**Pretentious Act in Payment of Items/Bride Price**

In the Urhobo tradition, when a woman given into marriage dies, the corpse is been returned to her family home for burial rites. Base on this consciousness and believe, formed the basis that their daughter cannot be sold for anything including giving her into marriage. This background formed another display of pretentious act in payment of items and bride price as demonstrated below:

There are fixed items/prices for each of these things to be done and pay during the marriage rituals that are very specific but these items and payments are been exaggerated pretentiously to indicate that the proposed Inlaws cannot buy their daughter. e.g, the payment of the bride price that is fixed within the range of twenty to one hundred and twenty naira as the case may be, across the families in the Urhobo culture will be presented pretentiously to be within the range of Twenty to One Hundred and Twenty Millions Naira respectively. And in the process of negotiation by the two parties involved, another pretentious act is displayed. Instead of saying that reduces the price as supposed in market pricing, you hear the Inlaws saying “*siobo kpo enu*” meaning “raise the price up”. Meanwhile, the intention is to say bring the price down. This is because human beings are not commodities that should be priced to be reduced hence the pretentious act of the proposed Inlaws saying that the price being raise up instead of saying reduced it. In this instance, you see both parties trading words of negotiations pragmatically and all of a sudden, the **twenty million naira** mentioned will be agreed on to be **twenty naira** and this brings excitement to both parties and they will be eating and drinking rejoicing especially the groom’s family.

Also in payment of items, eg the tasting of the gin drink, one of the kinsmen will be invited to taste the drink. In the process, you hear the taster saying that the proposed Inlaws brought *ame* “water” or fake gin pretentiously and after a while, he suddenly changes his month to say it is now a gin after being tipped

**Pretentious Act in the Escorton of the Bride**

At a stage in the marriage rituals as mentioned earlier, the bride will be escorted and presented by the women of the bride’s family to her husband and to be prayed for by her father as a way of blessing her and her husband. In the course of the escorton, you hear the women using all manners of good adjectives both the one the bride possesses and the ones she does not have pretentiously as a way to market her and to make her presentable to the husband. The act of pouring these praises and eulogical words on the bride euphemistically make the event very colorful and rich rituals. Some of the words they used are as follows; *omote re avware na ododo* “our daughter is a flower”, *wo da mre vwe obaro, wane obaro* “when you view her from the front she is ok”, *wo da mre vwe obuko, wane obuko* “when you view her from the back she is ok”, *okporua oyen o nurhe* “she is from a great family”, *otegbane re omote* “she is sufficient to behold”, *omo re avware wian riarie kire ughojo* “she works all round like the clock”, *ubiako royen ovo ekpaogban* “one of her teeth worth millions”, *ekebe royen onine* “her buttocks very prestigious” etc. all these may not be true about the bride. These words have a lot of pragmatic and connotative effects as they are being said which makes the whole rituals pretentious. The picture below shows when the bride is being escorted by the women of the her family.
The Bride

Figure 4: Showing the escorton of the Bride

Pretentious Act of Refunding Part of Money

The last data to be analyzed in this paper is the pretentious act of refunding back part of money paid to the groom’s family as mentioned earlier on. The bride’s father who is entitled to the bride price fees refunds part of it to the groom through his Usuopha “middleman” and says ‘give it to my son’s Inlaw to make use of it judiciously’. The refunding of this money implies the following pragmatically in the tradition;

i. That their daughter is not sold
ii. That in case of death, the corpse of their daughter must be brought home
iii. That when anything happens in the bride’s family such as death of any relatives, from that money the man will spend to pay condolences, training of her relations etc. In other words, the grooms’ family cannot stop paying homage to them.
iv. And giving the refund through the Usuopha (middleman) means he is a witness to the fact that the Son’s-Inlaw consented to fulfill all the implications as mentioned above. All these are done and presented in a pretentious manner that in most cases, one does not put into considerations all these during the rituals. This cultural display makes the culture to be very rich and effective in its heritage.

CONCLUSION

Marriage celebration is one of the key traditional displays of the Urhobo people that is very unique and robust. It is a thing that is done publically and socially because; it is a step that qualifies both the bride and the groom to another sphere of life and a ticket to benefit so many things from the family and the community of both parties. Eg, it removes humorous names from their heads, their children and families. This vital virtuous act of the people is characterized with aesthetic performances that are dramatic and pretentious in nature. From the beginning to the end of the rituals is full of euphemistical and pragmatic effects. No wonder when it is marriage issue, the category of those that are involved are very selective and classified starting from the spokesmen to the least persons that will partake.

Cursory look at the data presented and analyzed, from the first appearance of the proposed visitors (Inlaws) to when the bride is invited, escorted and presented till when the bride price is paid to the refund of money is full contentious languages (words) that with ordinary knowledge of semantics denotation of the language, one may not able to comprehend the bone of contentions. Pretentious used of words are not meant to deceive anybody as the case may be rather; it is a way to show the connotative meanings of these words. The beauty of these verbosities in the marriage rituals is to see if both families have the ability to tolerate each other and also to showcase the richness of the Urhobo culture display. It may interest you to know that this is how it is done across the 24 autonomous kingdoms in the Urhobo land.

It was observed among others that this kind of eulogical, euphemistical, pragmatic and pretentious use of words makes the marriage rituals very rich and prestigious to the people. This also led to the fact that it must be those that have and know the knowledge of the culture before you can be involved in the process. Again, it was observed that this pretentious use of language is unique to marriage issues/setting in the tradition which is demonstrated through discourse analysis of turn-taking.

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The Study of Grice Principle in Pakistani Advertisements
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ABSTRACT

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Language is a persuasive element, with the choice of words advertisers work with mutual understanding with their audiences. This paper aims to examine how Grice’s cooperative principle functions in the tag lines of Pakistani advertisements. Language of advertisements can create conversational implicatures and can persuade stronger effect by violating and observing CP. The analysis will cover four conversational maxims on the tag lines of Pakistani advertisements. This penetration will attract audiences. With this, it is possible to look for the hidden meanings, which creates fascination among the audiences. Violation of maxim among different advertisements will also be analyze. A qualitative analysis will be carried out on how maxim of quality, quantity, relevance and manner can be seen in advertisements. Even though these maxims are not observed in ordinary conversation, still audiences are able to figure out hidden meanings. Writers try to make it relevant somehow through elements which are not quite relatable but manipulate and convince audience to think about it.

KEYWORDS

Cooperative principle; Pakistani advertisement; violation; conversational maxim

INTRODUCTION

This research is a pragmatic analysis of written adverts of different products consumed or used in Pakistan. Textual samples of ten products used in Pakistan with attractive tag lines will be analyzed using the Grice’s Cooperative Principle. British philosopher Herbert Paul Grice not being a linguist still he studied language and made language as his subject matter. His study was not based upon mare assumptions but he proves it by applying scientific methodology. His famous work is known as Cooperative Principle, which have conversational maxims which were first came under discussion in the paper Logic and Conversation delivered in Harvard University in 1967. The final refined version of this topic was published in famous book Studies in the Way of Words in 1989. Grice studied great number of conversations which led him to the results that without cooperation and understanding it is impossible to initiate and conclude an acceptable conversation taking place between two individuals. He asserted that when individuals want to judge each other they have to involve in a conversation. Grice, in the second section of the book Studies in the Way of Words, discussed that cooperative principle applied on a conversation is limited to certain points which are, the members must have some purpose in order to continue a conversation, the impact of conversation depends upon individuals involve in a conversation and due to some understanding the participants are exchanging talks and it will continue until the members wanted it to stop.

According to Grice, conversation is not merely exchange of irrelative words but it’s a kind of mutual efforts of members involves a kind of conversation. This is not because that they have same language or same point of view in discussion but also they have same purpose, which makes a competent and rational conversation. Grice claims that conversation is an infinite set of linguistic and encyclopedic constituents and its degree of consistency depends on communication context (Grice, 1989: 53). Grice not only introduced cooperative maxims but the situations to continue an effective and reasonable conversation. If we are not able to explain the cooperative principle as explained by Grice himself, we are aware of them. Many researchers crack this principle by applying it on talk exchange, as we already know that according to Grice’s principle effective conversation can be established. Hence, by just applying this principle on any conversation or text will give us clear description of the conversation.

This study will observe how different maxims are directed towards the communicative intentions, in advertisements. Language is the most influential tool in order to convince anyone. There is relation between the advertiser and the audience which
depends upon the choice of words which effects the audiences. The Grice’s Principle is employed on ten tag lines of famous advertisements of Pakistan. How different tag lines has an effect on the audiences by different advertisers, what rule they follow to attract the audience. The dimensions of language shall be discussed in different advertisements by using the Grice’s cooperative principle. According to this study the advertisers are not unaware of the nature of conversation, they know that to which extent the words will have an effect, unite or detached people, destroy or ties. This research will point that language of advertisements should be used properly by adverts.

The objectives of this research are

- To examine the use of words in tag lines of selected advertisements.
- It will examine the samples of advertisements by applying cooperative principle of pragmatics.
- It will also study how various advertisements reflect and effect the socio-cultural practice of various consumers and advertisers.

The study will look into various impacts of advertisements on the consumer by applying different maxims and how just words used in certain specific way can change the meaning of the product, worth of the product.

**LITERATURE REVIEW**

**Grice’s cooperative principle on Advertising policies**

According to Grice’s concept the manner of conversation is based on the set of underlying statements and hypothesis. This is based on the logical perception which makes a proper setup with the usage of constructive and powerful language for cooperative end in advertisements to make it effective. Grice describes four basic aphorism of conversation as guideline for effective usage of cooperative language. These cooperative maxims are described as maxims of quality, quantity, relevance and manner and Widdowson verifies it that there are four tenets of this principle.

“**These are the four tenets of the cooperative principle. The quantity maxim relates to amount of information provided, the quality maxim to its truth, the relation maxim to its relevance, and the manner maxim to how it is expressed.**”

These maxims describe participant’s required effort for efficient advertisements like how they should converse and cooperate. The proper application of Grice’s cooperative principle paves the way for producers to use language in an effective way to convey the message for selling. As paul Grice is associated with the concept of implicature, he argued that it depends on the speaker’s interpretation how he use nonverbal implicature to convey meaning out of the context of what is being said.

Grice maxim is based on the idea to clarify the concept of good usage of language for communication and it describes how we can make an effort to make it effective and perceivable. Lot of work has been done on Grice’s outline, like Kasher and Keenan argued. Keenan assured that Madagascar people never pay heed to give information so this thing violate Grice’s quantity maxim which describes that speaker should give more or less information when it is compulsory. Kasher advocated the concept that Grice’s maxim in counter criticism of Kennan and other examples could be explained in relevance terminology, if the concern was of the ‘least cost’ component with most effective other elements.

Different questions were raised whether these maxims are culture specific or universally applicable and also about the fuzziness of relevance concept. Grice maxims give a simple concept and it is criticized by many critics as they consider that reality is quite complex. To tell things clearly with whole truth is not appropriate and it leave bad impression so some culture prefer to choose indirect manner to convey their message so it clarify the rejection of Grime’s maxim.

**Implicatures in language of advertisements**

While studying advertisements, many researches mingled the concept of entailment with implicature. Entailment is defined as relationship between pair sentences in which the truth of the second sentence depends upon the truth of the first one, e.g.

A) He got Samsung galaxy.

B) He got a cell phone.

It is visible that the truth of sentence B depends on the truth of A i.e. A entails B. However the concept of implicature is different from entailment but still these two impressions are related to each other, in a way to make something complicated while using language in as specific manner.

Advertisements has become one of the basic source of life as people are going to buy something only if they already have heard about it or read about it. Whenever we switch on TV, open newspaper or magazine, or look at billboards on the subways or at any building we are exposed to advertisements. In order to persuade the customers the advertisers employ certain type of strategies through their ads that people has to buy their products. It depends on how they are going to sell and for this purpose they
are to apply the Principle of Conversation which contains Grice Co-operative Principle (CP). Grice explain this idea, hidden messages are always involve in natural conversation and the continuation of such talk depends upon how the people are cooperating and how much they willing to search for the hidden ideas. There are four types of maxim under this principle which works separately in order to search for the underneath meaning. When advertiser is using the direct maxims to express any idea, audience may think that there must be assume meaning behind the literal side of the utterance.

Continuity of communication depends upon the CP maxim level among the addresser and the addressee. Intention of the advertisers is just to attract consumers towards their products. The following are some of the examples to how maxims are used in advertisements.

- According to Grice, if some of the information is left behind by the advertiser in advertisements it is done on purpose. To make the ads short, memorable easily with attractive slogans and taglines, in which maxim of Quantity occurs. Following is the famous Q mobile ad of Noir series.

  - I Noir. Do you? – Q mobile

  With this ad of Q mobile people will ask what Noir is. Is it a kind of information or mobile? The basic information about the ad is missing. But if audiences know about Q mobile they will get the implicature, that Q mobile is introducing their new series of cell phones. To get people attraction all the Noir ads have celebrities with catchy tag line which people keeps on repeating in the style of specific star. The motive of casting big starts is to guarantee star style phones. And celebrities convincing audience to purchase the phone by saying that if they are using it why not you? It gives a point that less information gathers more attention.

According to Grice studies, there are various devices applied in advertisements which make the ads rhetoric in which maxim of Quality effects the feel of ad by analyzing the puns, metaphors, hyperbole and irony. These kind of effects are visible in print ads.

  - Your Spirit Our Strength- Standard Chartered Bank.

In this advertisement, the use of words like “spirit” and “strength” gives to meanings. First meaning is literal meaning which is visible and easily understandable i.e. if you keep up the spirit you will get strong; the second meaning of spirit is “savings” which people are going to put in bank and bank is going to prosper with that money and it will become its “strength”. The implicature which the advertisers want to convey is that if costumers put their money in Chartered bank they will the guard the spirit (savings) with their strength.

While making an advertisement maxims of Manner, especially “be brief” and “Avoid uncertainty” which catches the attention of the audience. Following is the ad which follow the maxim of manner.

  - Jo face fresh wohi beautiful (only fresh face is beautiful)-Face fresh

In this ad, to avoid any kind of uncertainty the level of beauty is compared by its own name. The implicature of the ad is that while applying the beauty cream one will feel fresh that means you can become beautiful.

The key feature of maxims of relevance is the basic information in the ad that is relevant. In this fast moving life to catch the eye of the audiences is difficult. In order not to make them bore, advertisers keep in mind the need and interest of their consumers while making advertisements. For example:

  - Bone Strong toh main strong (Bone Strong, I am stronger) -Nestle Nesvita

Advertisement of Nestle Nesvita, a milk brand especially for women in order to make their bones strong. Advertisers make this ad in reference to women need and implicature is produced which means that women need strength in order to live a prosperous life a head and they are leading their houses and family and they have to bear the burden socially and economically. So they relate the idea of physical strength of women with mental strength of women. Because of good quality ads, people will appreciate the idea and will ready to consume the product.

Conversational implicature:

- According to the conversational implicature, there is always more to what is said in an advertisement. For example the tag line of Zong is “say it all” but it really does not mean that it is actually saying to tell everything but it means to feel easy to use this specific network.

- Most of the time audiences knew that some distortion has been done within the maxims in order to interpret.

- While making mingled ads, advertisers knew that audience will manage to take out the hidden meaning behind the literal meaning of specific ad. For example:

  - “Kuch meetha hojaye (some sweets?)- Cadbury dairy milk”

By just listening to the tag line audience come to know that ad is about that specific sweet.
It all depends on the audience, while advertisers used the conversational implicatures that they will implied the hidden meaning.

At some point advertiser and audiences are careful while providing the information and use such words which suits the situation. For example: 

Har chez Meezan main Achi pakti hai (it feel good to cook in Meezan)-Meezan cooking oil.

Audiences are aware of the fact that advertisers will leave certain facts purposefully or accidentally not violating the maxims but trying to keep the suspense.

The advertisers tries not to give all the information related to the brand. For example. In mobile network ads, hidden charges are never written in bold letters whether on bill boards or magazines or on T.V.

The remarkable point of this study is that advertisers while making ads know that audiences will be able to point out the hidden information but since being selective at both corner makes it equal.

The communicative form of the advertising language

The discourse of advertising basically contains the principles of rhetoric to manipulate the audience with usage of persuading language. Awonusi (1996) studied advertising language in political scenario that describes different aspects of language use in conveying the desired message through their language control. Basically language is the only key feature of communication through which we express our ideas and convey our message to one another. With effective usage of language we can persuade our audience to receive the desired message and act upon accordingly. Oyewo (2000) stated that this process is required to control the communication with the effective usage of language to convey message, entertain and to manipulate audience. These all feature are described to hunt out the language usage in billboard advertisement which is also based on the intention to persuade people with the specific conveyed message. The system of each society is based on the network of communication so through language they express about their interest which becomes the essence of communication. So for more effective communication it is necessary to acquire more than one language so that people of different region can interact. This more than one language strategy is useful for international cooperation as in advertising language it plays a great role. Pakistan is a multilingual nation so here every demographic region has their own language but the second language is English so by using different strategies for different sector, producers can make the advertising language more effective to reach the target audience.

Powerful words basically leave an impression on audience. So the choice of language with the other elements of visual effects, content and design makes their target audience to attract and remember. Bovee and Arens (1989) consider that “advertisement is a communication process, a marketing process, an economic and social process or an information process, a public relation and persuasion process depending on the point of view”.

By getting all ideas about advertisement, it is evident that its process contains the specific characteristics and elements which are required for every effective and persuading advertisement. Each advertisement is the creation of recognized author who has no personal communication intention. It has to be well planned which is specified for target audience for some purpose to be achieved.

The purpose of the advertisement basically deals to influence people or to get their attention towards some new product arrival in market, to make people know about the change in price or for some special limited offer, to invite people to enquire, test and compare that product with other competitive brands. So it all depends upon the techniques used by advertising crew to make the advertisements lively to cheer up audience which makes the good utilization of goods.

Ethnography of communication also plays a great role in advertising language, as Finch (2000:222) describes it as a study which links the language and different and culture and social values which analyze communication through different practices. He explains that every society has its own rules and concept about the usage of language for interaction. We can say that if one convention is right in one society, it can be wrong in other. So it is concerned with the appropriate and referential meaning according to the specific community conduct which is sufficient to interpret the advertisements according to the semantic. Semiotics studies the meaning according to both perspectives, linguistic and non-linguistics. It studies signs, symbols, and images which is effective for non-verbal communication, so it give the idea to understand the silent message. These sorts of advertisements are presented with the help of graphics, audio effects and other cinematic tools. For example in print advertisements, an image with a proper background, graphics and slogan helps the reader to get the meaning through their
interpretation. So this raises many questions for advertisers for choice of language and strategy that what kind of language should be use and specifically what message should be encoded in the hidden words so this study will explore the answers of these questions.

DATA ANALYSIS

Conversation rules of Grice’s Cooperative Principle states that conversational input by the speaker when it is required, at the point of purpose or at the stage of conversation in which someone is engaged. (Grice 1975:45). The Cooperative Principle has four sub-maxims known as the Maxims of Conversation and these rules are follow by people in any type of conversation.

1) The Maxims of Quantity tell how much information is presented by the advertiser to audiences. It requires the speaker to give as much information as much is required.
2) The Maxims of Quality works by the request made by advertiser, about the ad should be true by not making any false statement.
3) The Maxim of Relevance works how the advertiser makes contribution in the ad which is relevant to the conversation. This maxim is the briefest maxim of all and cause confusion as well. The relation between one proposition and other depends how the Maxim of Relevance works and how they connect to one another.
4) The Maxim of Manner includes sub-maxims “1) it should avoid doubts. 2) Avoid unnecessary information. 3) Be in orderly form. 4) Avoid irrelevant expressions. (Grice 1975:46)

1) Service shoes (Shoes for everyone)

According to Maxim of Quantity, the advertiser is sure that the specific brand is offering shoes to everybody. According to the maxim, the information is enough for the audience of any class to come and buy new shoes. It totally justifies the maxim of Quantity.

According to the Maxim of Quality, advertiser is giving the true and appropriate information and guiding audiences towards the brand by telling factual information about the product.

According to the Maxim of Relevance the tag line is relevant to the product. Name of the brand and its tag line is enhancing the quality and reliability of the product as well.

According to the Maxim of Manner, the tag line has no irrelevant material which confuses the audiences. The tag line is giving clear information about the product and audiences has no confusion what the product is. Just the tag line can give the clear idea what the product is without mentioning the name of the brand.

2) Habib Cooking oil (q k ye dikamamlahai) (because it’s all about heart)

According to the Maxim of Quantity, tag line does not provide proper information to the audience. The tag line is violating the maxim of Quantity as the information, the advertiser is providing to the audience is not enough.

According to the Maxim of Quality, the statement is half true and half false. As it is the ad of cooking oil it will affect the health of its audience due to which its advertisers mention about quality of the product in the statement but the tag line does not contain name of the product or any relevant information which shows that the statement is correct or not.

According to the Maxim of Relevance, the tag line is irrelevant with reference to the product. Product is a cooking oil and tag line has no connection with reference to it. Although tag line shows how using this cooking in this specific oil will affect your heart but according to Grice’s maxim it has no relevance with the product. Its violation of the maxim.

According to Maxim of Manner, the statement is irrelevant to the product. It creates confusion for the audience for actually judge what the product is just listening the tag line. Although having the qualities to protect heart, the information in the tag line is unnecessary for the audience. It’s the violation of the maxim of the manner.

3) Golden pearl ( khoobsurti ek sacha khwaab) (Beauty is a true dream)

According to the Maxim of Quantity, complete information is not provided by the advertisers. It is not possible to guess the ad by just listening to the tag line. As every beauty product talks about enhancing beauty, how it is possible to recognize specific product.

According to the Maxim of Quality, the statement is false. Beauty is not a true dream for each person, it differ with person to person. So it’s the violation of quality maxim.

According to the Maxim of Relevance, the statement do relate to the product. For some people beauty does matter and it’s a dream come true to have such product which is helping to enhance beauty. So the statement is catchy for the audiences.

According to the Maxim of manner, the statement is relevant to the product. Although the tag line does
not specify about the product but still audiences can connect to it with reference of it being a beauty product.

4) Haier (inspired living)

According to the Maxim of Quantity, statement violates the maxim under discussion. Tag line is not providing complete information what the product is and it works as being an electronic product. According to the Maxim of Quality, tag line confuses the audience as it is not clear what the product is. Inadequate information and lies are the signs of violation of this specific maxim. According to the Maxim of Relevance

5) Surf Excel (dagh toh achy hotay hain) (stains are good)

According to the Maxim of Quantity, tag line has violated quantity maxim by not providing enough information about the product. Statement is not describing what the specific surf do but as a statement it is giving unnecessary information about the product. According to the Maxim of Quality, the statement is false. How stains can be good while you are promoting washing powder. Statement is a complete violation of the Maxim of quality as they providing false information.

According to the Maxim of Relevance, the statement is irrelevant for the washing powder ad. Stains cannot be good. It’s a complete violation of maxim of relevance. According to the Maxim of Manner, the tag line is creating doubts among the audiences whether product is talking against the stains or the promoting washing powder. Inadequate information is creating creation confusion among the audiences.

6) Network ad: Ufone (Tum hi toh ho) you are the one.

Quality: Inadequate evidences lie and guesses are considered as the violation of quality so in this advertisement lack of evidences and lie is visible as other networks have also great demand and good coverage.

Quantity: Maxim of quantity is also violated in this ad because there is lack of information in this written statement. It is not clear what they are talking about and also fails to focus the subject of advertisement.

Relevance: this maxim does not go with the subject as it should be relevant to the topic.

Manner: meaning should be clear to meet this maxim. In this ad meaning is not clear and one needs to make his own meaning. It is brief according to the maxim but still meaning factor is ambiguous.

7) Nestle Nesvia: Bones strong toh me strong

(when bones are strong, I am strong)

Quality: the written statement meet the term of this maxim. As the advertisement is of milk for women so it is based on truth and written statement promotes truth.

Quantity: This maxim is based on to be informative which the written statement fulfills. They have provided the information which is required so this advertisement abide by the terms of this maxim.

Relevance: This written statement is relevant to the topic as the advertisement is completely related to the subject.

Manner: It also complies with this maxim as the meaning is clear and there is no ambiguity in this title.

8) Service shoes: Shoes for everyone

Quality: This ad abides by the terms of the maxim of quality because there is no lie or inadequate evidence. Shoes brand have shoes for everyone.

Quantity: this maxim also complies with the slogan. Required information is provided which is sufficient for the readers.

Relevance: the advertisement goes right with the statement and no irrelevant information is provided so this maxim is also abided by the slogan.

Manner: This ad meets the maxim of manner as well because it is brief and meaning is clear.

9) Noodles Knorr: Icka magic hi Or (Its magic is different)

Quality: This advertisement’s written statement is false because magic is not real and there is no evidence of its truth to be magical.

Quantity: The title of this advertisement deviates from the subject of noodles so inappropriate information is provided which violate this maxim.

Relevance: As noodles and magic have no relevancy so this statement defies this maxim.

Manner: There is obscurity in meaning so it also violates the maxim because metaphorical statements are not allowed.

10) Tarang milk: Chai ka sahi jorr (Tea’s perfect partner)

Quality: This advertisement complies with this maxim as the title has evidence and promotes truth and presents reality.

Quantity: Title has adequate information and topic is explained so it carries the terms of maxim perfectly.
Relevance: Maxim of relevancy is clear as the title shows that milk is the perfect ingredient for tea so the main subject is relevant to this ad. Manner: Meaning is not ambiguous and conveys the information in simple words so it also complies with the maxim of manner. It is also brief which avoid the complexity to make the message clear to the audience.

11) Shan Foods: Khushian chakhlo (Taste happiness)

Quality: The idea of happiness is abstract so we cannot taste happiness and it violates this maxim. The statement tells a lie and inadequate evidences of this statement.

Quantity: Inappropriate and deviated information is provided so the purpose of this advertisement is not clear regarding the spices of Shan company.

Relevance: Title is not that much relevant to the advertisement of spices of Shan. The main subject is not introduced in the title so it fails to convey about the subject and violates this maxim.

Manner: This maxim of manner is also presenting complexity in meaning through this title. This literary statement makes the meaning ambiguous.

DISCUSSION

These advertisements clearly show the fluctuation in cooperative principle maxims. We can see that maxim of quantity is also fluctuation as in some advertisements its application is violated in other it is applied. The contribution of advertisement must be informative and it should be focused, not less or more than the information required conveying the subject’s message. As in one advertisement of Knorr(Its magic is different), short statement is given which does not convey the whole information to the readers and it can create misunderstanding. It would create an image in their mind that it has some sort of magic because some people take the literal meaning of the statements. So this brief exaggerated statement will violate this maxim of quality. It affects the maxim of quality when it makes the advertisement title dubious and ambiguous and it becomes a lie as it lacks sufficient evidence.

As far as the maxim of manner is concerned, it can be mentioned that common manners used in advertisement are extremely diverse. Making an article or news complicated and embarking on ambiguities have been widely applied as a successful strategy. For instance, in Hamshahri’s 8th edition article (turning a cigarette on would turn off an smile), using a figure of speech such as metaphor can leave a certain impression on audience to be fascinated about acquiring more news and information. As soon as the mind is occupied with an effort to figure out the apparently complicated message developed by the writer, it would have the audience to get their mind and thought engaged to the advertised item and leave a strong image and impression on mind along with memory. In other words, such complication would be so effective in catching the audience attention and stopping by to check it out outside. In Hamshahri’s 18th edition article (Embracing Danger) for example, in order to persuade audience for buying genuine parts and avoiding fake ones, not only is it clearly referred to this issue or problem, but it’s paradoxically implied and said: Embracing Danger.

It is discussed that flouting the maxim of relevance can attract the audience and make the advertisement more attractive. To leave an impression on the audience, the main subject and the title, slogan or written statement should be irrelevant. Irrelevant advertisement statement strategy can have people’s attention more easily. As in the advertisement of Knorr(its magic is different) there is no relevancy of magic and noodles. This connection between magic and noodles is not possible as magic is not real and noodles have no magic but still it give a metaphorical meaning. Title states that its magic is different so it means that its taste is different and good and one can feel that magic as comparable to other noodles. So it makes sense and connection although the magic which is mentioned is metaphorical.

With regard to maxim of manner, it is mentioned in some research works that ambiguous and complex strategy of manner can make the advertisement worth watching. Sarcastic expressions can play their part very well in making the advertisement more attractive and it engages audience to think about the subject and make an effort to figure out what sort of complication in message is produced though these expressions. As we can see in the advertisement of battery Osaka, its tagline line is battery is only Osaka so it challenges other brands and makes the audience doubtful about other batteries quality. As according to Grice, if some of the information is left behind by the advertiser in advertisements it is done on purpose. To make the ads short, memorable easily with attractive slogans and taglines, in which maxim of Quantity occurs. Following is the famous Q mobile ad of Noir series. I Noir. Do you? – Q mobile.

With this ad of Q mobile people will ask what Noir is. Is it a kind of information or mobile? The basic information about the ad is missing. But if audiences
know about Q mobile they will get the implicature, that Q mobile is introducing their new series of cell phones. To get people attraction all the Noir ads have celebrities with catchy tag line which people keeps on repeating in the style of specific star. The motive of casting big starts is to guarantee star style phones. And celebrities convince audience to purchase the phone by saying that if they are using it why not you? It gives a point that less information gathers more attention.

CONCLUSION

According to the result which is acquired through the analysis, it is clear that cooperation principle is flouted intentionally to get the desired attention of audience. It is discussed that the writer use the techniques of Grice principal and he already know that he is using exaggeration, sarcastic expression, lie or ambiguous meaning statement so that audience will pay attention to the advertisement. It is left for audience to figure out the message and in some advertisement reader or listener misunderstood or get mislead by the ambiguous message but it is intentionally done which sometime give good desired result and sometime negative. So to attract audience writer take risks to use dream like metaphorical statement which seem clearly unreal but mostly this breaking of principle hit the spot and bring good results. However, through observations and analysis it is shown that even though these maxim are violated and hidden from audience but still they figure out the message and bring out the conveyed topic. So whether the writer intentionally try to keep the audience in dark by using floating maxims but audience get the message in right context mostly.

So Relevance theory of Wilson and Sperber is shown in every advertisement which is based on to hide the main content so audience do their work to get that information. Writers try to make it relevant somehow through elements which are not quite relatable but manipulate and convince audience to think about it.

ABOUT THE AUTHOR

The author of this article recently completed MS. Discourse Analysis, pragmatics, sociolinguistics are among interest topics.

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Discursive Strategies in Senegalese Rap: The Case of Y En a Marre
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ABSTRACT
The present paper deals with discursive strategies in Y en a marre rap texts. These rappers use a certain argumentation which justifies the validity of their discourse. The study aims at analyzing discursive strategies to understand the pragmatic aims. The study involved a sample of twelve political songs which were released throughout a period starting from 2011 to 2013. Its results revealed that the discursive strategies used by the rapper are mainly rhetorical figures and ungrammatical structures. However, these rhetorical figures have a persuasive force aiming the adhesion of the audience and through which the rapper is as well denouncing, sabotaging and dramatizing the politician or the political system. As for the use of ungrammatical structures, it is just a way of communicating but the importance focuses on a message to convey. Thus, these results enable to highlight the intentions of the rapper in his/her discourse.

KEYWORDS
Rap, Y en a marre, discourse, Senegal, strategy.

INTRODUCTION
Hip Hop is a cultural movement that appeared in the United States in the 1950s, more precisely in the populous ghetto of Harlem. Its creation aimed at struggling for the integration of blacks within American society. This black minority community used hip hop as a weapon against the discrimination of which they were confronting in a society dominated by whites. It as well allowed the youth to seek their true identity. Moreover, according to Abdoulaye Niang:

le hip-hop est, pour les jeunes qui y adhèrent, un espace d’enracinement aux valeurs locales, d’affirmation différentielle et d’ancrage à une ouverture à l’autre, marquant par cette hybridité, leur volonté d’appartenance à une culture monde apprivoisée, qui n’annihilerait pas leurs attaches identitaires locales. ¹(Niang, 2010: 91).

¹Hip-hop is, for the young who adhere to it, a space of rooting to local values, differential affirmation and anchoring to an opening to the other, marking by this hybridity, their willingness to belong to a culture world tamed, which would not annihilate their local identity ties. (my translation).

This hip hop movement that has always been based on a dress code and rites develops another component such as rap music. It is a powerful verbal means for the youth of the world to criticize, denounce and dictate its law in a language which is sometimes bellicose. After the United States, the movement migrates to Europe, more precisely in France, then in other African countries. In Senegal, according to Mamadou Dramé, the hip hop movement appeared “dans le courant de l’année 1988 caractérisée par les élections législatives et présidentielles très controversées. Mais il y a surtout l’année blanche qui a jeté des milliers de jeunes dans la rue” (2010: 2). Moreover, it is from these social and political disturbances that the actors of the movement decided to be spokesmen of their people and assigned themselves a mission to denounce bad political practices, to rebel against the enemy (the man political) and to make people aware of certain abuses.

Our objective is not to explain the aesthetic or identity character of their rap lyrics, but to study discursive strategies to understand their pragmatic aims. Indeed, in the field of discourse analysis, it happens that the speaker in order to achieve his/her...
communication successfully uses generally a set of discursive strategies. Patrick Charaudeau and Dominique Maingueneau define them as:

*Le fait d’un sujet (individuel ou collectif) qui est conduit à choisir (de façon consciente ou non), un certain nombre d’opérations langagières ; parler de stratégie n’a de sens que par rapport à un cadre de contraintes qu’il s’agisse de règles, de normes ou de conventions(...) il faut un but, une situation d’incertitude et de calcul.* (2002:549)

As for the sociolinguist John J. Gumperz (1982), he defines three essential elements for a discursive strategy. It is the communicative competence that allows the participants to make a better choice of strategy in a situation of interaction, the principle of strategic coherence that regulates the coordinated exchanges between the participants in an interaction and the process of interpretation based on conversational inferences, that is, the inference is in the response of the receiver to the speaker during the interaction.

For Patrick Charaudeau, he bases his reasoning on the meaning of a statement and he considers that for the construction of meaning, we must take into account three essential conditions such as: the situational condition that makes it possible to understand the speaker, the discursive condition which makes it possible to understand and the cognitive condition that makes it possible to perceive meaning through language. Indeed, all these conditions allow the interpretation of meaning and so that the recipient can understand the meaning of the message contained in the statement, there are linguistic choices to make between the actors of the language exchange. Moreover, it is these linguistic choices that enable the receiver to interpret and analyze the message through language mechanisms used in the discourse. For the linguist, the construction of meaning results from a set of processes; the transaction process, meaning the exchange of information between the enunciator and the receiver; the process of interpretation that focuses on the mutual recognition of communication partners in a co-construction of the social meaning of the utterance and finally the process of transformation from which the enunciator builds meaning by proposing its construction of the world to the speaker. The linguist also adds that in order to convey the discourse and achieve the desired objective, the interlocutors use linguistic phenomena classified in strategies of appropriation, legitimation and credibility.

**LITERATURE REVIEW**

Most of the studies about *Y en a marre* are sociological analyses and concern its socio-political dimension. It is the case with Ousmane Ngom (2016), Marame Gueye (2013), and Baye Makbé Sarr and Vieux Savané (2012). In *From Bulfaale to Y’en a marre: a Semiotic Analysis of the Discursive Mutations of Senegalese Hip-hop* (2017), Ousmane Ngom is explaining that Bulfaale and *Y’en a marre* are two Senegalese movements sharing a common ideology, that is to say a same lifestyle, philosophy, and state of mind. He considers that the only mission of rappers is to criticize severely politicians in order to solve their problems. In *Urban Guerrilla Poetry: The Movement Y’en a Marre and the Socio-Political Influences of Hip Hop in Senegal* (2013), Marame Gueye focuses on the capacity of awareness of the movement during the 2012 presidential elections. According to her, the musical production such as the songs *Faux! Pas Forcé!, Daas Fanaanaland Doggali,* constitutes a powerful means of communication that had weakened President Wade’s political system. In *Radioscopied’une jeunesse insurgée au Sénégal* (2012), Baye Makbé Sarr and Vieux Savané evoke the genesis of the movement and its main role during the demonstrations to denounce the power cuts, unemployment and the flooding. The present literature review deals with important parameters that enable to understand better the *Y en a marre* ideology, but we noticed that there has not been so far a study dealing with the linguistic dimension of their discourse and it is the case of discursive strategies.

**METHODOLOGY**

*Corpus Building*

The corpus of data used for this research is composed of twelve political songs released throughout a period starting from 2011 to 2013. The list of rappers and songs is in attached as an appendix to the work. In the constitution of this corpus, it appears that some rappers are more often cited than others. This selection was inevitably motivated by the precision of works and still remains representative of the recurrent discourse of rappers. However, *Y EN A MARRE* is a citizen movement created on 18 January 2011. It was created during a pre-electoral period and is manly composed of rappers. At that time, Senegal was
facing the problems of youth unemployment, power cut, costly living and corruption.

Data Treatment
For the transcription of the corpus; I had to buy a CDs from a Didier and for the rest of songs, I downloaded them via youtube. After this job, I transcribed all of them using a walkman. Foreign words are in bold print. We emphasize that our study focuses on a textual analysis of rap, but we took into account the clip-video, to the extent that the image displayed by rappers is however inseparable from their words.

RESULTS AND DISCUSSION
The results of this study presented in the following sections show that rhetorical figures and ungrammatical structures constitute discursive strategies for the rapper. However, the rhetorical figures used in this work are metaphor, irony and hyperbole. They aim at convincing or persuading the audience for an adhesion. In the texts, they are also techniques through which the rapper denounces, sabotages and dramatizes the politician or the political system. As for the use of ungrammatical structures, we specify that the rapper is just communicating and he is much more interested in the accessibility of the delivered message than the grammatical form of his discourse.

The use rhetorical figures
The discourse of the rappers of Y en a marre movement has an argumentative dimension. The latters acts on language using a set of linguistic tools allowing him to attract the attention of the audience. Moreover, for Reboul: “la figure n’estrhétorique que lorsqu’elle joue un rôle persuasif” (1991). The purpose of this discourse is the indestructible adhesion of the audience through the message they deliver. In this analysis, we intend to focus on the metaphor and thought figures such as irony and hyperbole that are most frequently used by these rappers.

Metaphor
Metaphor is usually defined as a kind of comparison through which the word or phrase establishing this comparison relation does not appear. In the linguistic dictionary, Jean Dubois explained that:

| Engrammaire| La métaphore consiste dans l’emploi d’un mot |
| translation | enf | extraditionnelle | un mot |

With this metaphor, it is clear that the rapper makes a transfer of meaning. This means that words do not mean exactly what they are but something else. It represents a defensive weapon allowing the latter to denounce or criticize the politician without being prosecuted. Its use often does not pose a problem of understanding insofar as the references of the discourse are common to the rapper and his audience.

It’s the same in the following example. Here, the rapper uses the word “caiman (Caiman)” to describe the collaborators of President MackySall. Indeed, the rapper describes the Senegalese political space as a jungle where animals like caimans do nothing but look for prey to eat. Through this metaphor, the rapper is denouncing the hatful or clumsy behavior of politicians when they are in power. This comparison of a human being to an animal is also an indirect

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4 Somebody who works with music in selling cassettes.
5 The figure is only rhetorical when it plays a persuasive role (my translation).
6 In traditional grammar, metaphor consists in the use of a concrete word to express an abstract notion, in the absence of any element introducing formally a comparison; By extension, metaphor is the use of any term to which one substitutes another which is assimilated to it after the deletion of the words introducing the comparison (as, for example) (my translation).
insult allowing the rapper to protect himself from any legal prosecution on the part of the politician.

(2) “Entouré de caimans et de maîtres chanteurs
Il a trahis ses partisans de premières heures
Translation
Surrounded by caimans and blackmailers
He betrayed his first supporters
Taken from the song title: Bañba dee “be resistant”

Ironic
Irony is defined as a figure which consists of saying the opposite of what one thinks. Its objective is to denounce, criticize something or someone. However, the addressee can interpret the ironic statement as meaning the opposite of what is said. For Henri Suhamy,

\[L’ironie la plus élémentaire et qui donne l’impulsion à toutes les autres formes s’consiste à faire semblant de louchece que l’on veut blâmer, à exprimer ses intentions par antiphrase, en disant l’inverse de ce qu’on veut dire. Par extension on applique la notion d’ironie à toute forme de moquerie froide et analytique, aux sarcasmes énoncés sur un ton paisible et faussement détaché\]

(3) “Lifidessonsixalissngenjëllñu financé
lamb ji
Fattewacitedeffolenfa fucksinjang mi

The rapper can also use this rhetorical figure to make a false eulogy to his interlocutor, as it is the case in example (4). For mocking at President Abdoulaye Wade, the rapper uses the appellative njombo (hare) to describe him as the most intelligent politician. Then, the Senegalese culture considers this animal as the smartest of the jungle. As for Fara Wade Ndiack, it is a terminology which is commonly used in Senegal to praise Wade’s family. The rapper also describes President Wade as a stock that can only make tasteful the Senegalese political system. Actually, these words expressing a feeling of affection towards this President are nothing but falsity. This means that the rapper is teasing President Wade by making him believe that the population regrets bitterly his departure from power, whereas this is really a feeling of relief among the Senegalese citizens.

(4) “Njombo nombo comeback!
On a la nostalgie de Fara Wade Ndiack
Le Sénégal sans Wade
Et la vie politique est fade
Translation
Hare, Hare come back!
We have the nostalgia of Fara Wade Ndiack
Senegal without Wade
Politics is tasteless
Taken from the song title: hymn “hymn”

Hyperbolic
Contrary to what it is said previously with euphemism. Here, the main objective of the speaker is to dramatize an ordinary situation or a fact in order to produce more impression towards his/her audience. According to Clara Romero (2001: 217), hyperbole is a central figure of intensive in contemporary French:

\[Il y a hyperbole chaque fois que ce qui est dit va au-delà de la réalité factuelle ou potentielle, quelle que soit la formelinguistique empruntée. Tous les procédés intensifs sont donc susceptibles d’être employés hyperboliquement.\]

7 Irony is the most elementary irony and which gives impetus to all other forms is to pretend to praise what one wants to blame, to express one’s intentions by antiphrase, by saying the opposite of what one wants to imply. By extension we apply the notion of irony to any form of cold and analytical mockery, to sarcasms spoken in a peaceful and falsely detached tone. (my translation).

8 There is hyperbole whenever what is said goes beyond factual reality, regardless of the linguistic form borrowed. All intensive processes studied (…) are therefore likely to be used hyperbolically. (my translation).
According to Evelyne Ertel: “l’hyperbole est une figure d’exagération, très fréquente dans le langage courant, qui tend à accentuer l’expression pour la rendre plus énergique et lui donner plus de poids”. *(Ertel, 1995: 712).*

Indeed, the rapper who uses it seeks to exaggerate reality and at the same time speaks of the enemy (politician) by exaggerating its nuisance in order to present him/her in a depreciative way. In example (5) the rapper could use another word less soften like *joylo* (to make something or someone cry) to describe the feeling of Christians, but being aware of the importance that Senegalese citizens devote to religion, he decides to use the word *joylo* (to make President Abdoulaye Wade in bad terms with the whole Christian community which is minority in relation to Islam to which the President belongs. As for example (6), the rapper, instead of using *pillage*, uses the word *mande* (to drink excessively) to describe how Senegalese politicians are abusively plundering Senegal’s resources at the moment their people are suffering a lot. In Senegalese society, this word is generally connoted to alcohol. However, he considers these politicians as drunkards who use the sweat of citizens to quench their thirst.

(5) “Foy wottewollu Joylonga Êglise bi

Translation
Where are you going to get help
You make the church cried
Taken from the song title: Faux pas force “do not force”

(6) “Ñaxaskanwilañuymande Lebseniborkalsilosuneewsi bole yi

Translation
They get drunk with people’s sweat
They get into debt and oblige the poor citizen to pay it back
Taken from the song title: Yewekuamna “to get free”

Ungrammatical Structures
In analyzing their texts, we noticed some constraints in the grammatical functioning of the French language insofar as these rappers omit some elements in the sentence structure. These elements are usually the auxiliary *être* (to), determinants, prepositions and the additive conjunction. However, the symbol Ø is used to show that a particular element does not appear on the surface in that position.

**Deletion of auxiliary**
The deletion of the auxiliary *est* (to be) can often be noticed between Nouns-Complements or Nouns-Adjectives. It as well permits to express the action or the state of the subject. To confirm, there are statements (7) and (8).

(7) “Ma carte Ø mon arme
(Ma carte est mon arme)
Translation
My card is my weapon
Taken from the song title: daasfananaal “sharpen the weapon”

(8) “FarbaØcon
(Farba est con)
Translation
Farba is stupid
Taken from the song title: goutte de trop “too drop”

**Deletion of determinants**
The use of determinants is completely deleted before nouns or nominal groups. This can be noticed with the indefinite article *une* (a or an) in (9) and the definite article *la* (the) in (10).

(9) “Jeunesse sacrifiéeëtogiommi
(Une Jeunesse sacrifiée tog jommi)
Translation
Sacrificed youth is worried
Taken from the song title: yeneku am na “to get free”

(10) “Démocratie sax di law
(La Démocratie sax di law)
Translation
Democracy forever
Taken from the song title: goorgi “the old man”

**Deletion of prepositions**
There is a deletion of prepositions before cardinal numbers specifying the periods of the Senegal’s political history such as *en* (in) in (11), *de* (of) in (12) and *à* (to) (13).

(11) “68 peuple bi di manifester
(En 68 peuple bi di manifester)
Translation
In 1968, people were protesting
Taken from the song title: mea culpa

(12) “Assassinat maître Seye
(Assasinañ de maître Seye)
Translation
He was President Wade’s right-hand man.
He was the President of Senegalese Supreme Court was assassinated during the Presidential election in 1993.
The murder of Lawyer Seye
Taken from the song title: mea culpa”

(13)“Bobu ma ngipoursuivreGrenoble samathese université
(Bobu ma ngipoursuivre à Grenoble PhD université)
Translation
At that time I am doing my PhD at the University of Grenoble
Taken from the song title: mea culpa”

Deletion of adjective conjunction
The additive conjunction et (and) which permits to
link two words or clauses of a same nature and of a
same function, is generally deleted. Indeed, it is the
case statements (14), (15) and (16).

(14) “Démocratiepatriotisme
(Démocratieetpatriotisme)
Translation
Democracy patriotism
Taken from the song title: Nouveau type de baolbaol
“a new
guy of
Baolbaol”

(15) “Corruption injusticekuëpp dole why not
(Corruptionetinjusticekuëpp dole why not
Translation
Corruption injustice kuëpp dole why not
Taken from the song title: doggali “to finish”

(16) “ElèveEtudiantsñugrève
(ElèveetEtudiantsñugrève)
Translation
Pupil students to strike
Taken from the song title: Mea culpa

CONCLUSION
Finally, we noticed that rap has become a tool
enabling actors to contest, to denounce, to stigmatize
and even to raise awareness. This mission they have
voluntarily accepted aims to defend the interests of
their people. The analysis of these discursive
strategies allowed us to question their aim and
purpose in the communication of these rappers.
However, the rhetorical figures are only techniques
expressing the intentions of the rapper; namely the
adhesion of his audience while denouncing,
sabotaging and dramatizing politics and its actors. As
far as ungrammatical structures are concerned, it is a
way of communicating but the essential is the given
message.

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APPENDIX

Songs used for the study
Simon, Xuman and Kilifeu (2011): Faux pas forcer
Keur GUI (2011): Daasfanaanal
B ONE X (2011): Nëk
<table>
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<tr>
<th>FouMalade and Bat’ Blin D (2011): Soxla</th>
<th>DjTaf, Gaïnde Fatma, Makaloloy crime rime, Xpress, Khilifa crew, Lil anas</th>
<th>Nouveau type de BaolBaol</th>
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<td>Keurgui(2012): Goutte de trop</td>
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<td>Rifou(2012): Do to ñumoy</td>
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Ideological Challenges and Linguistic Approaches to Translating a Jewish Semi-Religious Text into Malay
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ABSTRACT

Translating texts rich in elements of religions other than Islam into Malay, in the context of Malaysia, is ever sensitive due to its norms and conventions, restricting the translation of such texts which may contain educationally noteworthy knowledge. This study makes use of a semi-religious text, Jewish Wisdom for Business Success, which discusses the secrets behind the Jewish people’s success in various fields, especially in business, along with the real life stories of entrepreneurs from the viewpoint of Judaism. The cardinal purpose behind this study is to determine the potential sociocultural challenges which a translator may encounter when translating a Jewish business text into Malay with the hope of providing new sociocultural perspectives in the context of translation studies in Malaysia. The research also discusses discourse analysis as the primary method in determining, analysing and deciphering the sociocultural elements supported by a communicative-functional approach as proposed by Sdobnikov (2011). In conclusion, the potential issues in translating the ST are ascertained to involve the linguistic and ideological aspects embedded in the text which the target audience, especially Malay Muslim native speakers, are highly averse to. These linguistic and ideological pitfalls may also be overcome through the use of translation procedures such as borrowing, explicitation, paraphrasing and translator’s notes.

KEYWORDS

Translation approaches, translation challenges, sociocultural aspects, semi-religious text, Jewish elements, Malay

INTRODUCTION

Translation as an ancient craft of communication has profoundly shaped the world which we live in today as it is. It has made communication between communities or social groups to reach one another or to connect on a deeper level, whether for the sake of knowledge and understanding, economic or even political and diplomatic ends. Translation is here to stay for millenniums to connect people beyond the linguistic and cultural borders. Translation, as defined by Newmark (1988), is an art involving the attempt to replace a written text in one language by the exact same text in another language. Nida’s and Taber’s (1974: 12) understanding of the concept is quite similar to that of Newmark (1988: 7) with some emphasises worth-noting, that is, “a reproduction in the receptor language, the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.”

While Newmark (1988), and Nida and Taber (1974) seem to see eye to eye with the fact that translation generally consists of translating text from one language to the other, there are cases where writers use English whilst cherry-picking words or terms from another language as a means to effect cultural identity within the text. Arundhati Roy (2009), for an instance, uses many Hindi words and expressions in painting images of her imaginative narrative in her debut novel, entitled The God of Small Things, exuding the cultural identity of her motherland and its society.

One of the pivotal issues, which would come to mind as to one has to deal with such text, is not only that translators would need to put emphasis on the translatability of the text’s central messages, but also the fact that translating a text of a specific culture might need to be compromised with some of its aspects to cater to target readership’s expectations. So, would the target text be allowed to cover all aspects brought by the source text, especially when the source text culture is frowned upon by the target readership? Is there any approach that would give leeway to the translators to include some of the source text’s context for the sake of information
transfer despite its cultural untranslatability to target readers? This paper aims to unravel this issue by determining the possible translation pitfalls of sociocultural aspects which may occur in translating a text into Malay. The translation of sociocultural aspects has been the discussion of many scholars, for instance, Hariyanto (1996), Mishra and Mishra (2016), Li et al (2015) and Lee (2006). Li et al (2015) discuss the sociocultural characteristics which exist in the translation of Chinese-English metaphoric expressions, while Hariyanto (1996) discusses the translatability of culture and translation procedures to translate culturally-bound expressions.

Discussions on translating Jewish culture into Malay are almost nil, as both cultures are geographically and socially isolated, and the fact that few Malaysians have ever encountered any Jews in the country speaks volume of it. However, it is important to emphasize that, according to a 2014 Anti Defamation League (ADL) survey, Malaysia was found to be the most anti-Semitic country surveyed in Asia. The ADL survey was entirely based on 11 stereotypical questions surrounding the Jewish people with the intent to determine the degree of anti-Semitism of the correspondents. Scoring 61% of the index score, based on the 2014 ADL survey, around 11 million Malaysians were said to be harbouring anti-Semitic attitudes. And the numbers were not small, especially when 83% of the correspondents were Muslims, reflecting much of the cultural intolerance and misunderstanding of Malaysians towards the Jewish people.\(^1\) But the real question is why many Malaysians seem to harbour anti-Semitic attitudes towards Jews? For Yegar (2006), the reasons behind Malaysians’ anti-Semitic culture are multi-faceted, which is very politically driven in the country’s political realm, as well as the fact that the Israel-Palestine conflict has fanned much of its people’s anti-Semitism in regard to that matter. In the context of translation studies, translating a text rich in Jewish custom in Malaysian culture would not be very feasible, especially in a target culture where its readers are mostly anti-Semitic. In other words, more discussions and research are needed to explore more cultural and translation issues in that regard to find ways to go around such translation challenges.

For that purpose, an English business book by Rabbi Levi Brackman and Sam Jeffe, entitled *Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts* is handpicked for analysis. This book is a semi-religious text which centres on the stories of real life entrepreneurs and their principles in business, as well as elucidating further on their connection or similarities with the teachings in the Torah and other religious texts in Judaism. While the book is written in English, the writer also incorporates words from Hebrew and Yiddish, two languages which are historically and spiritually close to the Jewish community and Judaism. Most of the Hebrew and Yiddish words are related to Jewish culture and are generally marked by the author with the use of italics. In fact, the Hebrew and Yiddish expressions are also translated into English by the author. Compared to the previous studies, *Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts* highly centres on two themes – business and religion which is highly rich in sociocultural elements. The study, therefore, aims to determine the sociocultural challenges such a text might bring to translators, especially in the context of Malaysians’ readership.

**LITERATURE REVIEW**

*Culture, Socio-culture and Translation*

Though living in the age of globalization, people are still in need of translation to communicate their narratives and stories with the hope that their words would not be misinterpreted due to differences which exist between us, communities. In text translation, sociocultural aspects or, in a much general term, culture, is indispensably imperative. Culture, according to Newmark (1988:94) is a particular lifestyle and its manifestation is inherently unique to a certain community with a language as an instrument of its cultural expression. To Newmark (1988), culture can be categorized into 5 categories: 1) ecology; 2) material culture (artefacts); 3) social culture; 4) organisations, customs, activities, procedures, concepts; 5) gestures and habits. Despite language being a natural instrument of a community’s culture, Newmark (1988) disregards language as part of it and claims that within the language, there are cultural deposits which are untranslatable to other languages. However, Vermeer (1992) seems to take on a different view on the matter. He concludes that language is a part of culture by drawing on Gohring’s modified version of Goodenough’s definition of culture as cited in Vermeer (1992: 38):

Culture is all that one must be able to know, grasp and feel in order to be able to judge in which situation members of a respective culture in their various roles behave in conformance with or deviation from expected norms and, in turn, be able to behave oneself within

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these cultural norms, if one so wishes, or else be willing to bear the consequences arising from the deviant behaviour.

As stated by Gohring (1978) that culture is the entirety of norms and conventions which govern and encompass the social behaviours and its results in a particular community. Vermeer (1992) posits that language may also be regarded as a norm which is governed by culture. In other words, language becomes a part of culture. Snell-Hornby (1988: 40) echoes the same stance that language may be included as a part of culture if culture itself is identified as “the totality of knowledge, proficiency and perception”. Taking into account Goodenough’s and Gohring’s definition, language may likely to be a part of culture given the fact that humans’ perception and judgement (of life as we know it) are highly dependent on the faculty of language. This is to say, despite Newmark’s idea of language and culture being separate entities, they may not be too separately far-fetched in terms of their relationships and interdependence with one another.

As far as the relationship between culture and language is concerned, translation and culture are undeniably inseparable. Many of the sociocultural issues in translation are discussed by scholars such as Li et. al (2015) whose study focused on the translation of Chinese-English metaphorical expressions. According to Li et. al (2015), the translation of metaphorical expressions requires cultural knowledge as the metaphors are influenced by the sociocultural factors such as literary tradition, traditional values, customs, lifestyle, religion and mythology. Li et. al (2015) also proposes that translation should take cultural factors into account, so that translators may be able to choose appropriate translation strategies.

Adding up to that, Lee (2006) conducts a research on the sociocultural characteristics found in Russian-Korean translation of metaphorical expressions in Russian political texts. The sociocultural characteristics found are to involve lifestyle, proverbs, socio-historical background and myth. Lee (2006) study indicates that the sociocultural barriers can be resolved by replacing the ST expressions with different descriptive expressions or similar metaphorical expressions in the TL or by adding translator’s notes. The research on sociocultural characteristics also unravels the fact that translation does not only connect one language to another, or a text with another text but effects a relationship of dynamics between writers and readers of the ST and TT, respectively.

While sociocultural factors can be an issue of a text’s translatability, it also holds the answer as to how a text should be translated or intermediated into the target reader. Based on a previous study which concludes that borrowing as one of the main procedures used by translators to translate cultural elements in *Rihlat IbnBattutah* into Malay, Idris Mansor (2015) explores sociocultural factors’ influence upon the translation of *Rihlat Ibn Battutah* whose many of the TL equivalents of cultural words are mainly borrowed from the SL. Idris Mansor (2015) concludes that translators not only use borrowing procedure for the fact that a lexicon gap between the two cultural systems is existent but also to accommodate the ST and TT functions, the openness of the national language’s policy into borrowing, as well as the translator themselves, which is to say that the application of borrowing procedure is not only tied to linguistic reasons alone, but also related to and influenced by other sociocultural elements.

As compared to these previous studies, the paper aims to determine the potential sociocultural issues which might be encountered by translators in translating *Jewish Wisdom for Business Success – Lessons from Other Ancient Texts*. What separates this study from the two studies mentioned above is that the source culture in the ST is generally frowned upon by the target audience, as well as the strict target cultural system prevents any religious propagations other than Islam in written or visual form publicly. This study also attempts to provide a new sociocultural perspective for the translation studies in Malaysia, as well as proposing any possible solutions to translation of such semi-religious texts in Malaysian context.

**METHODOLOGY**

*Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Texts* is essentially a self-enrichment cum business book which covers real life stories of businessmen and businesswomen and discuss how their principles are related to the teachings of Judaism. This book is chosen for analysis because it contains many sociocultural issues if were it to be translated into Malay. Other than being incorporated with many words from Hebrew and Yiddish, it is also teeming with holy verses from the Torah and other ancient texts in Judaism. Despite containing religious discussions, it still puts much emphasis on business and this defining feature is what makes this book relevant to be analysed for its sociocultural characteristics. There are some instances where the writer uses words or expressions
from Hebrew or Yiddish while giving his translations to them, for example:

The Kabbalists wrote about something they called “pnimiyut ha-ratzon,” which can be translated as “inner will” or the “authentic self”. (Brackman & Jaffe, 2008: 27-28)

The writers also use verses from the Torah or other ancient texts in explaining their ideas of how modern business principles are quite related to the religious narratives in Judaism such as:

In this way the man [Jacob] grew exceedingly prosperous and came to own large floods, and maidservants and menservants, and camels and donkeys. – Genesis 30:43. (Brackman & Jaffe, 2008: 73)

He who is willing to humble himself, the hour of success awaits him. – Midrash (Brackman & Jaffe, 2008: 49)

These sociocultural characteristics are deployed by the writer into the texts for it exudes cultural identity which is archly fundamental to the discussion on business. The writer leaves no footnotes for any marked foreign words; instead, he succinctly explains them in the discussion and gives theirs equivalents in English, which he deems to carry the closest similarity in terms of meaning and concept. Before doing discourse analysis on the text, the translator needs to read the entire text, The Jewish Wisdom for Business Success – Lessons from the Torah and Other Ancient Text, beforehand. This step is very important in understanding the message conveyed and all the topics discussed by the author. Then, the translator may do a discourse analysis through several steps which are: 1) establish the context of the text; 2) do background check on the production process such as the ST producer, medium of text and genre of ST; 3) examine the text structure; 4) identify any cultural reference; 5) identify any linguistic and rhetorical mechanism; 6) interpret the data acquired. Discourse analysis is important in determining any foreign words and expressions or concepts within a text which may bring sociocultural challenges to translators. Discourse is a group of ideas that can be identified in written and spoken languages, and can be located in many social contexts (Lupton, 1993: 145). However, according to Holmes (2013: 364), discourse is a way of identifying communications among different social and cultural backgrounds in various contexts, as well as describing the ways of speeches people use in establishing different social identities in interactions. In the ST, foreign words or expressions are mostly marked by the use of italics. It is found that there are several sociocultural factors within ST such as material, food, social, linguistic and ideology. In this study, however, only linguistic and ideological factors are given emphasis as they seem to make up most of the text’s sociocultural features and bring challenges to the translator to translate the text for the target audience.

Discourse analysis is then supported by the communicative-functional approach by Sdobnikov (2011) which provides that translation is a way of forming communication between audiences of different cultures and the translator plays the role of the mediator of the communication. Sdobnikov (2011) states that the communicative-functional approach treats translation as a professional task done in a specific communicative situation (CST), and the interests and intentions of communication actors must be taken into account by a translator before choosing any suitable translation strategy. Accordingly, all communicative situations or CST are categorized by common primary and secondary parameters, which allow them to be classed into subtypes.

For primary parameters, Sdobnikov (2011) finds that there are four: 1) type of the translation initiator and his role in the CST; 2) the translation goal; 3) the relations between the communication actors (formal/informal); and 4) the environment in which the non-verbal activity is performed by the communication actors. Some of the secondary parameters of a CST Sdobnikov (2011) mentions are: 1) the contact between communication actors (direct/indirect); 2) the form of contact (written/oral); 3) location of communication actors (distant/contact). Sdobnikov (2011) states that it is the combination of these two primary and secondary parameters which determine the characteristics of a certain CST which allows to class it as a certain type and subtype as he claims the number of combination is not infinite.

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Figure 1 shows Sdobnikov’s categorisation of CST based on all the primary and secondary parameters.

According to Sdobnikov (2011), CST-1 is further subdivided into two classes, CST-1 formal and CST-2 informal. This classification is based on the fact that it is the situation or the setting of profession activity itself which decides whether a certain activity is formal or informal, irrespective of the relations between the communication actors (Sdobnikov, 2011: 1447). All CST-1 involves communications between speakers, except for the situation where a written text is directly addressed to its target recipient. Though ST may exist in written form, translation can be made both in writing and orally.

As for CST-2, it is categorized by the purpose of the translation initiator by performing his professional activities which can be further divided into four subtypes: 1) ST author; 2) TT recipient; 3) the client who “buys” the translation; 4) the translator. For the analysis, Jewish Wisdom for Business Success – Lessons from The Torah and Other Ancient Texts may fall under the subtype of CST-2 or CST-2 trans. Sdobnikov (2011) explains that CST-2 recipient is a communicative situation where the prospective recipient of TT begins the translation as a way to exude the sense of Jewishness or, to emphasize coherently the central identity of the book per se. This intratextual feature, despite having the Jewish undertones, does not necessarily pose any cultural issue to the translator as long as the concepts do not go against the norms and conventions of the audience. It is also important to note that some examples of linguistic challenges may be challenging to the translator both linguistically and ideologically as the foreign words or expressions may have religious connotation.

**Hebrew, Yiddish & Figurative Words and Expressions**

Example 1 (gelem)

ST: According to a 2007 New York Times profile, he once told his friend and fellow street trader Paul Raps:

“You know what we need? We need to get our hands on the gelem.” The gelem is Hebrew slang for uncut diamonds (p. 158).

TT: Menurut profil akhbar New York Times 2007, dia pernah memberitahu rakannya Paul Raps, seorang penjaja:

“Tahu tak apa yang kita perlukan?
Kita perlu dapatkan gelem.” Gelem ialah kata slanga Bahasa Ibrani bagi permata yang belum dicanai.

In Example 1, the author uses the word gelem as a replacement for the word ‘diamond’. The word gelem can be retained in the target text as it does not have any religious connotation and by doing so, the translator may preserve the Jewish elements in the text, that is, the Hebrew word as a way of keeping the target readers informed that they are reading a book about a particular culture’s perspective.

Example 2 (tracht gut vet zain)

ST: Once asked to pray on a behalf of a seriously ill person, he responded telling the family to practice positive thinking. He advised in Yiddish, “Tracht gut vet zain gut,” meaning “Think good and it will be good” (p. 172).


In Example 2, the author includes an advice in Yiddish, “Tracht gut vet zain gut” which comes with a good meaning, that man should always be positive at all times and not being too caught up in the negativity of his troubles. Such quote, semantically, does not bring any linguistic or cultural issues for translators as the saying per se tells a piece of good advice that can be culturally embraced by the target audience. In terms of flow and style, however, translators may also compromise the foreign linguistic feature by omitting the Yiddish quote in TT, and replace it with its closest equivalent semantically, or stylistically, if possible. This would result in a more fluid and smooth translation that would give out the same impact to the target audience as it was to the source readers. Translators may also include the Yiddish quote in the target text while incorporating its translation in the target language as shown in the example to sustain the Yiddish quote for the sake of its foreign identity aesthetics.

Example 3 (tahor&tamay)

ST: Torah generally calls kosher animals tahor (pure) and non-kosher animals tamay (which means “impure,” but also brings with it connotations of unholiness and immorality) (pp. 170-171).

TT: Menurut kitab Torah, haiwan kosher dianggap tahor (suci), manakala haiwan tidak kosher sebagai tamay (bermaksud tidak bersih serta membawa konotasi tidak suci dan tidak bermoral).¹

¹ Menurut pandangan Islam pula, haiwan halal dianggap suci dan dibenarkan untuk dimakan, manakala haiwan haram pula dianggap tidak suci dan tidak boleh dimakan.

As for Example 3, the ST contains two terms, tahor and tamay which have Jewish connotation. Despite having the Judaic elements, it is advisable for the text to be in its original form without any fabrication or manipulation as it would entirely reduce the message of the ST. For the text to be functional in the target cultural system, explicitation procedure can be used to elucidate the target readers further about the text, while incorporating the related Islamic teachings relevant to the topic discussed. According to Vinay and Darbelnet (1958/1995: 8), the explicitation procedure is “the process of introducing information into the target language which is present only implicit in the source language, but can be derived from the context or the situation.” .This would give the translator the freedom to add his own interpretation of the ST in the TT, allowing the readers to understand the text’s culture and perspectives, as well as their own. And so, any speculations of the text’s religious elements being propagated towards the Muslims would be completely irrelevant. It is also worth repeating that example 3 is not only challenging in terms of linguistic aspects, but also in ideological or religious aspect which is why translator’s note is used in translating the text in order to overcome the ideological pitfall. Translator’s note seems to be very practical in this case as it tells the reader about Muslim’s perspective on the matter discussed in the ST. This would allow the translator to retain the ST content as well as introducing the Islamic version of the said matter. Non-Muslim readers may also benefit from such translation procedure being deployed as they can understand the
book through the eye of the author’s perspective, as well as the Muslim’s perspective.

Example 4 (t’shuva)
ST: Since all religious people sin, most religions provide a procedure people can follow to overcome their sins. In Judaism that process is called t’shuva (p. 122).

TT: Memandangkan tiada manusia beriman yang tidak berdosa, kebanyakan agama mempunyai cara tersendiri untuk kmanusia menyucikan diri mereka. Menurut agama Yahudi, proses tersebut dikenali sebagai t’shuva.¹

¹Dalam konteks agama Islam, proses ini dipanggil sebagai taubat.

While it is clear-cut that t’shuva has a Jewish connotation in the sentence, however, the sentence may be translated into the target culture, as the translator may use explicitation procedure or translator’s footnote in explaining the teachings of t’shuva or repentance in Islam. This would give leeway for translators to manipulate the text, adapting it to the Islamic perspective of the topics discussed, especially in the translator’s footnote section. Based on the example above, the term t’shuva may be translated into taubat or in a general term, known as repentance. Similar to example 3, example 4 is also challenging to translate both linguistically and ideologically.

Example 5a roll of the cosmic dice
ST: Perhaps Jonas is one of the luckiest men in the World. Perhaps he just happened to buy at the lowest possible moment and sell at the highest possible moment because of a roll of the cosmic dice (p. 91).


The expression of ‘a roll of the cosmic dice’ has its own implicit meaning which cannot be translated literally, lest it would distort the message, or perhaps sends a meaningless message to the reader. The expression refers to the divine power, or the universe which decides every fate that falls upon us, and this demands for a much fluid and accurate equivalent for the translators to decide on. By taking into account the fact that this expression has much to do with luck and the divine power, the translator may translate it simply into ‘qadar’ or fate, which perfectly describes the situation Jonas was in. In other words, translators may translate this figurative meaning through the use of communicative procedure.

Example 6 “the ideal middle path”
ST: When our emotional impulses are regulated by our intellect, we are able to easily follow what the great philosopher Maimonides called “the ideal middle path” and navigate between extremes of behaviour” (p. 202).

TT: Apabila gerak hati kita dikawal oleh akal, mudah bagi kita untuk mempraktikkan konsep kesederhanaan dan bersifat sederhana seperti yang pernah disarankan oleh ahli falsafah hebat, Maimonides.

In no way, any expression like “ideal middle path” could be translated literally without confusing the readers. Such expression requires deep understanding on the translator’s part on the topic discussed. “Ideal middle path” refers to a person’s ability to think rationally at the midst of intense anger and brimming excitement, and this again would prompt translators to think creatively and imaginatively in their translating process. Example 6 demonstrates how the translator may translate the expression through communicative approach, that is, translating “the ideal middle path” into “konsep kesederhanaan” [moderation concept].

Unearthing the Ideology

Ideology is roughly defined as a systemic body of concepts especially about human life or culture, and a manner or content of perspective of an individual, group or culture.⁴Hunt (1987: 12-13) in his book, Ideology and US Foreign Policy, offers a much more scholarly definition, writing that ideology is “an interrelated set of convictions or assumptions that reduces the complexities of a particular slice of reality to easily comprehensible terms and suggests appropriate ways of dealing with that reality”⁴. Nescolarde-Selva and Usó-Doménech (2015: 32)

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⁴ https://www.merriam-webster.com/dictionary/ideology
incorporates an element of power relation in their definition of ideology:

Ideology is a system of concepts and views, which serves to make sense of the world while obscuring the social interests that are expressed therein, and by completeness and relative internal consistency tends to form a closed belief system and maintain itself in the face of contradictory or inconsistent experience.

Based on these definitions, a meaningful definition may be constructed. Ideology is a set of beliefs, creeds and views which are structured, categorized and labelled in regard to the things which surround or affect human beings. Ideology may also be extended to a particular groups of people or status quo which requires the commitment of its followers. In this case, we can safely say that ideology is not also limited to the sphere of politics, but may also be extended to science, culture and religion. And this is why, in this research, religious aspect is subsumed under ideology.

In translation, every text which is translated for the purpose of information transfer is embodied within itself by its own ideology whether it is implicitly or explicitly expressed to its readers. This is supported by Puurtinen (1998) that ideology is often encoded in the expressions of the language, including the structural and lexical choices, be it by an author or a translator, in representing events, characters and their relations for imparting a system of beliefs, values and power relations. Simply put, translation is inevitably inseparable from conveying ideologies. This is simply related to the introduction of Jewish Wisdom for Business Success which tells a conversation between a Jewish peddler and a Czar officer which takes place in a train on a journey from Minsk to Pinsk.

The conversation starts when the officer asks a question about the secret of Jews’ success in business to the peddler. However, the peddler gives a very vague answer to that, that is, a schmaltz herring. Taking it to the heart, the officer believes that by eating the fish would eventually help his business thrive. Unhappily, the business is far from thriving and he finds himself doing something silly and believes that he has been deceived by the peddler. The peddler once again confronts the man and berates him. Upon hearing the man, the peddler replied, “Good, I see the schmaltz herring is working”.

Based on the introduction, it is clear that the Jewish man tried to earnestly answer the man’s question, but in a much more subtle and gentle manner. Nevertheless, the implicit meaning behind his words do not seem to reach the officer and this indicates that there are elements of ideology craftily encoded in his answer. The intended answer to the Czar army officer is Judaism, the very truth behind the secrets of what constitutes the success of the Jewish people in business. This is highly correlated with Schäffner (2003: 23) that ideological aspect can be identified within a text at word level based on the use or avoidance of certain words, and at its grammatical structure level. In this case, the peddler avoids giving the real answer (Judaism) as he is worried about how the officer would react to it. The fact that their conversation takes place during the Czar’s reign, a period where the Jewish people’s social status was disdainfully undermined, is all the more reason for him to not bring up such sensitive matter in conversation.

The Jewish man handpicks Schmaltz Herring, a kind of herring, a traditional cuisine to the Jewish community in Europe, as the answer in replacement of ‘Judaism’ because both entities uphold a very personal and intimate sense of ownership. Judaism is the identity and tradition for the Jewish people, despite one may not be religious. It is what identifies a Jew. More importantly, the ideology within the introduction is to indicate the exaltedness of Judaism as it becomes the essence behind its followers’ successes in business. The issue arises for translators when they need to preserve the symbolic message in the introduction without causing any conflict in the target culture even at expense of the effect produced by the ST.

Under communicative-functional approach by Sdobnikov (2011), any translation work of this book can fall under the CST-2trans which occurs when a translator appreciates the original text to the extent that he initiates the translation of the text into another language with the intention of a much more extended audience for the book itself. In CST-2trans, Sdobnikov (2011) embraces the fact that any translation work driven by such initiation would likely diverge from the ST effect, in terms of cultural perspective, and the purpose which the TT serves would be different from ST. However, this never means that this part of the book ought not to be translated. It all falls on the shoulder of the translators to ensure that the religious ideology is subtle and not too overbearing for the target culture. Not doing so would suggest the propagation of religious ideology to the target audience. In other words, the translator needs to be on the safe side by
making sure that the TT is nothing more than just an informative business text.

**Religious Elements**

In this book, religious elements, such as verses from the Torah, narratives of other Judaic references, include religious terms of Judaism. Religious attributes are notoriously difficult to translate, especially into a target culture that restricts any religious readings other than Islam to the Malays. Such restriction is clearly enshrined in the National Constitution under Article 11 which provides that the state law, and in respect of the Federal Territories of Kuala Lumpur and Labuan, may control or restrict any religious doctrine or belief from being propagated among persons professing Islam. Consequently, any religious elements except Islam, which are directly expressed, must be filtered on, or in other words, acclimatized according to the target audience cultural system.

**Example 7**

**ST:** The great Hasidic master and Kabbalist Rabbi Nachman of Breslov (whom we met in Chapter 1) said: “If you believe that you can ruin, then believe that you can fix” (p. 172).

**TT:** Seorang rabai Yahudi Nachman of Breslov (dalam Bab 1) pernah berkata: “Jika kamu yakin bahawa kamu boleh merosakkan sesuatu, maka yakinlah kamu juga boleh memperbaikinya.”

Hasidic master refers to a title of a Jewish rabbi from the school of Hasidism, a Jewish movement founded in Poland around 1750 (Assaf: n.d). This term, for having a Jewish connotation, should not be translated into the TT, and same goes to Kabbalist4 Rabbi5, a religious title which refers to persons who study, interpret and follow the kabbalah of Judaism. Omitting these religious titles would not, by any way, hamper the comprehension of the readers, but even so readers may not experience the foreignness of the ST, except for its Jewish names, which is deemed suitable to be included in the TT. Since Nachman of Breslov is a celebrated scholar, his words must hold some sort of authority and that must be reflected in the target text in order to show how important his words are. To imbue such authoritative sense in the text, the translator may include his Jewish title in the TT as shown in Example 8 which translates “the great Hasidic master and Kabbalist Rabbi” into “rabai Yahudi” [Jews Rabbi]. Even though not all titles are translated, but it is more than enough to exude the authoritative sense in the TT.

**Example 8**

**ST:** The Kabbalists wrote about something they called “ pnimiyut ha-ratzon,” which can be translated as “inner will” or “the authentic self”. It’s not out in the open, but wrapped up in something called the “chitzoniyut ha-ratzon”, or the “outer will,” which often veils the authentic self (p. 27).

**TT:** Golongan rabai Yahudi pernah menulis tentang “pnimiyut ha-ratzon,” yang boleh diterjemahkan sebagai “kehendak dalaman” atau “jatidiri”. Perkara ini tidak berada di luar, tetapi disulam oleh suatu yang dipanggil “chitzoniyut ha-ratzon”, atau “kehendakluaran,” yang selalu menyelubungi jati diri.

In the Example 8, the ST talks about the concepts of wills which often influence how people in general would live their lives. In this example, two SL terms, which are “ pnimiyut ha-ratzon” dan “chitzoniyut ha-ratzon” are borrowed into the TT as these two terms hold a religious element of the ST. The fact that these two terms are actually discussed by Kabbalists makes it even more justified that the translator needs to borrow the terms into TT in order to elucidate further how such concepts of “inner will” or “outer will” are actually perceived in the Jewish community. This is essentially related to what Idris Mansor (2015) has mentioned in his research on Rihlat Ibn Battutah that the borrowing procedure is not only deployed to resolve the problems of lexicon gaps, but also to preserve and uphold the identity and status of the ST culture in TT. This is particularly true in translating the Jewish Wisdom in Business Success as it is a some sort of a cultural and ideological ‘documentary’ that it could not be understood or fathomed through the lens of the target culture. In order for the readers to understand and experience it equally as the ST readers do, the TT readers themselves need to view the concepts and ideas in the text as the ST would.

**CONCLUSION**

In conclusion, translating Jewish Wisdom for Business Success – Lessons from the Other Ancient Texts into Malay brings challenges to translators in terms of linguistic and ideological aspects of the text. Rich with Judaic narratives, religious connotations and figurative expressions, translators need to be

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wise in deploying any translation procedures and methods in adapting any unnecessary elements into the target culture, or omitting them, while keeping the original messages intact. In the context of this study, the ST whose culture is generally frowned upon by its target audience, as well as its cultural system which archly disapproves of any translation of religious text into Malay, except Islam, being aimed at the Malay Muslim speakers, the translators may use borrowing, paraphrasing, explicitation procedure or translator’s note as one of the feasible translation procedures. As a cultural and linguistic mediator, translators need to be culturally knowledgeable amongst the two cultural systems in keeping any translations in check so as not to cause any conflicts to the audience. In other words, sociocultural factors in the translating process are of great importance for translators to ensure that such conflicts do not happen.

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