ASSESSING TRANSLATION QUALITY

OF POLEMICAL TEXTS

by

Ahmad S. Abdel Hady

A Thesis Presented to the Faculty of the
American University of Sharjah
College of Arts and Sciences
in Partial Fulfillment
of the Requirements
for the Degree of

English/Arabic/English Translation and Interpreting (MATI)

Sharjah, United Arab Emirates

May 2015

Approval Signatures

We, the undersigned, approve the Master's Thesis of **Ahmad S. Abdel Hady**.

Thesis Title: **ASSESSING TRANSLATION QUALITY OF POLEMICAL TEXTS**

Signature   **Date of Signature**
                                                 (dd/mm/yyyy)

_____   _____

Dr Ahmed Ali
Associate Professor in Arabic and Translation Studies
Thesis Advisor

_____   _____

Dr Basil Hatim
Professor in Arabic and Translation Studies
Thesis Committee Member

_____   _____

Dr Olatunbosun Ishaq Tijani
Professor in Arabic and Translation Studies
Thesis Committee Member

_____   _____

Dr Ronak Husni
Department Head

_____   _____

Dr Pia Anderson
CAS Graduate Programs Director

_____   _____

Dr Mahmoud Anabtawi
Dean of the College of Arts & Sciences

_____   _____

Dr Khaled Assaleh
Interim Vice Provost for Research and Graduate Studies

Acknowledgements

First and foremost, I am most grateful to almighty Allah who enabled me to accomplish this work.

I would like to express my sincere gratitude to my advisor, Dr. Ahmed Ali for his support, guidance, and above all patience, throughout the writing of this dissertation.

I am deeply indebted to Dr. Basil Hatim for all the invaluable knowledge I have gained from him during this program. I am honored to be one of his students.

I also thank Dr. Said Faiq whose constructive feedback during the interpreting classes added significantly to my professional skills. All my appreciation goes to Dr. Sattar for his generous academic support.

Finally, I would like to express my profound gratitude to my patient wife who has always been there for me, supporting, encouraging and assisting.

Dedication

To my parents,
my wife,
and my twins

Abstract

How to assess the quality of the translation and what criteria to be used for evaluating it, has always been a problematic issue in translation studies. Nevertheless, there is nowadays an unprecedented agreement on the need for such criteria. In the recent decades, scholars have developed a number of approaches and models for evaluating translation. Juliane House is one of the scholars whose significant work resulted in a well–established model that attempts to make evaluation of translations more objective. The main purpose of this study is to test the applicability of House's model in evaluating translation from English into Arabic so as to determine if the parameters established by House could help identify errors and inadequacies in the translation of polemical texts. To achieve this purpose, House's model is applied following the methodology of its developer, to evaluate Ghazi Algosaibi's Arabic translation of Eric Hoffer's book "*The True Believer: Thoughts on the Nature of Mass Movements*". The thesis also sheds light on the model's theoretical foundation and tracks its refinement. In conclusion, the application of the House's model proves its effectiveness in evaluating English to Arabic translation through its parameters. However, it is evident that it still needs further refinement to be applied on other genres which can be achieved by analyzing more evaluation cases between English and Arabic.

Search Terms: Quality, assessment, House, polemical, model, application.

Table of Contents

8

List of Figures

Chapter One: Introduction

Quality has always been the translators' aim. Nevertheless, it cannot be a coincidence that focus on translation quality has significantly increased since the advent of the internet in early 1990's. The huge number of pages in almost every living language that became accessible, drove the need for the introduction of machine translation to make up for the inability of translators to cater for this unprecedented demand. In spite of the progress it has made, however, machine translation is still unable to provide a reliable alternative. This issue drew more concern for quality in translation. Moreover, from a more practical perspective, translation is an industry in a world that is showing a strong tendency towards standardization for all industries. The establishment of organizations like the ISO (International Organization for Standardization) and CEN (European Committee of Standardization) indicates that translation academics and scholars face a real challenge to have their input in defining the standards of quality for this industry. Otherwise, the gap between academic research and real world practice will become more difficult to bridge in the future. This standardization process is needed even more in the Arab world since translation is usually practiced here by non-specialists who know little about the profession.

This paper is an attempt to take a step forward towards standardization by investigating the viability of one of the most developed translation quality assessment models in evaluating translation between English and Arabic.

In this thesis, House's well-established translation assessment tool, tested not only by its creator in evaluating translations between German and English, but also by a large number of scholars and translation teachers across the world, is used to evaluate Ghazi Algosaibi's Arabic translation of Eric Hoffer's book "*The True Believer*", a book that was translated into Arabic almost sixty years after it was published for the first time in 1951 in the United States. The Arabic translation gained a large popularity since it was released a few months before the so called "Arab Spring" in early 2011. The Arabic version was referred to by activists and observers in their attempts to explain the Arab Spring phenomenon as a result of mass movements. Another reason for selecting this book is the contradiction between its author, a self-educated American manual laborer and its translator, a famous Saudi

academic, politician and diplomat who addresses the Arab readers in conservative Islamic communities.

These facts provide the setting for the model application following the methodology of its developer; both source and target texts will be analyzed as per parameters, then a statement of quality will be provided.

This introduction emphasizes the significance of the topic of translation quality in today's world and the reasons behind the choice of this specific text. Moreover, it outlines the various chapters of this paper.

Chapter 2 of this research is a literature review that sheds light on some relevant theories of translation, from a quality assessment perspective as well as translation strategies with examples. Furthermore, it attempts to define translation and translation quality whilst also tackling the issue of ideology in translation.

In chapter 3, a number of tested models of translation quality assessment are discussed and related to their theoretical bases with a special focus on their gaps and drawbacks as seen by scholars and critics.

Chapter 4 provides an analysis of the model developed by House, including a detailed explanation of its theoretical foundation. Furthermore, the refinement process of the model is tracked and discussed.

Chapter 5 is devoted to the application of the model: The original text and its Arabic translation are analyzed and compared, leading to a discussion of the quality of the Arabic translation.

A final sixth chapter is a conclusion that summarizes the findings of the paper and provides some recommendations for further research.

Chapter Two: Literature Review

This chapter looks at some basic definitions of translation and translation quality. It overviews some translation theories and how each one of them views translation and translation quality. Moreover, it sheds light on translation strategies and the issue of ideology in translation.

2.1. What Is Translation?

In spite of the numerous and varied definitions of translation, there is almost an agreement amongst translators on the basic understanding of translation as being a kind of change, transfer, reproduction and substitution. This agreement can be tracked in their definitions of translation as follows.

Catford, (1965) defines translation as: "The process of substituting a text in one language for a text in another or the replacement of textual material in one language by equivalent material in another" (p. 1). Whereas Newmark (1988) looks at it as: "rendering the meaning of a text into another language in the way that the author intended the text" (p. 5). Newmark (1991) broadens the definition to be "a cover term that comprises any method of transfer, oral and written, from writing to speech, from speech to writing, of a message from one language to another" (p.35), and due to this transfer process, the translation cannot be another original or reproduction of that original but rather as Newmark (1991) defines it:

> The reproduction of the closest natural equivalent of the source language message……in fact, this type of translation is distinguished by its elegance and concision, its attention to a natural word order, to the deployment of clauses and phrases more frequently used than their formal equivalents in the source language, to the occasional unobtrusive distribution of the meaning of important 'untranslatable' words (p. 34).

The idea of change is also highlighted in Munday's (2001) explanation of the process of translation between two different written languages as "the translator changing an original written text (or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)" (p. 5).

Bassnett (1991) provides another broad explanation in which she adds dimensions of surface meaning and language structures:

> What is generally understood as translation involves the rendering of a source text into the target language so as to ensure that the surface meaning of the two will be approximately similar and the structure of the source language will be preserved as closely as possible but not that the target language structure will be seriously distorted (p. 2).

Faiq (2005) looks differently at the notion of translation, extending it beyond the above definitions, from transfer of texts from one language to another, to be "also, and more importantly, texts written in one language but which originate in or concern cultures other than that of the language in which they are written" (p. 57).

2.2. What Is Quality?

The Oxford Online Dictionary defines quality as: "The standard of something as measured against other things of a similar kind; the degree of excellence of something". While Webster's dictionary offers two meanings

a: degree of excellence

b: superiority in kind

On the other hand, The American Society for Quality defines it on its website as "A subjective term for which each person has his or her own definition".

This issue of subjectivity can be the motive for the foundation of The International Organization for Standardization ISO, which is an international standard-setting body, composed of representatives from various national standards organizations. It defines quality as: "An integration of features and characteristics which determine the extent to which output satisfies the customers' needs" (cited in Johnson, 2000, p. 20).

Building upon this definition of quality, it can be suggested that translation quality assessment models integrate the criteria we need to follow in order to decide on how satisfactory the translation is.

2.3. Translation Quality

There has never been such an urgent demand for universal translation quality assessment tools. This demand is expressed by Chesterman & Wagner (2002): *"I sometimes wonder how we manage to mark exams and revise translations with such*

confidence, when we have no objective way of measuring quality and no agreed standards" (p. 88). However, scholars and researchers have not agreed upon clear-cut parameters to judge the quality in translation.

Unlike Kingscott (1996) who claims that "Quality is relative", (cited in Drugan, 2013, p. 37), some other scholars focus on literal translation as the most important criterion for translation quality. For example, Nabokov (1964) claims that good translation is literal translation: "rendering as closely as the associative and syntactical capacities of another language allow, the exact contextual meaning of the original"; thus, he concludes that, "only this [literal translation] is true translation" (cited in Reynolds, 2011, p. 34). Newmark (1988) goes further, suggesting that:

> Literal translation is the first step in translation, and a good translator abandons a literal version only when it is plainly inexact or . . . badly written. A bad translator will always do his best to avoid translating word for word (p. 76).

Other scholars have chosen the equivalent effect, feeling and spirit of the original to be the criterion, such as Souter (1920), (cited in Nida 1964), who claims that, "Our ideal in translation is to produce on the minds of our readers as nearly as possible the same effect as was produced by the original on its readers", (p. 164), Belloc (1924), (cited in Pontiero 1997) who suggests that a good translation must "consciously attempt the spirit of the original at the expense of the letter", (p. 56), Edwards (1957), (cited in Nida 2000) who points out that, "We expect approximate truth in a translation […] What we want to have is the truest possible feel of the original." (p. 132), and Knox (1957), (cited in Nida 2000) who agrees that translation should be "read with the same interest and enjoyment which a reading of the original would have afforded" (p.133).

Other criteria include fulfilling the same purpose of the original as Foster (1958) (cited in Nida 2012) proclaims that the only good translation is one "which fulfils the same purpose in the new language as the original did in the language in which it was written", (p.146) and achieving the "closest natural equivalent" as Nida (1964) suggests "The relationship between receptor and message should be substantially the same as that which existed in the original receptor and the message. A translation of dynamic equivalence aims at complete naturalness of expression" (p. 159, 160).

House (1997) takes the notion of equivalence as a quality criterion further from effect to be in both semantic and pragmatic equivalence:

> Translation is the replacement of a text in the sources language by a semantically and pragmatically equivalent text in the target language. Equivalence I take to be the fundamental criterion of translation quality. Thus, an adequate translation text is a pragmatically and semantically equivalent one *(p. 31, 32).*

It can be concluded from the above tracking that the basic translation quality criterion has moved from achieving literal translation and adhering to the original structure, to creating equivalent effect, to producing an equivalent text both semantically and pragmatically. As will be thoroughly discussed in the following chapters, this semantic and pragmatic equivalence is the core of House's model that is being examined in the present thesis.

2.4. Translation Theories

Translation quality cannot be researched without referring to the translation theory, simply because when we try to assess the quality of a translation we also address the heart of a theory of translation. Translation quality assessment models are natural extensions of the translation theory. As put by House (1997) "Evaluating the quality of a translation presupposes a theory of translation. Different views of translation lead to different concepts of translational quality, and hence different ways of assessing it" (p. 1).

The following is a selective review of translation theories and strategies, with special focus on the relevant notions that can be recognized as the foundation for House's model of translation quality assessment.

2.4.1. The Notion of Equivalence

The notion of Equivalence can be seen as the most common criteria used for defining successful translation. It was introduced by the Russian born American structuralist Norman Jakobson, (cited in Munday 2001), who focuses on the meaning between words in different languages (p. 36, 37). According to Jakobson, the translator recodes and transmits a message received from another source, thus translation involves two equivalent messages in two different codes. He believes that equivalence in difference is the cardinal problem of language and the pivotal concern

of linguistics. Jakobson (1959), (cited in Munday 2001) suggests that there are three kinds of translation

1- Intralingual translation (rewording): to translate within the same language, for example, any Arabic dialect (i.e., Saudi, Egyptian, Lebanese, etc.) to Modern standard Arabic (MSA) or vice versa. For example, how are you? can be rendered as "إيش لونك ؟" (Saudi dialect), "إزيك ؟" (Egyptian dialect), "كيفك ؟" (Lebanese dialect) and "كيفَ حالُك" (Standard Arabic).

2- Interlingual translation (translation proper): to translate from one language to another (i.e., Arabic into English and vice versa).

3- Intersemiotic translation (transmutation): to translate a medium into another. This can be seen in translating a portrait into a song or a novel into an opera, etc. For example, *The Phantom of the Opera* was translated from a classic French novel into a modern English-language musical (p. 5).

2.4.2. Nida: Formal and Dynamic Equivalence

In his paper "Principles of Correspondence" (1964), (cited in Munday 2001), Naida has moved away from the focus on the word with its fixed meaning, towards a definition of meaning in which the word as a code-unit acquires meaning through context, thus it can create various responses according to the target culture (p. 38).

Naida (1964) differentiates between Formal and Dynamic Equivalence; a translation aimed at formal equivalence is a source-oriented translation that reveals as much as possible of both the form and content of the source text by attempting to reproduce several formal elements like grammatical units, consistence in the usage of words as well as the meanings of the source's message. Whereas a dynamic translation is based on what Naida calls "the principle of equivalent effect", where "the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message" (p. 159). Nida (1964) explains: "This receptor-oriented approach considers adaptation of grammar, of lexicon and of culture reference to be essential in order to achieve naturalness; the TT language should not show interference from the SL, and the "foreignness of the ST setting is minimized" (p.167, 168). Thus, Nida believes that dynamic equivalence requires a number of "formal adjustments" in three areas: special literary forms, semantically exocentric expressions and intra-organismic meaning which are deeply

rooted in their culture and totally dependent on their cultural content. Here, the translation moves away from the original ST structure (form) and some of the ST lexical items or expressions are replaced with different ones in the TT, in which the target audience are familiar with, in order to sound natural to them. Dynamic equivalence seeks to achieve the "complete naturalness of expression" (Nida, 1964, p 159). He points out that there are factors which determine the process of translation to proceed either formally or dynamically: "(1) the nature of the message, (2) the purpose or purposes of the author and, by proxy, of the translator, and (3) the type of audience" (Nida, 2000, p. 127).

2.4.3. Catford's Equivalence and Shifts

According to the Scottish linguist and phonetician, Ian Catford, the central problem of translation practices is that of finding target language translation equivalents.

Like Nida, Catford (1965) believes that "The central problem of translation practice is that of finding target language translation equivalence". However, he defines equivalence differently as "the placement of textual material in one language by equivalent material in another language" (p. 20).

Catford suggests that there are two basic types of equivalence; formal equivalence and textual equivalence. Formal equivalence involves conforming closely to the linguistic form of the source text, expressed by Hatim and Mason (1990) as "the closest possible match of form and content between source and target text" (p. 7). On the other hand, textual equivalence exists when textual equivalence holds between two portions of text that are actual translations of each other. When a textual equivalent is not formally correspondent with its source, this is called a translation shift, of which there are two major types: level shifts and category shifts.

Level shifts occur when a source text item has a textual equivalent on a different linguistic level. Catford (1965) distinguishes the four linguistic levels – phonology (the medium-form of spoken language), graphology (the medium-form of written language), grammar (closed systems), and lexis (open sets), which are related in language-specific ways to extra-linguistic levels of substance: phonology to phonic substance, graphology to graphic substance, and both grammar and lexis to situation

substance. Whereas category shifts are divided into four types: structure, class, unit and intra-system shifts.

1. Structure-shifts, structure is defined by Catford as the patterned way in which a unit is made up of lower-rank units. Structure shifts involve a grammatical change between the structure of the ST and that of the TT (p.77).

2. Class-shifts, when a SL item is translated with a TL item which belongs to a different grammatical class, i.e., a verb may be translated as a noun.

3. Unit-shifts, a unit is defined as "a stretch of language activity which is the carrier of a pattern of a particular kind" (Catford, 1965, p.5). Unit shifts involve changes in rank. Units are organized hierarchically on a rank scale, i.e., sentence, clause, group, word, and morpheme. Consequently, a unit shift occurs when textual equivalents are located on different ranks, i.e., when a clause is translated as a group.

4. Intra-system shifts, which occur when SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system (Catford, 1965, p. 80). For instance, when the SL singular becomes a TL plural.

2.4.4. Koller: Pragmatic Explanation of Equivalence

The notion of equivalence was also worked on by the German theorist Koller (1979) who differentiates between correspondence and equivalence. To Koller (cited in Munday 2001), correspondence is a contrastive linguistic matter. The main aim of contrastive linguistics is to find the differences and similarities between two languages, whereas equivalence relates to the hierarchy of utterances and texts in the SL and TL according to specific equivalence criteria.

Koller describes five types of equivalence influenced by five factors:

1- Denotative equivalence which is influenced by extra-linguistic content transmitted by a text.

2- Connotative equivalence which relates to the associative meaning transmitted basically by lexical choices. It is also called 'stylistic equivalence'.

3- Text-normative equivalence relates to text types and language norms, especially to meaning as a function.

4- Dynamic equivalence is related to the receiver of the text for whom the translation is intended. It is usually referred to as 'communicative equivalence'.

5- Formal equivalence is related to the 'aesthetics' of the source text and its stylistic features. In literature, it is referred to as expressive equivalence (cited in Munday, 2001, p. 46, 47).

2.4.5. Halliday's Functional Grammar and Discourse Model

The British born Australian linguist Michael Alexander Halliday developed a model of Discourse Analysis, based on what he names Systemic Functional Grammar. This finds the study of language as communication, seeing meaning in the writer's linguistic choices and systematically relating these choices to a wider sociocultural framework. Halliday's model is based on the study of the communication aspect of the language, and the meaning conveyed through the linguistic choices made by the writer, while relating these choices to a wider socio-cultural framework (Munday, 2001, p. 90). Consequently, the model suggests a high level of interaction between the surface level of the text and its socio-cultural framework. In Halliday's model, the genre is the conventional text type that is associated with specific communicative function, for example a business letter (ibid.). The other elements include register that subsumes three elements: field, tenor and mode.

1. The field of text refers to the subject matter and it may be similar to certain uses of the term domain in the computational linguistics: what is happening, to whom, where and when, why it is happening, and so on. It is associated with ideational meaning, which is realized through transitivity patterns (verb types, active/passive structures, participant in the process, etc.). The translator will have to take decisions about what terminology to use, to what extent the writer's context is familiar to the target language reader and the type of grammatical structures to adopt (active/passive);

2. The tenor of a text refers to the social relation existing between the interactants in a speech situation. It includes relations of formality, power, and affect (employer/employee, father/son). It is associated with interpersonal meaning, which is realized through the patterns of modality (modal verbs and adverbs such as *hopefully, should, possibly,* and any evaluative lexis such as *beautiful,*

dreadful). Tenor influences interpersonal choices in the linguistic system, and thereby it affects role the structures and the strategies chosen to activate the linguistic exchange. It will allow the translator to frame the right choice of register (formal/informal, modern/archaic, technical/non-technical);

3. The mode of a text is the way the language is being used in the speech interaction, including the medium (spoken, written, written to be spoken, etc.) as well as the rhetorical mode (expository, instructive, persuasive, etc.). It is associated with textual meaning, which is realized through the thematic and information structures (mainly the order and structuring of elements of a clause) and cohesion "the way the text hangs together lexically, including the use of pronouns, ellipsis, collocation, repetition" (cited in Munday, 2001, p. 91).

Each one of these three elements relates to the aspects of text discourse semantics; ideational, interpersonal and textual. This link between the lexico-grammatical patterns (that is the choices of wording and syntactic structure) and the meta-functions means that the analysis of patterns of transitivity, modality, thematic structure and cohesion in a text reveals how the meta-functions are working and what the text means (ibid.). Therefore, the translator must maintain the situational and cultural context by finding the corresponding three components in the target language

The following chapter will demonstrate to what extent House's model of translation quality assessment is based on Halliday's model.

2.4.6. Hatim and Mason's Pragmatics and Semiotics

Unlike Halliday, who refers to the sign in terms of social semiotics, relating it a wider social system or culture, Basil Hatim views this discipline from the translation perspective referring to it as put by (House, 1997) "treating communicative items as signs inside a system of signs, including considerations of genre, discourse and textuality", (p. 20). Hatim and Munday (2004) suggest that "Socio-semiotics is a system of signs used for social communication. Language and translation can both be seen as socio-semiotics" (p. 349). Hatim and Mason (1997) explain "Semiotics is a dimension of context which subsumes the assumptions, presuppositions and conventions surrounding a given utterance and ultimately represents them as signs in constant interaction" (p. 174). Therefore, semiotics promotes translators' awareness of how the text variable interact. To Hatim and Mason "texts are the basic units for

semiotic analysis […] Texts concatenate to form discourse which is perceived with given genres".

Hatim and Mason (1990) explain:

> Intentionality lies behind choices made within field, mode and tenor, and affords a new perspective for translators' decisions. At the same time, the semiotic dimension allows us to consider these variables in the way in which they interact. Adding a semiotic dimension to field of discourse (the experiential component of context) relates it to genres and their conventions. Similarly, tenor (the interpersonal component of context) relates to discourse as an expression of attitude. Finally, genre and discourse find expression in texts through the textual component of context (p. 73).

2.5. Translation Strategies

In their study, Comparative stylistics of French and English: A methodology for translation, the French translation theorists Jean-Paul Vinay and Jean Darbelnet (1995), (cited in Munday 2001) identify two types of translation strategies, namely, "direct translation and oblique translation". Direct translation is subdivided into three types; Borrowing, Calque and Literal translation, whereas Oblique translation is divided into four types; Transposition, Adaptation, Equivalence and Modulation (p. 56-57)

1. Borrowing: When an SL word is transferred directly as it is to the TL without any modification. For examples, in translation from English into Arabic the word "scenario" rendered in Arabic as "سيناريو" and "video" rendered into Arabic as "فيديو".

2. Calque: It is a literal translation at phrase level. Simply put, when a language borrows an expression from another, but then translates literally each of its elements and add them to each other. For example, "road map" rendered as "خارطة طريق" and "Arab spring" translated as "الربيع العربي".

3. Literal Translation: word-for-word translation, in which the top priority and the main task of the translator is to adhere to the structures of the SL. This task varies in difficulty in translation between pairs of languages according the level of similarity in their structures. Therefore, it is easier to be used in translation between languages of the same family like the English and French. (Munday, 2001, p. 57) argues that literal translation will be unacceptable when

it: 1) has a different meaning; 2) has no meaning; 3) is impossible for structural reasons; 4) does not have a corresponding expression within the metalinguistic experience of the TL; 5) corresponds to something at a difficult level of language.

4. Transposition: replacing the word class with another. In other words, it is a change of one part of speech for another without changing the sense. So, a verb in the ST becomes a noun in the TT, a noun becomes an adjective and so on. A clear example is changing the verb in "Smoking kills" to be an adjective in "التدخين قاتل".

5. Modulation: slightly more abstract than transposition, it is using a phrase that is different in the source and target languages to convey the same idea from a different viewpoint. A procedure that is justified when a literal, or even transposed, translation results in grammatically corrects sentences; it is considered unsuitable, unidiomatic or awkward in the TL. Modulation includes replacing: abstract for concrete, cause-effect, part-whole, part-another part, negation of opposite, the passive voice becomes active or vice versa. For example, the active structure "Doors are closing" translated as the passive in "الأبواب تُغلَق", or "كافر" translated as "non-Muslim" rather than "infidel".

6. Equivalence or reformulation: happens when language describes the same situation by different stylistic or structural means. Equivalence is a useful strategy in translating idioms and proverbs. Examples:1. "Any Tom, Dick and Harry" rendered as "كل من هب ودب", 2. "Like father like son rendered" as "الولد سر أبيه".

7. Adaptation: used when the type of the situation referred to by the SL message is unknown in the TL culture or does not have the same relevance or connotations as it does in the source context. Therefore, a new situation that can be considered as being equivalent should be created. Adaptation usually implies that considerable changes have been made in order to make the text more suitable for a specific audience or for the particular purpose behind the translation. Adaptation can be described as "situational equivalence" as it works by replacing ST elements by TL items which in the same way serve the same function and are thus "equivalent". For example, in Arabic, the expression "نعيماً" said by the barber to declare that he finished his job is not

found in English, "Nice hair cut!" would be the alternative (Dickins et al., 2002, p. 57, 58).

Out of the above mentioned seven strategies, modulation is considered by Vinay & Darbelnet (1995), (cited in Munday, 2001) "the touchstone of a good translator", since it is more precise and more faithful in conveying the intended ST meaning, especially when the other strategies fail to achieve the communicative purpose whether at the grammatical, lexical or message levels. In general, modulation can take the form of transposition, equivalence and adaptation when required. Therefore, it can be described as "the strategy of all strategies" (p. 58).

2.6. Ideology and Translation

The role played by ideology in translation and its quality assessment cannot be overlooked. Regardless of the text type, language may be used to reflect its user's viewpoints, attitudes, beliefs and values. In other words, ideology shows in our use of language and by extension, in our translations. Thus, we first need to answer the question: What is ideology?

According to (The New Oxford Dictionary of English), ideology is "a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy". Whereas Van Dijk (1998) defines it as:

> [...] an ideology is the set of factual and evaluative beliefs–that is in the knowledge and the opinions of a group [...] In other words, a bit like the axioms of a formal system, ideologies consist of those general and abstract social beliefs and opinions (attitudes) of a group (cited in Calzada-Perez, 2003, p. 5).

The above definition is echoed by (Verschueren 1999), editor of a compilation of "*Language and ideology"* who suggests that "Ideology is interpreted as any constellation of belief or ideas, bearing on an aspect of social reality, which are experienced as fundamental or commonsensical and which can be observed to play a normative role (ibid.), and (Calzada- Perez, 2003, p. 5) who defines it as "Set of ideas, values and beliefs that govern a community by virtue of being regarded as the norm".

The word "beliefs" is also found in Hatim and Mason's definition. They state that they agree with (Simpson 1993) in his definition of ideology as "the tacit assumptions, beliefs and value systems which are shared by social group" (Hatim and Mason, 1997, p. 144).

Building upon the above definitions, ideology can be understood in terms of ideas, ideals, assumptions, values, beliefs, and attitudes that are organized in form of systems and frameworks shared by a social group. Having defined the terms ideology, we need to answer the question: How does ideology work in translation?

According to (Hatim and Mason 1997), in the translation of ideology they examine "the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing the text", whereas the ideology of translating refers to "the orientation that the translator chooses to operate within a social and cultural context" (Hatim and Munday, 2004, p. 102, 103).

In the present study, the ideological background of the ST author and the TT translator are contradictory; the ideological stance of the ST producer, Eric Hoffer, as evident in the original text, is against religions in general. To him, all religions including Judaism, Christianity and Islam are on equal terms with mass movements like Fascism, Communism and Hitlerism. An attitude that contradicts with the translator's ideology whose Islamic background makes him, according to the Islamic perspective, believe in the three divine religions. The analysis chapter of this study, will try to answer questions on how the historical, socio-cultural context influences the translator's choices, the role of ideological impact, and to what extent the translator tries to conform to the shared ideology and conventional norms in the receptor's society in order to be socially accepted.

This chapter was an attempt to define translation and its quality. It also covered some translation strategies and theories that are relevant to the study of quality assessment. Moreover, it touched upon ideology in translation.

Chapter Three: Translation Quality Assessment Models

The previous chapter focused some relevant translation theories and strategies. This chapter looks at a number of tested models and explains their theoretical backgrounds. It also sheds light on their main criteria. Furthermore, it discusses their gaps and drawbacks as considered by scholars and professionals.

3.1. Larose's Model of Translation Assessment

In his approach to translation quality assessment, the Canadian Scholar Robert Larose believes that the objective or purpose of any translation is central to assess its quality. Like Skopos theorists, the focus here is on assessing 'effecacité', that is how far the translator's purpose matches the original author's intentions. Larose (1987) argues that "every translation must be assessed in terms of the appropriateness in the translator's intentions to that of the author of the original, not of the appropriateness of the translator's intentions to that of the evaluator" (as cited in Williams, 2004, p. 9). Once the objectives are established, the evaluator is in position to determine the criteria and constraints (time, cost, social values and client's explicit or implicit quality requirement) against which one or more translations of the source text are to be assessed (ibid.). It is interesting to note that he includes aspects of translation beyond the textual comparison level. His overall approach is divided into two domains: "extra textual elements" and "textual elements". The extra textual elements include elements that were not in House's model, such as the influence of the assessor's gender, his level of experience, the conditions in which the translation quality assessment is carried out and the information available for the assessor (Larose,1998 as cited in Drugan, 2013, p. 54).

In his book "*Théories Contemporaines de la Traduction*" (1987), Robert Larose presents his first translation quality assessment model, in which he identifies three different levels, placed in a hierarchical structure:

1. Microstructural. The lowest level, sentence or sub-sentence level that includes 'forms of expression', syntactic and lexical elements.
2. Macrostructural. This level refers to the semantic structure of discourse content, above the sentence level and including cohesion.

3. Superstructural. The highest level refers to the overall structure of discourse including structure including narrative or argumentation structure (cited in Drugan, 2013, p. 55).

The hierarchy is used to weight the significance of errors. The higher level the error occurs the more serious it is and vice versa (ibid., 56). Applying the model begins with identifying extra textual factors relating to the translation's purpose by reading the source text and the target text. Then the source text and the target text are evaluated separately against the three levels, with the objective of the author and the translator in mind.

In his articles (1994-1998), Larose introduces a more detailed grid for multi criteria analysis that he implements in assessing lines from Aristophanes' Lysistrata. The grid consists of seven criteria, and each one of them gains its weight according to its importance to the translation objective. The seven criteria are: referential meaning, poetic character, humorous imitation of Spartan speech, expression of contrast between Athenian and Spartan speech, rime and concision (cited in Williams, 2004, p. 10).

Larose (1989) stresses that his approach may not be applicable to all texts because "There are different ways of translating and different purposes of translations, so different ways of assessing translations" (cited in Drugan, 2013, p. 55). However, he does not support his viewpoint by developing further models. Even his model's workability is questionable since it was tested only once against a classical literary text and in one language pair. Later, he argued that it is probably impossible to create a truly comprehensive translation quality assessment grid, because of the number of parameters or criteria, the complexity of its relationships, and the time and resources required to implement it (ibid.,). The model is also criticized for being neither detailed nor specific enough. (Drugan, 2013, p. 56) argues that in spite of Larose's focus on the importance of extra textual elements, his model does not really account for these elements nor integrates them significantly in rating the translation which undermines its relevance for professional translation.

3.2. Williams' Argumentation-Centered Model (ARTRAQ)

The English academic Malcolm Williams argues that the existing translation quality assessment models are micro-textual because they "tend to focus on discrete

lexical and morphosyntactic units at the sub-sentence level and to be applied to short passages of texts" (Williams, 2004, p. xvii). To complement these micro-textual models, he develops a new framework for translation quality based on argumentation theory, which he believes "can serve to remove the subjectivity and randomness from decisions on the acceptability of translations".

He aims to integrate a macro textual, discourse perspective along with aspects of pragmatics into the assessment process. In his approach, he involves analyzing both the ST and the TT to assess the "transfer of argument". The focus of his model is on the relationship between the seriousness of errors and full text analysis. He uses the argumentation theory to determine what is important in the message conveyed by the text and he defines "major error" accordingly.

Williams' approach has four stages:

1- Analysis of the original: to establish its argument schema, arrangement and organizational relations to identify what part(s) of the text contain 'essential messages'.

2- Analysis of the translated text: without reference to ST to assess its 'overall coherence' to determine whether overall arrangement is preserved or appropriately modified. And to discover problems relating to readability or acceptability as a target language text.

3- Comparative assessment: between ST and TT using the following argumentation parameters:

    1) Argument schema

    2) Arrangement

    3) Organizational relations

    4) Prepositional functions/conjunctives and other inference indicators

    5) Types of argument

    6) Figures of speech

    7) Narrative strategy

4- Overall quality statement: as a final stage in which a statement of overall argumentation centered translation quality assessment is produced (Williams, 2004, p. 73).

Williams refines his model by introducing a distinction between critical, major, and minor defects which are defined in relation to the usability of the translation

where a defect impairs the central reasoning of the text rather than the less clearly defined notions such as accuracy of fidelity (Williams, 2004, p. 133).

For his grading scheme, Williams introduces four standards:

1. Publication standard. The text accurately renders all components of the argument schema and meets the requirements for all target language parameters and other selected core and field- or use-specific parameters. The text has no critical or major defects.

2. Information standard. The text accurately renders all components of the argument schema and meets the requirements for all target language parameters and other selected core and field- or use specific parameters. The text has no critical or major defects.

3. Minimum standard. The text accurately renders all components of argument schema. The text has no critical defects.

4. Substandard: The text fails to render the argument schema text. It has at least one critical defect and/or does not meet requirements for one or more core or field- or use- specific parameters.

Williams chose actual professional translations as samples to test the model and support its practical applicability and efficiency. He claims that his final version of this model represents an approach that covers all the significant elements in instrumental translation, and places emphasis on quality according to translation function and end use (Williams, 2004, p. 152). However, the model was tested against a limited number of text types that have a fixed linear structure, and only one language pair (English-French) was assessed.

The model is criticized for being based on argumentation structure as the main criterion for judging translation in spite of the fact that argumentation is only one aspect of a text that cannot account for other linguistic and micro textual considerations. Another sound reason for questioning the validity of the model is that the role argument structure plays is not equal in all text types (Drugan, 2013, p. 63).

3.3. Al-Qinai's Quality Assessment Model

Jamal Al-Qinai (2000) believes that the degree of efficiency of the text with regard to the syntactic, semantic and pragmatic function of ST within the cultural frame and expressive potentials of both source language and target language are to be

measured in assessing a translated text. He suggests that translation operates not with sentences but with utterances. And equivalence is sought at the pragmatic level even if it overrides semantic meaning. Al-Qinai has developed an eclectic practical model claiming that it can be empirically tested for analyzing the linguistic and situational peculiarities of ST and TT in the pre-translational phase and the post translational assessment of TT quality. He tested the model by analyzing a selected text (an advertisement) in order to make an objective statement about the relative match of ST and TT.

In his article "Translation Quality Assessment: Strategies, Parameters and Procedures" (2000), Al-Qinai indicates that translation is a complex hermeneutic process in which intuition plays a crucial role in interpreting the intentions of the ST writer. Nevertheless, Al-Qinai identifies seven parameters that he believes to be suggested by other theorists: Newmark (1988), Hatim and Mason (1990), Steiner (1994) and House (1981, 1997) as follows:

1. Textual Typology (province) and Tenor: i.e., the linguistic and narrative structure of ST and TT, textual function (Example: didactic, informative, instructional, persuasive, evocative… etc.).

2. Formal Correspondence: overall textual volume and arrangement, paragraph division, punctuation, reproduction of headings, quotation, mottos, logos… etc.

3. Coherence of Thematic Structure: degree of referential compatibility and thematic symmetry.

4. Cohesion: Reference (co-reference, performs, anaphora, cataphora), substitution, ellipsis, deixis and conjunctions.

5. Text-Pragmatic (Dynamic) equivalence: degree of proximity of TT to the intended effect of ST (i.e., fulfillment or violation of reader expectations) and the illocutionary function of ST and TT.

6. Lexical Properties (register): jargon, idioms, loanwords, catch phrases, collocations, paraphrases, connotations and emotive aspects of lexical meaning are compared to identify 'style shift' due to differences between source and target languages.

7. Grammatical/Syntactic Equivalence: word order, sentence structure, number, gender and person (agreement), tense and aspect (Al-Qinai, 2000, p. 499).

He assumes that since no two languages are identical, either in meaning or in

form, the best we can hope for is an approximation given the following variables:

a) Nature of ST message.

b) Purpose and intent of ST producer.

c) Type of audience. (Al-Qinai, 2000, p. 500)

Al-Qinai (2000) does not justify his selection of these seven elements and exclusion of many others. To test the validity of his model and highlight the points of correspondence and divergence (p. 497), he presents two English source texts, taken from Baker's course book on translation, "*In Other Words*" (1992, p. 71, 80) and their Arabic translations. Both texts are advertisement for cars and each of them is fewer than 150 words.

To apply the model, he defines each one of the seven parameters with reference to translation theory then he compares between the source and the target texts to find out correspondence and divergence points. In his application of the model, there is high focus on style shifts and illustration through tables that include the numbers of the paragraphs, sentences and frequency of cohesive devices in both source and target text. Following that detailed application of each the seven parameters in relation to the source and target text, he presents his final assessment or "holistic view" in which he summarizes the six points of divergence between the source text and the target one without providing any judgment to explain whether the translation passes/fails nor does he rate it according to any scale. In his conclusion, he suggests further investigations of the practicality of the model with a greater variety of texts using various language pairs with different text types, to elicit informants' responses involving a number of monolingual and bilingual "critics/judges" whose task is to rate the TT version as per the proposed model (Al-Qinai, 2000, p, 517).

Al-Qinai does not provide any back translation, which makes non-Arabic speakers unable to assess the model's evaluation procedures. Furthermore, the model does not give an overall statement of adequacy, nor does he indicate whether all the seven categories selected are of the same importance or if they vary in their weight. Consequently, there is no explanation on how to judge a translation overall if it performs strongly on some parameters but not on others (Drugan, 2013, p. 59). Al-Qinai's model is also criticized for what is seen as an over reliance on market research for final decision on translation quality. The time factor is another disadvantage of this model, since it takes Al-Qinai 16 pages to evaluate a text of 300 words.

This chapter has critically reviewed three tested models of translation quality assessment and related them to their theoretical bases. The next chapter will present the original version of House's model of translation quality assessment and track the modifications made to it until it took its current final form.

Chapter Four: House's Model for Evaluating Translation

This chapter presents House's model for translation quality assessment, explains it in detail and links it to its theoretical resources and foundations. It also tracks and manifests the modifications that were made by House to the model before it reached its current version.

House (1977) suggested her first translation quality assessment model which is based on pragmatic theories of language use, Halliday's functional and systemic theories, notions developed by the Prague school of language and linguistics, the notion of equivalence, register theory and stylistics as well as discourse analysis (House, 1997, p. 35).

4.1. Meaning in Translation

According to House, the notion of equivalence on which the model is based, is related to what she calls the preservation of meaning across two languages. There are three aspects of meaning that are essential for translation: a semantic aspect, a pragmatic aspect, and a textual aspect.

1) The Sematic Aspect: This refers to the relationship of linguistic units or symbols "words" to their referents "things" in some possible world, i.e., any possible world that the human mind can construct. Since there can be some semantically meaningful utterances that have no referent in the real world as in the case of science fiction, equivalence for this aspect can be easily seen to be present or absent and this is one of the reasons it has been given preference in translation assessment.

2) The Pragmatic Aspect: House (1997) echoes Stalnaker's (1973) definition of pragmatics as "the study of the purpose for which sentences are used, of the real-world conditions under which a sentence may be appropriately used as an utterance". She also agrees with Widdowson (1973) that it is the "communicative use of sentences in the performing of social actions" (cited in House, 1997, p. 30).

Pragmatic meaning is referred to as the illocutionary force of an utterance which may often be predicted from grammatical features, for example: word order, mood of the verb, stress, intonation and performative verbs. However, the illocutionary force of an utterance is clarified mainly by the context.

House believes that it can be necessary, in certain types of translation, to aim at

equivalence of pragmatic meaning at the expense of semantic meaning. In this case a translation is considered a primarily pragmatic reconstruction of its original.

3) The Textual Aspect: A text is any stretch of language in which the individual components relate to one another and form a cohesive whole. In the process of text constituting, various relations of co-textual references take place, for example: theme-rheme sequences, anaphora, ellipses, co-references, and substitutions which all account for the textual meaning that should be kept equivalent in translation. In spite of the importance of achieving connectivity between sentences, while at the same time retaining the sematic meaning conveyed in the original, this aspect had been neglected in evaluating translations (House, 1997, p. 31).

4.2. Situational Analysis

House (1997) states that she adapts Crystal and Davy's scheme as a starting point, at which the notion of situation is broken down into analyzable parts in both the sources text and the target text as follows:

A. Individuality

Dialect

Time

B. Discourse

a) (Simple/Complex) Medium (Speech, Writing)

b) (Simple/Complex) Participation (Monologue, Dialogue)

C. Province

Status

Modality

Singularity

(Crystal and Davy 1969 as cited in House, 1997, p. 38)

House assumes that the three dimensions under A constitute relatively permanent and stable features pertaining to the language user.

Individuality: Features which identify someone as a specific person, such as his handwriting, voice quality or certain pet words or phrases which are over represented in his speech.

Dialect: Features which mark the author's geographical region (regional dialect), or his position on social scale (social dialect).

Time: Features which provide clues to a text's temporal provenance.

The features under B:

Medium: Complex when a switch between a temporary category to another alternative category occurs, example, language which is "written to be spoken". Whereas simple medium is when language stays within one category "spoken to be heard" or "written to be read".

Participation: Complex, i.e., when a text produced by one person (a monologue) nonetheless contains features which would normally be assumed to characterize a dialogue i.e., imperative forms or question tags.

The features under C:

Province: Occupational or professional activity reflected in the text, example, "the language of advertisement", "the language of science" etc.

Status: The relative social standing of the speaker/writer and listener/speaker in terms of formality, respect, politeness, intimacy, etc.

Modality: The differences in the form and medium of communication such as the differences between a report, an essay, or a letter.

Singularity: The features that usually deliberately introduced into a person's speech in order to achieve a specific linguistic effect (House, 1997, p 38, 39).

4.3. House's Adaptations

To construct her model for situational-functional text analysis and assessment of translation, House (1997) adapted the Crystal and Davy model in the following manner:

She collapsed the three sections A, B and C into two sections: "Dimensions of Language User" and "Dimensions of Language Use", including the following subcategories:

A. Dimensions of Language User

    1. Geographical Origin

    2. Social Class

    3. Time

She considered Crystal and Davy's two factors under *Dialect* separately as *Geographical Origin* and *Social Class.* These two dimensions as well as the dimension *Time* are defined in the above-mentioned sense of Crystal and Davy. On

the other hand, she omitted the dimension of *Individuality* for the reason that the text producer's idiosyncratic linguistic features would be captured in other dimensions (House, 1997, p. 39).

B. Dimensions of Language Use

    1. Medium: Simple/Complex

    2. Participation: Simple/Complex

    3. Social Role Relationship

    4. Social Attitude

    5. Province

In section B, "Dimensions of Language use", she made the following modifications to Crystal and Davy's model

1. Medium:

Due to the nature of the task of translation quality assessment which involves written texts only, House (1997, p. 40) drew on the delicate distinction suggested by Gregory (1967) with respect to writing only as the following figure shows:
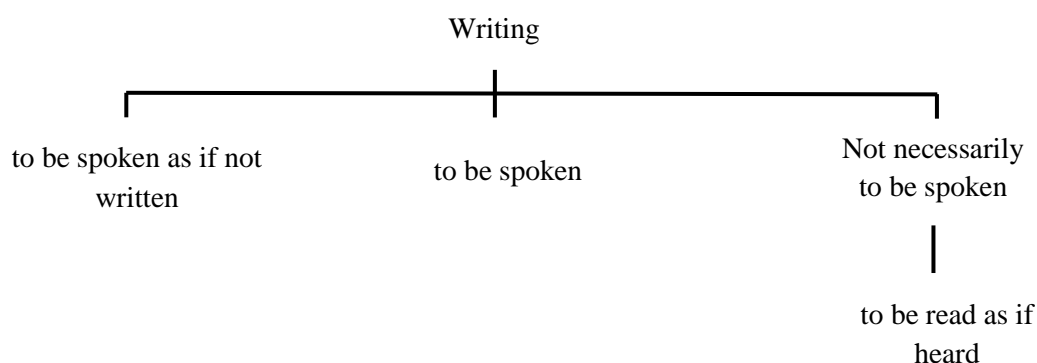
Figure 1: House's Writing Mode Typology

House stresses the importance and necessity of the distinction between genuine spoken language, as in a conversation, and the spoken subcategories of the written mode showed above. Phenomena such as structural complexity, incompleteness of sentences, high redundancy, particular scheme-rheme sequencing, subjectivity (marked through the use of modal particles and gambits), etc. are considered the features of the spoken mode in the various manifestations of a complex medium.

2. Participation: simple/ complex

House divided texts into a "simple" monologue or dialogue, or a more "complex" mixture involving, in an overt monologue, various means of indirect participation elicitation and indirect addressee involvement manifest linguistically in a characteristic use of pronouns, switches between declarative, imperative and interrogative sentence patterns or the presence of contact parenthesis, and exclamation (House, 1997, p. 40).

3. Social Role Relationship:

Crystal and Davy's Dimension Status were divided into two categories: Social Role and Social Attitude. Under the role is the relationship between addresser and addressees, which may be symmetrical (marked by solidarity or equality) or asymmetrical (marked by some kind of authority). In considering the addresser's social role vis-à-vis the addressee(s), account is further taken of the relatively permanent role (teacher, priest) and the more transit situational role (visitor in a prison, speaker at a given occasion), (House, 1997, p. 41).

4. Social Attitude:

To describe the degree of social distance or proximity resulting in relative formality or informality, House (1997, p. 41) states that she adopted the distinction of different styles suggested by Joos (1961), a scheme that consists of five different levels of formality: frozen, formal, consultative, casual and intimate:

The frozen style is the most formal, often pre-mediated "literary style". It can manifest in products of art meant for the education of readers and it may also be used in business letters, to express the social distance between writer and reader. In the formal style, the addressee participation is to a large degree omitted. Formal texts clearly demonstrate advance planning by being well-structured, elaborate, logically sequenced and strongly cohesive. Consultative style is the most neutral style. It is the norm of conversations or letters between strangers which is marked by the absence of formal or informal markers. The addresser using this style does not assume that he can leave out certain parts of his message, which he might be able to do in a socially closer relationship where much of the message is understood. Casual style is especially marked by various degrees of implicitness, in which the addresser may indulge because of the level of intimacy between himself and the addressee(s). Casual style is used with friends or "insiders" of all kinds with whom the addresser has

something to share. Ellipses, contractions and use of collocations are markers of casual style. Intimate style is language used between people who are personally very close to each other with the maximum shared background being available (House, 1997, p. 42).

House (1997) considers the eight situational dimensions outlined above and their linguistic correlates to be the means by which the text's function in realized, i.e., the function of the text is established as a result of the analysis of the text along with them. She believes that "the basic criterion of functional match for translation equivalence is that the translation text should not only match its source text in function, but employ equivalent situational dimensions means to achieve that function" (p. 42).

According to House (1997), optimal quality in translation is achieved by a match between source and translation texts along these dimensions which are found- in the course of analysis- to contribute in a particular way to each of the two functional components, ideational and interpersonal, of the text's functions (p. 42).

4.4. Method of Analysis and Comparison of Texts

Since the model stresses the necessity of establishing text-specific linguistic correlates of the situational dimensions, the first step in operating this model is a detailed analysis of the source text using the situational dimensions outlined above.

As for the grammatical model used for the analysis, House (1997) makes use of feature symbols such as (+/- human), (+/- abstract), the rhetorical-stylistic such as alliteration and anacoluthon, concepts from the speech act and pragmatic theory, discourse analysis, as well as the concepts developed by the Prague school of linguistics; "foregrounding": a linguistic device for making the reader conscious of a particular attractive linguistic form that is felt unusual or "de-automatized" such as alliteration, assonance, puns and wordplays, whereas "Automatization": the opposite of foregrounding referring to the conventional, normal uses of linguistic forms that do not attract special attention (p. 43).

House (1997, p. 44) adopted eclectically strands from Enkvist's work on linguistic stylistics (1973), Prague School work on scheme-rheme distribution, Soll's work on texts in spoken and written language (1974) as well as Edmondson's early

work on discourse analysis to distinguish three main textual aspects:

1. Theme-dynamics

These are the various patterns of sematic relationships by which themes occur in texts, (Example: repetition, anaphoric and cataphoric references, ellipsis, synonymy and near-synonymy) and taking account of "functional sentence perspective", a concept first used by Mathesius (1971). She simplified this concept for the purpose of implementing her model as follows: Any utterance consists of two parts that differ in the function they have in carrying meaning: (a) the theme which refers to marginal facts either taken for granted or universally known that do not contribute new information. (b) the rheme containing the main "new" information conveyed by the utterance.

2. Clausal Linkage

This is a system of basically logical relations between clauses and sentences in a text, such as: additive, adversative, alternative, causal, explanatory, or illative relation (House, 1997, p. 44)

3. Iconic Linkage

Also called structural parallelism, iconic linkage occurs when two or more sentences in a text cohere because they are on a surface level isomorphic. House states that she follows Soll (1974) and Pike (1967) in their distinction between two basic types of text constitution: "emic" and "etic" texts. An emic text is one which is solely determined by text-immanent criteria, and an etic text is the one which is determined through text-transcending means, i.e., temporal, personal, or local dialects pointing to various features of the situation enveloping the text. (House, 1997, p.45)

After analyzing the source text, the target text is analyzed the same manner and the two resulting textual profiles are compared for matching.

4.5. Evaluation Scheme

In her evaluation scheme, House (1997) believes that the adequate translation text fulfills the requirement of a dimensional, and as a result of this, functional match, and then any mismatch along the dimensions is an error referred to as a covertly erroneous error. She differentiates between covertly erroneous error and overtly erroneous errors which resulted from either a mismatch of denotative meaning of ST and TT elements or from a breach of the target language system.

Cases where denotative meanings of elements of the ST were changed by the translator are subdivided into omissions, additions, and substitutions consisting of either wrong selections or wrong combination of elements. Cases of breaches in the target language system are subdivided into cases of ungrammaticality, i.e., clear breaches of the language systems, and cases of dubious acceptability, i.e., breaches of the norm of usage which she defined as "a bundle of linguistic rules underlying the actual use of language as opposed to the language system, which is concerned with the potentialities of language" (p. 45).

House (1997) argues that covertly erroneous errors demand much more qualitative, in-depth analysis and have been traditionally neglected, whereas the overtly erroneous errors are given more attention. She also indicates that the relative weighting of individual errors both within the two categories and across them varies from individual text to individual text.

The final judgment of a translation text consists of a listing of both covertly and overtly erroneous errors and of a statement of the relative match of the ideational and the interpersonal functional components of the textual function suggesting that the notion of a covert error presupposes:

1) the socio-cultural norms of the two texts are comparable. Obvious differences in the unique cultural heritage must be stated explicitly and discussed in each particular text;

2) differences between the two languages are such that can be largely overcome in translations. Exceptional cases such as the non-availability of the Arabic gender distinctive pronoun, A German language example is given by House (Du-Sie pronoun distinction) in English, must be stated and treated as an exception;

3) no special secondary function is added to the translation text to suit special audiences (example, classical works translated for children), since it turns the translation into an overt version (p. 46).

4.6. Genre, Register and Textual Function

In her Original model, House defined register as "the functional language variation refers to what the context of situation requires as appropriate linguistic realizations in a text". In other words, registers were described as sets of particular

foregrounded lexico-grammatical choices. Rethinking the categories for analysis, House (1997, p. 105) states that she agrees with Bhatia (1993) that registers enable "surface level linguistic description" of texts. Furthermore, since two texts may have similar linguistic features but may be still felt to be texts of different types, House believes in the need of a new patterning in order to be able to decide which texts belong to the same register. She concludes that the concept of genre refers to discourse types, since she sees it as a category "superordinate" to register.

The notion of genre is not considered in the original model, as it was overshadowed by the "modality" dimension in Crystal and Davy's scheme. Yet House (1997) integrates it as a new category in her revised model. She conceives genres "as cultural discourse types featuring different configurations of lexical and grammatical units characterized as registers, with different register choices realizing different genres" (p. 106).

House states that she echoes Ventola (1995) in her belief that, for the comparison and evaluation of texts in translation evaluation, each of the texts will be "related to a 'certain shared knowledge' about the nature of other texts of the same kinds, that is, to the concept of genre" (cited in House, 1997, p. 106)

In the modified model, genre is defined as: "a socially established category characterized in terms of occurrence of use, source and communicative purpose or any combination of these" (House, 1997, p. 107).

The relationship between genre-register-language is seen by House (1997) in terms of semiotic planes which relate to one another. The genre is the content-plane of register, and register is the expression plane of genre. Register in turn is the content plane of language, with language being the expression plane of register.

In other words, generic choices are realized by register choices, which in turn are realized by linguistic choices that make up the linguistic structures in the instantiation of a text. Genre is the basis on which we are able to classify texts as of the same kind, since we rely on what we know about texts and their intertextuality as well as their social uses to categorize them into particular genres (p. 107).
Inside the revised model, genre serves as a category linking register (which realizes genre) and the individual textual function (which exemplifies genre).

This linking role played by genre is explained in the following diagram (House 1997, p. 106):
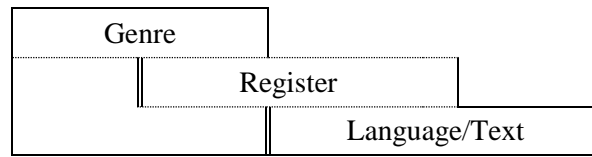
Figure 2: Genre-Register-Language/Text

4.7. House's Scheme for Analyzing and Comparing Texts

House states that on the basis of Halliday's trinity Field, Tenor and Mode (Halliday and Martin 1993) and Biber's (1994) "Analytical Framework for Register Studies" as well as adaptation of Martin (1993), she introduces the following scheme for analyzing and comparing texts (House, 1997, p. 108):
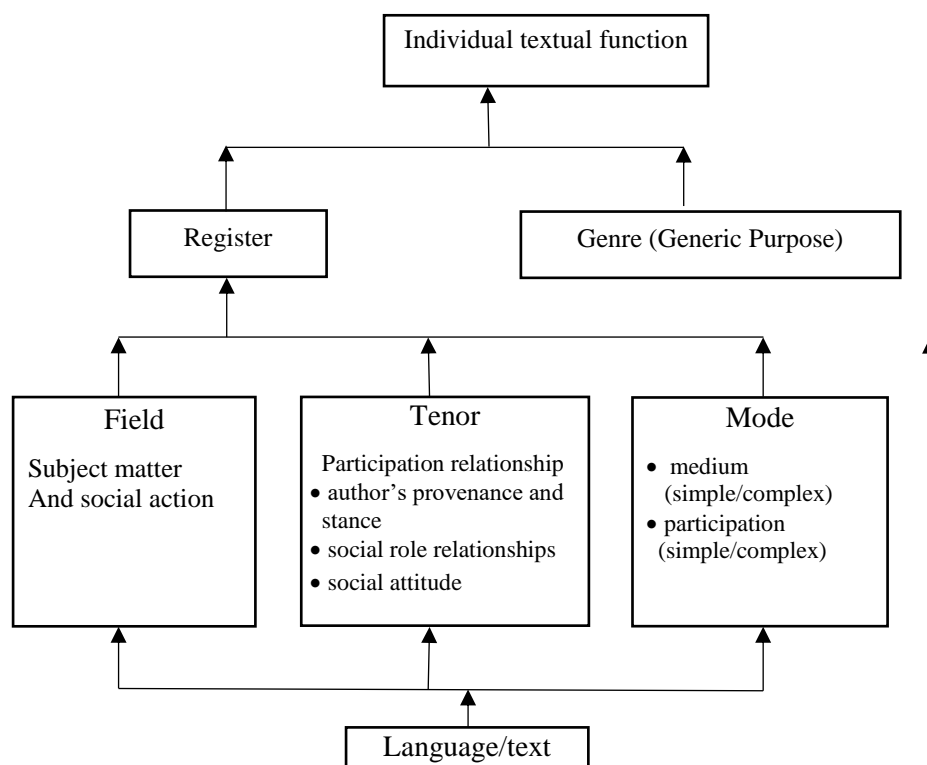

Figure 3: House's Scheme for Analyzing and Comparing Texts

4.7.1. Field

This refers to the nature of the social action that is taking place, i.e., the field of activity, the topic, the content of the text or the subject matter. Field here is seen as similar to Crystal and Davy's province. House (1997) differentiates between degrees of "granularity" in lexical items according to rubrics of specialized, general, and popular (p. 107).

4.7.2. Tenor

Tenor here refers to who is taking part, to the nature of the participants, the addresser and the addressees and the degree of "emotional charge" between them in terms of social power and social distance as explained by Halliday (1978), (cited in House, 1997, p 108). House believes in the important role affect variable in meaning making more seriously, so she includes some elements that she once rejected such as the addresser's intellectual, emotional and affective stance, personal view point vis-à-vis the content he is portraying and the commination task he is involved in.

A subdivision of tenor is social attitude, House collapses the five styles that she used in her original model (frozen- formal-consultative-causal- informal), into three (formal-consultative- informal), in order to make the analysis more economical.

4.7.3. Mode

Mode in this scheme is defined as "both the channels, spoken or written, which can be "simple", for example, written to be read" or "complex", for example, "written to be spoken as if not written".

As for participation, it can be "simple", i.e., a monologue with no addressee participation "built into the text" or "complex" with various addressee -involving mechanisms characterizing the text.

In describing differences between the spoken and the written medium, House states that she uses dimensions proposed by Biber (1988), along which linguistic choices may reflect medium. The parameters are as follows:

1- Involved vs. Informational Text Production

2- Explicit vs. Situation- Dependent Reference

3- Abstract vs. Non-Abstract Presentation of Information (House 1997, p. 109).

House states that she agrees with (Chafe 1982) that spoken genres tend to veer towards involvement production whereas written genres veer towards informational production. However, she believes that among written genres, personal letters are

clearly marked by "involvedness" and among the spoken genres, prepared speeches are strongly marked by informational production. Along dimension number 2, written genres are strongly marked by explicit reference, and spoken ones for situational-dependent reference. However, public speeches and interviews resemble written genres along this dimension, and fiction genres resemble spoken ones. Along dimension number 3, written genres tend to be full of abstract information; spoken genres tend to lack it. But fiction genres and personal letters resemble spoken genres along this dimension.

To House, none of the three dimensions define an absolute spoken/written distinction. She states that she agrees with Biber's (1988) viewpoint that it is possible within each mode to override the salient situational characteristics of the mode and to overcome its situational constraints, creating a discourse that is atypical for that medium (House, 1997, p 109, 110).

To sum up, House's additions and modifications to the original model include the integration of the category genre as well as the subdivision of the register categories tenor and mode.

4.8. Overt-Covert Basis for Translation Typology

A basic division of translation into two major types is suggested by House so as to account for different types of equivalence relationships between source texts and translations: overt translation and covert translation.

4.8.1. Overt translation

An overt translation is one in which the receptors of the translation text are not being directly addressed; it is clear to the addressees that the text is a translation and not "second original". In this type of translation, the source text is tied in a specific manner to the source language community and its culture. House divides such source texts into two groups:

1) Overt historically-linked source texts; texts tied to a specific occasion in which specified source language audience is/was being addressed as in the case of political speeches and religious sermons.

2) Overt timeless source texts; works of art transcending a distinct historical meaning to an extent that makes them timeless because they are transmitting a general human message. However, they are necessarily displaying period and

culture specificity because of the status of the addresser, who is the product of time and culture (House, 1997, p.66).

According to House, both groups lead to an overt translation. She assumes that in the case of overt translation, the direct match of original function of the original text is not possible. Either because the source text is tied to a historic non-repeatable event with particular time, place and audience, or because of the unique status that source texts (such as literary texts) have in the sources culture, as in the case of some literary texts. Consequently, she modified her original model of translation quality assessment to account for this assumption. Since the translator's aim in overt translation cannot be to match the original function of the source text for the original addresses, he rather must try to match what she calls "second level function" or "topicalization of function", a function that recognizes the "displaced situationality" of the two texts. This second level function has to be posited as one of the quality assessment criteria. She stressed that "such nakedness of the dimensions of geographical origin clearly represents often insoluble equivalence problems and always entails a second level function" (House, 1997, p 68).

Like Catford (1965), House suggests that in the case of a marked dialect text, either temporal or regional, there is an impossibility of achieving a perfect match because of the uniqueness of the cultural historical context and its non-transferability from the source language to the target one. In such cases, it is necessary to select an "equivalent" target language geographical dialect, a dialect equivalent in "human or social geography", (Catford, 1965, p. 88), which requires major changes in the translation text. However, she believes that cultural specifity and uniqueness are more strongly marked in historically linked source texts, which have the status of a historical event in the source culture, than it is in the fiction text. Consequently, it seems to her more appropriate when translating these texts to abstain from finding approximate equivalence for cultural- specific, geographical, temporal or social class nakedness on the language user dimension and to provide explanatory notes to the members of the target culture who are exposed to a transition text (House, 1997, p.69).

4.8.2. Covert translation

House (1997) defines covert translation as translation which enjoys the status of an original source in the target culture. The translation is covert because it is not

marked pragmatically as a translation text of a source text, but may have been created in its own right. A covert translation is thus a translation whose source text is not tied to the source language and culture since it is not specifically addressed to a particular source culture audience (p. 69).

House (1997) argues that it is not only possible, but also desirable, to keep the function of the source text equivalent in the translation text. Examples include economic texts and computer manuals where both the source text and its covert translation text have equivalent purposes, based on contemporary, equivalent needs of a comparable audience in the source and target language communities. Culture in this context is seen by House as "a group's dominant and learned sets of habits, as the totality of its non-biological inheritance involving presuppositions, values, and preferences" (p. 70).

4.8.3. Frame and discourse world

In her 1997 revised model, House states that she relates Overt-Covert distinction to the concept of "frame" and "frame shifting" as conceived by Bateson (1972) and Goffman (1974), (cited in House, 1997, p. 111) and the concept of "discourse world" and "world shifts" as conceived by Edmondson (1981), (cited in House, 1997, p. 112). She starts from the idea that translation involves the movement of text across time and space, and whenever texts move, they also shift frames and discourse worlds. She explains that she draws on (Bateson 1972) definition of frame as a socio-psychological concept often seen as the psychological correlate to the more socially conceived notion of context. It often operates unconsciously as an explanatory principle since it delimits a class, or set of messages, or meaningful actions, and gives the receptor instructions in his interpretation of the message included in the frame. It tells the interlocutor that he must not use the same line of thinking in interpreting the picture that he might use in interpreting the wallpaper outside the frame.

The notion of "discourse world", according to her, is a subordinate framework for interpreting meaning in a certain way. House (1997) states that she echoes Edmondson's (1981) notion of a "discourse world'' as "to be understood as an application of the notion of a possible world derived from logical semantics to the pragmatic interpretation of conversational behavior" (House, 1997, p. 112).

4.9. Overt-Covert Typology Integration in House's Revisited Model

In her integration of overt-covert translation typology notion along the four levels of the revisited model, House (1997) suggests that in overt translation only a second-level function can be reached because the translation embeds the text in a new speech event, which also gives it a new frame. Overt translation is thus similar to a citation or quotation. It is a case of "language mention" as opposed to "language use" in covert translation (p. 112).

In the four levels of the revised model, an original text and its overt translation are to be equivalent at the level of Language/Text and Register as well as Genre. At the level of the Individual Textual Function, t functional equivalence is still possible but it is of a different nature: it can be described as enabling access to the function of the original text and its discourse world or frame and context. Since this access is realized in a different language and it takes place in a target language and cultural community, a switch in discourse world frame and context becomes necessary. The translation is differently framed and contextualized, it operates in its own frame, context and discourse world and can reach at best a second level equivalence. In the case of historically-established literary works, House (1997)
 suggests that two discourse worlds exist for the contemporary reader situated in the linguacultrue of the writer and both are co-activated by the readership of the translation, such that three discourse worlds co-exist (p. 113).
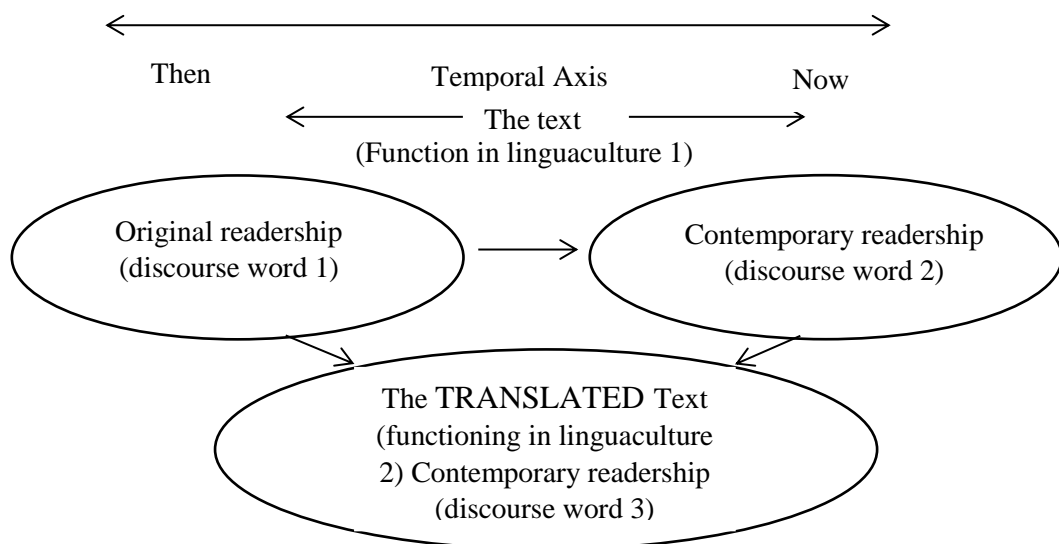

Figure 4: Reading Historically-established Literary Texts

On the other hand, she suggests that the translator in covert translation, attempts to re-create as far as possible an equivalent speech event. Consequently, a covert translation attempts to reproduce, recreate or represent in the translation text the function the original has in its linguaculture and discourse world. Therefore, a covert translation operates in the context, frame, and discourse world provided by the target linguaculture with no attempt to co-activate the discourse world in which the original had unfolded (House,1997, p. 112).

Covert translation is seen by House as less complex in terms of psycholinguistics, as well as more deceptive than overt translation in the sense that the translator is less visible and can be totally absent. Since true functional equivalence is aimed at in covert translation, House believes in what she calls the legitimacy of manipulation at the level of Language/Text and Register via the use of cultural filter. This results in a real distance between the translation and the original text. However, equivalence still can be achieved at the levels of Genre and individual text function (House, 1997, p. 114).

According to House (1997) Overt and convert translations differ in the dimension of Register and the possibility of reaching equivalence of the Individual Textual Function as displayed in the following diagram (p. 115):

Level	Is strict equivalence the translation goal?	
	Overt translation	Covert translation
Primary level function	NO	YES
Secondary level function	YES	(Does not apply)
Genre	YES	YES
Register	YES	NO
Language/Text	YES	NO

Figure 5: The Dimension Overt-Covert Translation

To House (1997), the choice of an overt or covert translation depends not just on the translator himself, or on the text or the translator's personal interpretation of the text but also, and to a considerable extent, on the reasons for translation, on the

implied readers, on publishing and marketing policies. She believes that there are many factors that cannot be controlled by the translator and have nothing to do with translation as a linguistic procedure or with the translator's linguacultural competence. These factors include the powerful and influential social factors, socio-political or ideological constraints. As for the concept of quality in translation, she considers it problematic if it is meant to refer to value judgment alone, since it is difficult to pass a final judgment on the quality of a translation that fulfils the demands of objectivity. She argues that translation will always have to move from a macro-analytical focus to a micro-analytical one, from considerations of ideology, function, genre, and register to the communicative value of individual linguistic units in order to enable the reconstruction of the translator's choices and his decision process in as objective manner as possible (p. 118, 119).

In this chapter, a full picture of House's both original and final quality assessment models has been presented, with a detailed description and analysis of their several theoretical bases. Furthermore, it has tracked and explained the modifications she made to the original model, including the introduction of genre and overt-covert typology, until the model reached the final version which will be applied in the analysis chapter of this research.

Chapter Five: Model Application

This chapter attempts to apply House's revised model of translation quality assessment on the Arabic translation of Eric Hoffer's English book "*The True Believer: Thoughts on the Nature of Mass Movements*".

5.1. Method of Application

In her demonstration of the validity of the revised model, House presents what she calls "modal analysis" of 4 original texts and their translations.

The texts are:

1) An English children's book translated into German.

2) An excerpt from an autobiography by a scientist written in English and translated into German.

3) An excerpt from Walter Benjamin famous essay "Die Aufgabe des Uber-setzers" and its English translation.

4) A passage from Daniel Jonah Goldhagen's book "Hitler's Willing Executioners" and its German translation.

For every one of the four pairs, she analyzes the original in terms of Field, Tenor, Mode, including their subdivisions as follows:

For Tenor: Temporal, Geographical, and Social Provenance, Author's Personal Stance and Social Role Relationship; for Mode: (Medium and Participation), using lexical, syntactic textual and phonological means. Then, an analysis of the Genre and statement of the function of the text in terms of Field, Tenor and Mode is provided. After that, a comparison of the original and translation, focusing on mismatches along the dimensions Field, Tenor, Mode and Genre is provided. Lastly, a statement of quality that explains the impact of these mismatches on keeping the functional components (ideational, interpersonal and textual) of the original text in the translation is provided.

To examine the validity of the model in evaluating translation from English to Arabic, the same procedures will be followed in the application of the model on Ghazi Algosaibi's Arabic translation of the self-educated American philosopher Eric Hoffer's book "*The True Believer: Thoughts on The Nature of Mass Movements*" which was written shortly after the second world war. The first step towards this application is to introduce both the author of the original text and the translator.

5.2. Original Text Author: Eric Hoffer

Eric Hoffer was born in 1902. He did not receive any formal education. He worked in restaurants, and as a migrant field-worker and gold prospector. In the 1940's, he settled in San Francisco and worked as a longshoreman for more than twenty years. Hoffer was awarded the Presidential Medal of Freedom in 1983. *The True Believer* is his first and most well-known book. The book became a bestseller when the American President Eisenhower cited it during a press conference. Hoffer is the author of more than 10 books including:

The Passionate State of Mind (1955)

The Ordeal of Change (1963)

The Temper of Our Time (1967)

5.3. The Translator: Ghazi Algosaibi

Ghazi Abdul Rahman Algosaibi was a Saudi politician, diplomat, poet, and novelist born in 1940 to a rich family in Saudi Arabia. His family moved to Bahrain where he received his primary and secondary education. He obtained his degree in law in 1961 from Cairo University then he travelled to the United States where he graduated from the University of Southern California in 1964 with a degree in international relations. In 1970, he finished his PhD in law at University College in London.

Algosaibi worked as a lecturer at King Saud University in 1965. In 1976, he was appointed as the minister of industry and electricity, a position he held until 1983. He served as the ambassador to Bahrain (1984-1992) and ambassador to the United Kingdom and Ireland (1992- 2002). His last post was Minster of Labor (2004-2012).

Algosaibi published nearly 40 books, most of which were poems and novels. His novel "An Apartment Called Freedom", first published in 1994, was translated into English by Leslie McLoughlin in 1996. He also wrote non-fiction books, including an autobiography "A Lifetime in Management" in 1999.

Algosaibi is known for his liberal views and criticism of the Saudi conservative society. Due to their satirical representation of social and political mores in his country, some of Algosaibi's best-known books, including his novel "An Apartment Called Freedom", were banned for years in Saudi Arabia. "The True Believer" is his sole work as a translator. In his introduction to the book, he calls for democratic reform in the region as a means to face terrorism and extremism. That call was faced

by an intense ideological campaign against him as he was labeled by conservatives as a westerner, secular and hypocrite.

5.4. Analysis of The Original

5.4.1. Field

A social-psychology book by Eric Hoffer, published in 1951 that offers insight into the cultural phenomenon surrounding public movements and the dynamics that bring people together for one common cause.

> This book deals with some peculiarities common to all mass movements, be they religious movements, social revolutions or nationalist movements. It does not maintain that all movements are identical, but that they share certain essential characteristics which give them a family likeness (Hoffer, 2010, p. xii).

The book identifies factors that create the perfect situation for a mass movement to manifest itself, grow, and move towards an active state. It focuses chiefly on the active, revivalist phase of mass movements that Hoffer believes to be dominated by the true believer, the fanatic who is ready to sacrifice his life for a holy cause. The author attempts to trace the genes of that man and outline his nature. He differentiates between modern movements, historical movements as well as "good and bad" mass movements. He believes that mass movements are started by the "frustrated individual" and that the conversion process of these individuals "consists basically in the inculcation and fixation of proclivities and responses indigenous to the frustrated mind" (Hoffer, 2010, p. xii).

Hoffer argues that in spite of the differences in their stated goals or values, mass movements are interchangeable, that adherents will often convert from one movement to another, and that the motivations for mass movements are interchangeable. Therefore, he concludes that movements of different types tend to attract the followers of the same type who behave in the same way and use the same tactics and tools.

The book not only shows us a glimpse of modern mass movements such as Communism, Fascism, National Socialism, but also provides historical examples from Christianity, Protestantism, and Islam. A large number of quotes from classical pieces focusing on the sociological aspects of man, such as The Bible, Thoreau, De Tocquevsky, Dostoyevsky, Homer, and Yeats are cited throughout the text.

Lexical means:

1. Use of precise, explicit and unambiguous lexical items and phrases, revealing a concern for clarity. Hoffer's lexical choices are precise and clear, no technical terms or ambiguous words can be found in the book.

2. Ample use of quotation marks to indicate a specific meaning of a lexical item or a phrase.

   Example 1: "*In pre-war Italy and Germany practical businessmen acted in an entirely 'logical' manner when they encouraged a Fascist and a Nazi movement in order to stop communism.*" (Hoffer, 2010, p. 16)

   Example 2: "*It takes a cataclysm-an invasion, a plague or some other communal disaster- to open their eyes to the transitoriness of the 'eternal order'.*"
   (Hoffer, 2010, p. 26)

   Example 3: "*A member of a compact group has a higher 'revolting point' than an autonomous individual.*" (Hoffer, 2010, p. 35)

Commentary:

   In the above examples, the author uses the quotation marks to draw the reader's attention to specific meaning or significance of the lexical items and phrases.

Syntactic means:

1. Frequent use of complex, multiple embedding syntactic structures as the following example shows:

   "*There is perhaps some hope to be derived from the fact that in most instances where an attempt to realize an ideal society gave birth to the ugliness and violence of a prolonged active mass movement the experiment was made on a vast scale and with a heterogeneous population.*" (Hoffer, 2010, p. 158)

2. Repetition of lexical items throughout the text and frequent use of anaphoric, cataphoric pronominal reference

   Example 1: "***It was** the new poor in seventeenth century England **who ensured** the success of the Puritan Revolution.*" (Hoffer, 2010, p. 26)

   Example 2: "***It was this mass** of the disposed **who furnished the recruits** for Cromwell's new-model army.*" (Hoffer, 2010, p. 26)

Example 3: *"One of the most striking traits of the successful mass movement leader is his readiness to imitate both friend and foe, both past and contemporary models."* (Hoffer, 2010, p. 116)

 Example 4: *"One is never really <u>**stripped**</u> for <u>**action**</u> unless one is <u>**stripped**</u> of a distinct and differentiated self. An active people thus tends toward uniformity. It is doubtful whether without the vast <u>**action**</u> involved in the conquest of a continent, our nation of immigrants could have attained its amazing homogeneity in so short a time.*" (Hoffer, 2010, p. 120)

Commentary:

   The frequent use of cataphora and anaphora aims at creating a certain effect on the reader through making the text more persuasive and appealing.

3. Ample use of opposites

   Example 1: "*Both the **rich** and the **poor***, *the **strong** and the **weak***, *they who have achieved **much** or **little** can be afraid of the future."* (Hoffer, 2010, p. 9)

   Example 2: *"There is hardly an instance of an **intact** army giving rise to a religious, revolutionary or nationalist movement. On the other hand, a **distintegrating** army- whether by the orderly process of demobilization or by desertion due to demoralization- is fertile ground for a proselytizing movement."* (Hoffer, 2010, p. 45)

Commentary:

   As the above examples show, the frequent use of opposites adds to the emotive effect of the text on the reader.

4. High frequency of clausal linkage through logical connectors, mainly ***thus** and **hence***:

   Example 1: *"Success and failure are unavoidably related in our minds with the state of things around us. **Hence** it is that people with a sense of fulfillment think it a good world and would like to conserve it as it is, while the frustrated favor radical change."* (Hoffer, 2010, p .6)

    Example 2: *"The readjustment to peace and home is slow and painful, and the country is flooded with temporary misfits. **Thus** it seems that the passage from war to peace is more critical for an established order than the passage from peace to war."* (Hoffer, 2010, p. 47)

Example 3: *"Those of a minority who attain fortune and fame often find it difficult to gain entrance into the exclusive circles of the majority. They are **thus** made conscious of their foreignness. Furthermore, having evidence of their individual superiority, they resent the admission of inferiority implied in the process of assimilation. **Thus** it is to be expected that the least and most successful of a minority bent on assimilation should be the most responsive to the appeal of a proselytizing mass movement."* (Hoffer, 2010, p. 51)

Example 4: *"He is even ready to join in a holy crusade against his former holy cause, but it must be a genuine crusade-uncompromising, intolerant, proclaiming the one and only truth. **Thus** the millions of ex-fanatics in defeated Germany and Japan are more responsive to the preaching of communism and militant Catholicism than to the teaching of the democratic way of life".*

(Hoffer, 2010, p. 87)

Commentary:

The above examples show that logical connectors are used to smoothly guide the reader and lead him from the given to new so as to be more evident and persuasive.

5. High frequency of the connector "On the other hand" to represent different points and opposing views.

Example 1: *"Captain Röhm boasted that he could turn the reddest Communist into a glowing nationalist in four weeks. **On the other hand**, Karl Radek looked on the Nazi Brown Shirts (S.A.) as a reserve for future Communist recruits."*

(Hoffer, 2010, p. 17)

Example 2: *"Where it ends the corporate pattern in good repair, it must attack and disrupt. **On the other hand**, when as in recent years in Russia we see the Bolshevik movement bolstering family solidarity and encouraging national, racial and religious cohesion, it is a sign that the movement has passed its dynamic phase, that it has already established its new pattern of life, and that its chief concern is to hold and preserve that which it has attained."*

(Hoffer, 2010, p. 35, 36)

Example 3: *"A minority which preserves its identity is inevitably a compact whole which shelters the individual, gives him a sense of belonging and immunizes him against frustration. **On the other hand**, in a minority bent on*

assimilation, the individual stands alone, pitted against prejudice and
discrimination." (Hoffer, 2010, p. 52)

6. High frequency of the structure "not only ……but also", for persuasion and
emotive effect.

Example 1: *"For **not only** is the stirring of passion an effective means of upsetting an established equilibrium between a man and his self, **but it is also** the inevitable by-product of such an upsetting."* (Hoffer, 2010, p. 84)

Example 2: *"It depicts the autonomous self **not only** as barren and helpless **but also** as vile."* (Hoffer, 2010, p. 54)

Example 3: *"In other words, frustration **not only** gives rise to the desire for unity and the readiness for self-sacrifice **but also** creates a mechanism for their realization."* (Hoffer, 2010, p. 59)

Example 4*: "It is somewhat terrifying to realize that the totalitarian leaders of our day, in recognizing this source of desperate courage, made use of it **not only** to steel the spirit of their followers **but also** to break the spirit of their opponents."*

Example 5: *"Hitler used anti-Semitism **not only** to unify his Germans **but also** to sap the resoluteness of Jew-hating Poland, Rumania, Hungary, and finally even France."* (Hoffer, 2010, p. 92)

5.4.2. Tenor

Author's Temporal, Social and Geographical Provenance: Unmarked,
contemporary middle class standard American English.
Author's Personal (Emotional and Intellectual) Stance**:**

The author is emphatically convinced with his thoughts on mass movements. He supports his ideas by quotes from a variety of sources, including the Bible, works of thinkers and philosophers, political speeches and literary classics. His style is provocative, he usually begins with a conclusion, the new, before he supports it with the given. However, on a few other occasions, he presents his conclusion in the form of an independent section without any attempt to support it as the following example shows:

"Faith in a holy cause is to a considerable extent substitute for the lost hope in ourselves." (Hoffer, 2010, p. 14)

Commentary:

The author is generally unsympathetic in his stance towards religions, mass movements and political doctrines to the extent that some examples he gives from Christianity and Islam can be offending to the followers of the two religions.

Example 1: *"Stalinism is as much an opium of the people as are the established religions."* (Hoffer, 2010, p. 30)

Example 2: *"Still, not one of our contemporary movements was so outspoken in its antagonism toward the family as was early Christianity. Jesus minced no words: 'For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.' […] It is strange but true that he who preaches brotherly love also preaches against love of mother, father, brother, sister, wife and children."* (Hoffer, 2010, p. 36, 37)

Example 3: *"Islam imposed its faith by force, yet the coerced Muslims displayed a devotion to the new faith more ardent than that of the first Arabs engaged in the movement. According to Renan, Islam obtained from its coerced converts 'a faith ever tending to grow stronger'."* (Hoffer, 2010, p. 107)

Example 4: *"A man like Mohammed starts out as a man of words, develops into an implacable fanatic and finally reveals a superb practical sense."* (Hoffer, 2010, p. 131)

Commentary:

The above examples indicate the author's stance towards Islam and Christianity, he sees the two religions as people's opium. To him, Islam was imposed by force and coercion, its prophet is a fanatic, and Christianity is preaching hatred of family.

On the contrary, his attitude towards Zionism is sympathetic as the following sentence shows:

"Zionism is an instrument for the renovation of a backward country and the transformation of shopkeepers and brain workers into farmers, laborers and soldiers." (Hoffer, 2010, p. 5)

Commentary:

To the author, Zionism, contrary to Islam and Christianity, is seen as a positive mass movement that leads to the renovation and transformation of a backward country.

Syntactic means:

Use of rhetorical questions that are addressing the author rather than the reader, to make the message more expressive:

Example 1: *"**What need could they have** for an inspiring super-individual goal which would give meaning and dignity to their lives?"* (Hoffer, 2010, p.28)

Example 2: *"**Had they not** joined the Nazi movement in order to be free from responsibility?"* (Hoffer, 2010, p. 31)

Commentary:

The questions in the above examples are not directed towards the reader, they are rhetorical questions that do not require answers.

Textual means:

1. Iconic linkage for creating strong emotional effect as the following example shows:

"<u>It had its</u> dogma, the sacred principles of the Revolution-Liberté at sainte égalité. <u>It had its</u> form of worship, an adaptation of Catholic ceremonial, which was elaborated in connection with civic fêtes. <u>It had its</u> saints, the heroes and martyrs of liberty." (Hoffer, 2010, p. 18)

Commentary:

The structure "It had its ....." is used in three consecutive sentences to strengthen the emotional effect of the text.

2. Frequent use of superlative intensifiers for emotive effect.

Example 1: *"On the other hand, extravagant hope, even when not backed by actual power, is likely to generate **a most** reckless daring. For the hopeful can draw strength from **the most** ridiculous sources of power-a slogan, a word, a button."* (Hoffer, 2010, p. 9)

Example 2: *"It would seem then that **the most** fertile ground for the propagation of a mass movement is a society with considerable freedom but lacking the palliatives of frustration."* (Hoffer, 2010, p. 31)

Example 3*: "Thus the modern Jew became **the most** autonomous of individuals, and inevitably, too, **the most** frustrated."* (Hoffer, 2010, p. 44)

3. Frequent use of the correlative comparative structure "the less .... the more..."

Example 1: *"**The less** justified a man in claiming excellence for his own self, **the**

more ready is he to claim all excellence for his nation, his religion, his race or his holy cause" (Hoffer, 2010, p. 9)

Example 2: *"The less a person sees himself as an autonomous individual capable of shaping his own course and solely responsible for his station in life, the less likely is he to see his poverty as evidence of his own inferiority.*" (Hoffer, 2010, p. 35)

Example 3: *"The shorter the active phase, the more will it seem that the movement itself, rather than its termination, made possible the emergence of individual freedom. This impression will be the more pronounced the more tyrannical the dispensation which the mass movement overthrew and supplanted.*" (Hoffer, 2010, p. 33)

Social role relationship:

The text is designed to address the general public. The author clearly demonstrates himself as an expert in the subject he is treating by including a large number of quotes from different sources. He puts forward his thoughts which are provocative with the authority of someone who is convinced in their correctness. However, the relationship between him and the reader is of no great importance and is definitely subservient to the cognitive content of the text. Therefore, it can be considered impersonal.

Syntactic means:

Absence of both the first singular personal pronoun *"I"*, and the second personal pronoun *"you"*.

Social attitude: Formal style

The style of the text is well planned with logically structured clauses and carefully selected and combined lexical items. Although the author avoids the use of the first person singular pronoun, he involves the addressee through the use of the first person plural personal pronoun *"we"*, which minimally reduces the social distance as seen in the following examples:

Example 1: "*And whether we are to line up with him or against him, it is well that we should know all we can concerning his nature and potentialities.*" (Hoffer, 2010, p. xiii)

Example 2: *"When our mode of life is so precarious as to make it patent that **we** cannot control the circumstances of our existence, **we** tend to stick to the proven and the familiar. **We** counteract a deep feeling of insecurity by making of our existence a fixed routine. **We** hereby acquire the illusion that **we** have tamed the unpredictable."*

(Hoffer, 2010, p. 7)

Syntactic means:

a) Absence of contractions and completeness of clauses.

b) Frequency of multiple embedding sentences.

c) Frequency of impersonal constructions using *"it"* and *"there"*.

5.4.3. Mode

Simple: Written to be read

Lexical means:

Absence of interjections, anacolutha, and other characteristics of spoken language.

Syntactic means:

1. Absence of elliptical clauses, contractions, gambits and other signals of spoken language, except for quotes from public speeches and literary works.

2. Frequency of complex clauses featuring subordination, apposition and multiple-coordination.

Textual means:

The text is etic to some extent, i.e., there is an implied reference to the text's author and its readers. Thus, the immediate circumstances of the text production and reception are relatively relevant to the organization of the message. However, it is marked by explicitness, elaborateness and unambiguity typical of the written mode. The text is also strongly cohesive due to the ample use of cohesion-creating devices. It is still involved through the rhetorical devices such as interrogation, superlatives, repetition and iconic linkage.

Participation: Simple monologue

Reactions of the readers are not directly elicited and their participation is implicit. There are no questions directly addressing the readers. Even the Rhetorical questions are not directed at them, but are designed to make the message more expressive and

more salient. Moreover, no participation devices such as the pronoun *"you"*, speech acts with illocutionary force such as a request, etc. are used. Nevertheless, the frequent use of the inclusive *"we"* involves readers implicitly.

5.4.4. Genre

The source text is a social-psychology book featuring controversial hypotheses to re-interpret the causes of fanaticism.

5.4.5. Statement of Function

1. The ideational component: The authors intention is to (a.) inform the readers of this research into the mass movements presenting new hypotheses about their development; (b.) convince his readers of the correctness of these hypotheses.

2. The interpersonal component: This is strongly marked, on Field by repetition of key lexical items (Revolution, Mass, Nazi, Fanatic) which strongly support the interpersonal functional component. On Tenor, the author's personal stance is marked by not presenting the results of his research in the conventional impersonal academic manner, but rather presenting vivid images. On Mode, the written to be read medium, in spite of its monologue's nature, is also involved relatively through the readers' implicit participation.

5.5. Comparison of Original and Translation

5.5.1. Field

There is an avoidance of direct reference to some Jewish cultural aspects, such as Israel and promising settlement as seen in the following examples:

> **Example 1***: "The promising settlement communal in the small state of Israel and the successful programs of socialization in the small Scandinavian states indicate perhaps that when the attempt to realize an ideal society is undertaken by a small nation with a more or less homogeneous population it can proceed and succeed in an atmosphere which is neither hectic nor coercive."*
> (Hoffer, 2010, p. 158, 159)

"إن خوف الدولة الصغيرة من تبديد رأس مالها البشري الصغير، وحاجتها الملحة إلي الانسجام والتآخي، وشعور أبناء الشعب أنهم ينتمون إلى أسرة واحدة – كل هذه العوامل تجعل قيام تعاون تام بين الناس أمرًا ممكنًا دون اللجوء إلي (القدسنة) أو (العسكرة)." (هوفر 2010، ص233)

Commentary:

The translator omits not only the name of Israel, but rather a whole sentence describing the settlement communal as successful. Both words (Israel and Settlement) have a negative connotation in the mind of the target Arab Muslim audience. Therefore, the whole sentence is neglected for acceptance reasons.

In another example, both names, Moses and Hitler are dropped by the translator in the following sentence:

Example 2: *"The mass movement leader from-**Moses to Hitler**-draws his inspiration from the sea of upturned face and the roar of the mass is as the voice of God in his ears."* (Hoffer, 2010, p. 90)

"أما قائد الحركة الجماهيرية فيستمد الإلهام من المجموع. ويعد وجوهها الملتفتة إليه صوت القدر."

(هوفر 2010، ص143)

Commentary:

The author pairs Moses with Hitler as mass movement leaders, whereas the translator decides not do the same. This omission can be explained by ideological reasons, since it will offend the audience, who believe in Moses as a prophet, to see him on equal footing with Hitler.

Example 3: *Suddenly, and perhaps for the first time since the days of <u>**Job and Ecclesiastes**</u>, the Jew found himself an individual, terribly alone in a hostile world."* (Hoffer, 2010, p. 40)

"فجأة، لأول مر**ة منذ عهود طويلة** وجد اليهودي نفسه يعيش بمفرده ويحس بالوحدة الشديدة في عالم معاد."

(هوفر 2010، ص76)

Commentary:

The translator conceals another reference to the Jewish culture by dropping the lexical items "***Job and Ecclesiastes***". He used modulation to render them as *"since long eras"*.

The translator drops the following paragraph about the Hebrews/Israelis exodus from Egypt.

Example 4: *"The enslaved Hebrews in Egypt, their lives made bitter with hard bondage, were a bickering, back-biting lot. Moses had to give them hope of a promised land before he could join them together. The thirty thousand hopeless people in the concentration camp of Buchenwald did not develop any form of united action, nor did they manifest any readiness for self-sacrifice. There was*

more greed and ruthless selfishness there than in the greediest and most corrupt

of free societies. Instead of studying the way in which they could best help each

other they used all their ingenuity to dominate and oppress each other."

(Hoffer, 2010, p. 71)

Commentary:

Dropping the above paragraph can be explained by the translator's belief that omitting the whole paragraph would not affect the overall function of the translation. At the same time, it would save him a problematic controversy that may have arisen due to contradictions between the version of the exodus story told in the text and the Islamic version of that story which is based on interpretations of the Holy Quran.

5.5.2. Tenor

There is a mismatch in the personal stance since the translator tries to tone down author's stance towards Islam so as to be less offending:

Example 1: *"Islam imposed its faith by force, yet the coerced Muslims*

displayed a devotion to the new faith more ardent than that of the first Arabs

engaged in the movement. According to Renan, Islam obtained from its

coerced converts 'a faith ever tending to grow stronger'."

(Hoffer, 2010, p. 107)

"**في الفتوح الإسلامية** أبدى **المسلمون الجدد** من الحماسة ما لم يبده المسلمون القدامى، ويرى رينان أن الإسلام بفضل المسلمين الجدد أصبح (دينًا يقوى باستمرار)." (هوفر 2010، ص 164)

Commentary:

The lexical and syntactic means are used to tone down the author's stance:
1.) While the author explicitly declares his viewpoint that "Islam imposed its faith by force" the translator renders it as "In the Islamic conquests"; 2.) "Coerced Muslims" is modulated to be rendered as "new converts"; 3.) The word "Movement' used by the author who sees Islam as a mass movement, is omitted by the translator who does not agree with the author in the former's vision towards Islam as a mass movement rather than a religion.

Example 2: *"Mohammed dangled loot before the faithful."*

(Hoffer, 2010, p. 30)

"ولا يمكن تجاهل الدور الذي أدته الغنائم في حروب الإسلام." (هوفر 2010، ص61)

Commentary:

Translates as: "The role played by loot in the wars of Islam cannot be denied".

Both lexical and syntactic means are used to tone down the author's stance.

Example 3: *"Boredom accounts for the almost invariable presence of spinsters and middle-aged women at the birth of mass movements. Even in the <u>case of Islam</u> and the Nazi movement, which frowned upon feminine activity outside the home, we find women of a certain type playing an important role in the early stage of their development."* (Hoffer, 2010, p. 52)

"والملل هو الذي فسر لنا ظاهرة أخرى: كثرة العوانس والسيدات اللواتي تجاوزن منتصف العمر في بدايات الحركات الجماهيرية. حتى عندما نكون بصدد حركة لا ترحب بعمل المرأة خارج المنزل ، كالنازية مثلا ، نجد نساء يؤدين دورًا كبيرًا في نشأة الحركة." (هوفر 2010، ص99)

Commentary:

The translator dropped the reference to Islam being paired with Nazism. Instead, he added a footnote refuting the author's viewpoint.

" (*) يرى المؤلف أن الظاهرة نفسها تنطبق على الإسلام وما ذكره موضع نظر ولا دليل عليه."
(هوفر 2010، ص99)

Translates as: "The author believes that the same phenomenon applies to Islam, what he mentioned is unconfirmed and lacks evidence"

In some other occasions, the translator adds a footnote to refute the author's viewpoint, as seen in the following example:

"The Palestinian Jews also resented the tutelage of mediocre officials, their inferiors in both experience and intelligence. Britons of the caliber of Julian Huxley, Harold Nicolson or Richard Crossman just possibly might have saved Palestine for the Empire." (Hoffer, 2010, 137)

"(*) جانب المؤلف، هنا، الصواب، فقد كان هدف الصهاينة، منذ البداية، إنشاء دولة يهودية مستقلة."
(هوفر2010، ص199)

Commentary:

Translates as: "The author is not right in this regard, as the aim of Zionists since the very beginning has been to establish a Jewish state".

In other cases, whole sentences are dropped by the translator who considers them so offending that if translated, he may lose acceptance, as can be seen in the following examples:

Example 1: *"**A man like Mohammed** starts out as a man of words, develops into an **implacable fanatic** and finally reveals a superb practical sense."*
(Hoffer, 2010, p. 131)

Example 2: *"In the case of Arabia the foreign influences **alienated the man of words, Mohammed,** from the prevailing dispensation in Mecca. **Mohammed started a mass movement (Islam)** which shook and integrated Arabia for a time."* (Hoffer, 2010, p. 167)

Example 3: *"There is a similar lack of a dramatic act of defiance **at the birth of Islam**"* (Hoffer, 2010, p. 162)

On the other hand, the author's stance towards Zionism in general is neutralized lexically as the following example explains:

*"**Zionism is an instrument** for the renovation of a backward country and the transformation of shopkeepers and brain workers into farmers, laborers and soldiers."* (Hoffer, 2010, p. 5)

"**الصهيونية تقدم نفسها** لأتباعها على أنها تطوير لدولة متخلفة سيحول أصحاب الدكاكين الصغيرة إلى زراع وصناع وجنود." (هوفر2010، ص25-26)

Commentary:

The translator explicitly intervenes here to change the author's viewpoint regarding Zionism, while the author sees it "an instrument for the Innovation", the translator renders it as "Zionism introduces itself as an instrument for innovation", which more expresses the translator's viewpoint rather than the author's one.

The author's stance towards religions in general is also toned down across the book as the following examples show:

Example 1: *"The opposite of the religious fanatic is not the fanatical atheist but the gentle cynic **who cares not whether there is a God or not**."*
(Hoffer, 2010, p. 86)

"إن نقيض المتدين المتعصب ليس الملحد المتعصب، **لكن المتشكك الذي لا يتخذ موقفًا محددًا من الدين.**"
(هوفر 2010، ص139)

Commentary:

The phrase "the gentle cynic who cares not whether there is a God or not." is modulated to be rendered as "the skeptical who does not take a specific stance towards religion."

Example 2: *"Obedience is not **only the first law of God**, but also the first tenet of a revolutionary party and of fervent nationalism."* (Hoffer, 2010, p. 117)

"**ليست الأديان وحدها هي التي تتطلب الطاعة،** بل إن الطاعة هي المبدأ الأول في كل حزب ثوري."
(هوفر 2010، ص174)

Commentary:

"The first law of God" is modulated and rendered as "religions that require obedience".

The Arabic sentence translates as: "Not only religions that require obedience, since obedience is the first tenet in every revolutionary party".

The tone is also modified by omission of some sentences as:

Example 1: *"**Jesus Himself might not have preached a new Gospel** had the dominant Pharisees taken Him into the fold, called Him Rabbi, and listened to Him with deference"* (Hoffer, 2010, p. 133)

Example 2: *"**As Abraham was ready to sacrifice his only son to prove his devotion to Jehovah,** so must the fanatical Nazi or Communist be ready to sacrifice relatives and friends to demonstrate his total surrender to the holy cause."* (Hoffer, 2010, p. 125)

Textual mismatches: A frequent loss of adjectives and superlative intensifier:

Example 1: *"Where mass movements are in violent competition with each other, there are not infrequent instances of converts-**even the most zealous**-shifting their allegiance from one to the other."* (Hoffer, 2010, p. 17)

" فعندما تكون هناك حركات جماهيرية متنافسة نجد حالات كثيرة من نقل الولاء من حركة إلى أخرى."

(هوفر 2010، ص43)

Commentary:

The mismatch here is a result of ignoring the adjective "violent" as well as ignoring the phrase with superlative intensifier "even the most zealous".

Translates as: "When there are competing mass movements, we find many cases of shifting allegiance from a movement to another."

Example 2: *"**The most dangerous** moment for the regime of the Politburo will be when a **considerable** improvement in the economic conditions of the Russian masses has been achieved and the iron totalitarian rule somewhat relaxed"* (Hoffer, 2010, p. 29)

"**لن يواجه الحزب الشيوعي خطراً** إلا عندما تتحسن الأوضاع الإقتصادية لمجموع الناس، وعندما تخف حدة القبضة الحديدية." (هوفر 2010، ص60)

Commentary:

The mismatch is a result of: 1.) ignoring the superlative "most", so "most dangerous is rendered as "danger"; 2.) using conditional "unless"; 3.) the omission of the adjective "considerable".

Translates as: "The regime of the Politburo will not be in danger unless an improvement in the economic conditions of the masses has been achieved and the iron totalitarian rule somewhat relaxed."

Social Attitude**:**

The style level of the original text is more neutral and socially distant, this is due to the down toning previously explained as well as the footnotes added by the translator to refute or support some of the author's thoughts.

5.5.3. Mode

In terms of Medium, the translation is slightly less involved and more informative than the original because of losing the effect of qualifiers, parallel comparative structures and superlatives. However, some footnotes made the translation text less emic, i.e., more situation-dependent. In terms of Participation, the translation is more dialogic. The translator is highly sensitive to the reader's reaction. Therefore, he sometimes addresses the reader in his footnotes, to refute and support the author's ideas and viewpoints.

The following examples are paragraphs that are followed by a footnote added by the translator:

Example 1: *"Russians, bullied by Stalin's secret police, are easily inflamed against 'capitalist warmongers'; Germans, aggrieved by the Versailles treaty, avenged themselves by exterminating Jews; Zulus, oppressed by Boers, butcher Hindus; white trash, exploited by Dixiecrats, lynch Blacks."*
(Hoffer, 2010, p. 94)

" (*) يمكننا أن نضيف هنا أن الإسرائيليين انتقموا من المحرقة الألمانية بصب جام غضبهم على الفلسطينيين." (هوفر 2010، ص151)

Commentary:

Translates as: "We can add that Israelis took their revenge on the German holocaust by wreaking their wrath on Palestinians."

66

Example 2: *"All active mass movements strive, therefore, to interpose a fact-proof screen between the faithful and the realities of the world. They do this by claiming that the ultimate and absolute truth is already embodied in their doctrine and that there is no truth nor certitude outside it."* (Hoffer, 2010, p. 79)

"(*) رفض بعض المسلمين المتزمتين أن يصدقوا أن الإنسان وصل إلى القمر ، حتى وهم يشاهدون نزوله في التلفزيون استنادًا إلى فهم مغلوط للقرآن الكريم ." (هوفر 2010، ص132)

Commentary:

Translates as: **"**Some hardliner Muslims refused to believe that man reached the moon, even when they were watching that landing on television; based on a misunderstanding of the Holy Quran"

Example 3: *"Should Americans begin to hate foreigners wholeheartedly, it will be an indication that they have lost confidence in their own way of life."*
(Hoffer, 2010, p. 96)

"(*) هل بقي هذا الموقف الأمريكي من الأجانب بعد تفجيرات سبتمبر 2001 ؟ سؤال أتركه مفتوحاً!"
(هوفر 2010، ص153)

Commentary:

Translates as: "Has this American stance towards foreigners remained unchanged after September 2001 explosions? A question that I leave open!"

Example 4: *"He seemed to sense the ugly family conflicts His movement was bound to provoke both by its proselytizing and by the fanatical hatred of its antagonists…. It is strange but true that he who preaches brotherly love also preaches against love of mother, father, brother, sister, wife and children."*
(Hoffer, 2010, p. 36, 37)

"(*) كل ما نقد المؤلف عن المسيح نابع من التصور المسيحي الذي لا يمت بصلة للتصور الإسلامي عن سيدنا عيسى عليه السلام وإن كان لا يضيرنا أن نُذكر به أولئك الذين يتهمون الإسلام بأنه دين يحث على الكراهية." (هوفر 2010، ص68)

Commentary:

Translates as: "All the author's criticism on prophet Jesus peace be upon him is based on the Christian perspective which has no connection at all to the Islamic perspective. However, there is no harm in reminding those who accuse Islam of being a religion that promotes hatred of that criticism."

These examples indicate the author's sensitivity to the reader's reaction which is totally contradictory to the original author's provocative style which tries to shake the reader's beliefs and conventions.

5.6. Statement of Quality

The analysis of the original and translation revealed a number of mismatches along the dimensions of Field and Tenor. On Field, While the author declares in the preface that the book "deals with some peculiarities common to all mass movements, be they religious movements, social revolutions or nationalist movements", the translator declares that he decided to translate the book because it gave him a full answer the question "what makes a terrorist?". Therefore, the translator tries to direct the reader/listener away from any idea that does not serve his purpose. As a result, he drops a number of lexical items, sentences and even whole paragraphs, whereas he adds more footnotes so as to limit the theme of the book and link it to the culture of audience. Lexical items referring to the Jewish culture are mostly ignored and other key ideas are either missed out or toned down to an extent that makes the text less provocatively effective. The translator tries to narrow the scope of the book from dealing with mass movements in general, to focus on terrorist movements in specific. On Tenor, there is a noticeable change in the author's intellectual and emotional stance towards religions, Arabs and Zionism. That change is made by lexical choices, omission or down toning of intensifiers and superlatives as well as adding footnotes that support some viewpoints and refute others. In other cases, whole paragraphs that may contradict with the ideology of the audience were ignored. However, all these changes have no effect on the realization of the Genre: the translation is still a polemical text expertly trying to convince its reader's minds and hearts rather than being an academic study.

This chapter was an attempt to test the validity of House's revised translation quality assessment model by applying it on the translation of Algosaibi's translation of Eric Hoffer's polemical text "*The True believer*", following the method of analysis implemented by House in testing her model.

Conclusion

This study has examined the viability of House's translation quality assessment model in evaluating translation from English into Arabic through applying it on Algosaibi's translation of Hoffer's polemical text "*The True Believer*". To conduct this examination, the method adopted by House in testing the model in the four case studies she provided in her book has been closely pursued so as to make this conclusion as valid and credible as possible.

Throughout the application process in this study, the model demonstrated a number of strengths and a few drawbacks that will be discussed in the following lines.

One of the key strengths of the model is the balance it maintains between focusing on the analysis of both source and target texts on one hand, and considering their social and cultural contexts on the other. This balance is the result of integrating the micro levels of lexical and syntactic means with the macro ones of ideational and interpersonal functions of the text.

The application of the model also proved its effectiveness in spotlighting the mismatches between the source and target texts along the dimensions of field, tenor and mode, as well as the levels of genre and function. In the present paper, the model was useful to a large extent in finding out a number of mismatches between Hoffer's book and the Algosaibi's translation in terms of field and tenor. Furthermore, it clearly explained how the decisions made by the translator while using lexical and syntactic means resulted in these mismatches. Thus, it can be said that the model is a convenient tool for translation teachers and trainers in their classrooms.

Nevertheless, one of the drawbacks of the model is the fact that it requires a long period of time to be fully implemented, which makes it less practical for adoption in a real professional setting where time is of a premium value. The analysis of the emotional and intellectual stance of the author of the original text requires information not only about the author's background, but also the time and place of production and its context. Surprisingly, the model does not explain how important this process is, nor does House clearly mention in her application of the model how much access she had to such information and how much time is supposed to be allocated to searching for it. Moreover, no suggestion is given on how to deal with cases in which this information is not available and/or cannot be inferred from the source text, such as translating a webpage.

It can also be concluded that the case study in the present paper has proved that the model still needs to be further developed in some areas. First, in spite of the fact that the purpose of the model is to find mismatches between the source text and the target text, which are considered as errors, the model lacks any hierarchy that classifies these errors according to their significance or weight, let alone how major or minor they can be.

House's defense that the model "clearly lays open many factors that might theoretically have influenced the translator in making certain decisions and rejecting others, thus providing the basis for evaluation in a particular case" and her call for "the analysis of a large number of evaluation cases" (House, 1997, p.118), is more evidence that a lot of work is still needed to build upon the model so as to become a more comprehensive and generic evaluation tool.

Secondly, House's belief that the model "was never and is not intended to provide for absolute judgement and the evaluator is not put in a position to give judgements of good or bad translation" supports the conclusion that the model is under-developed. In other words, the model enables the evaluator to find out matches between the source text and the target one then it leaves the decision on evaluating the significance of these mismatches to the evaluator himself on case-by-case basis.

This study focused on one of the well-established and accepted models of translation quality assessment. It is a small step towards using this model in evaluating translation between English and Arabic that will hopefully be followed by many steps to contribute to its development. A suggested area for further study is using the model to analyze and evaluate a corpus of texts of different genres and their translations, with the purpose of not only broadly investigating its viability, but also suggesting a hierarchy of errors for every genre and categorizing the different criteria according to their importance. This is a step that will empower this model to become an authentic judgmental tool that enables both academics and professionals to judge the quality of translations between English and Arabic.

References

Algosaibi, G. (1996). *An apartment called freedom.* (L. McLoughin, Trans.). London: Kegan Paul International

Al-Qinai, J. (2000). Translation quality assessment: Strategies, parameters and procedures. In *Meta, Translators' journal* XLV (3), (pp. 497-519).

Baker, M. (1992). *In other words: A Course book on translation*. London: Routledge.

Bassnett, S. (1991). *Translation studies*: (2nd ed.). England: Routledge.

Beck, J. (producer). (2011, June 16). *Eric Hoffer. Part 1*. [Video file]. Retrieved on February 3, 2015 from

<https://www.youtube.com/channel/UCd9PBbQ06mhQqUAKluw1vug>

Calzada-Pérez, M. (2003). Apropos of ideology: Translation studies on ideology-ideologies in *Translation Studies*. Manchester: St. Jerome.

Catford, J.C. (1965). *A linguistic theory of translation*. London: Oxford University Press.

Chesterman, A. & Wagner, E. (2002). *Can theory help translators?: A dialogue between the ivory tower and the wordface*. UK: St. Jerome Publishing.

Dickins, J., Hervey, S., & Higgins, I. (2002). *Thinking Arabic translation.* London & New York: Routledge.

Drugan, j. (2013). *Quality in professional translation: Assessment and improvement*. UK & USA: Bloomsbury Academic.

European Committee for Standardization. (2014, February 25). *Who we are*. Retrieved on January 3, 2015 from <http://www.cen.eu/about/Pages/default.aspx>

Faiq, S. (2005). Cultural dislocation through translation. In *Intercultural communication studies* XIV: 4 2005: (pp. 57-76). Retrieved March 10, 2015 from <http://web.uri.edu/iaics/files/05-Said-Faiq.pdf>

Hatim, B., & Mason, I. (1990). *Discourse and the translator*. London & New York: Longman.

Hatim, B., & Mason, I. (1997). *The translator as communicator*. London & New York: Routledge.

Hatim, B., & Munday, J. (2004). *Translation: An advanced resource book*. London & New York: Routledge.

Hoffer, E. (2010). *The true believer: Thoughts on the nature of mass movements.* (1st ed.). New York: Harper Perennial Modern Classics. (Original work published 1951)

House, J. (1997). *Translation quality assessment: A model revisited*. Tübingen: Gunter Narr.

International Organization for Standardization ISO. (2012, June 27). *About ISO*. Retrieved on January 3, 2015 from <http://www.iso.org/iso/home/about.htm>

Johnson, P. (2000). *ISO 9000: The year 2000 and beyond*. New York: McGraw Hill Professional.

Munday, J. (2001). *Introducing translation studies: Theory and applications*. London & New York: Routledge.

Newmark, P. (1988). *A textbook of translation.* Hertfordshire: Prentice Hall International.

Newmark, p. (1991). *About translation*. U.K.: Cromwell Press Ltd.

Nida, E.A. (1964). *Toward a science of translating: With special reference to principles and procedures involved in Bible translating*. Leiden: E. J. Brill.

Nida, E. A. (1975). *Language, structure, and translation: Essays by Nida*. Stanford: Stanford University Press.

Nida, E. A. (2000). Principles of correspondence. In L. Venuti (Ed.), *The translation studies reader*. London: Routlege (pp. 126-140).

Nida, E.A. (2012). Principles of correspondence. In L. Venuti (Ed.), *The translation studies reader,* (3rd ed.). London: Routlege (pp. 141-161).

Pontiero, G. (1997). *The translators dialogue.* Amsterdam: John Benjamin Publishing. Retrieved March 15, 2015 from <http://site.ebrary.com.ezproxy.aus.edu/lib/aus/reader.action?docID=1048407 6 >

Quality. (n.d.). In *American Society for Quality*. Retrieved on January 10, 2015 from <https://asq.org/quality-resources/quality-glossary/q>

Quality. (n.d.). In *Merriam-Webster*. Retrieved on January 10, 2015 from <https://www.merriam-webster.com/dictionary/quality>

Quality. (n.d.). In *Oxford Living Dictionaries*. Retrieved on January 10, 2015 from

        <https://en.oxforddictionaries.com/definition/quality>

Reynolds, M. (2011). *The Poetry of translation: From Chaucer & Petrarch to Homer*

        & Logue. New York: Oxford University Press.

Williams, M. (2004). *Translation quality assessment: An argumentation-centered*

        approach. Ottawa: University of Ottawa Press.

Arabic References
المراجع العربية

القصيبي، غازي. (1991). **حتى لا تكون فتنة**. (الطبعة الثانية). بدون ناشر.

القصيبي، غازي. (1994). **شقة الحرية**. بيروت: دار رياض الريس.

القصيبي، غازي. (1999). **حياة فى الادارة**. بيروت: المؤسسة العربية للدراسات والنشر.

هوفر، إريك. (2010). **المؤمن الصادق: أفكار حول طبيعة الحركة الجماهيرية**. ترجمة: غازي القصيبي،

الإمارات العربية المتحدة: هيئة أبوظبي للثقافة والتراث (كلمة)؛ ومكتبة العبيكان.

Vita

Ahmad Saleh was born in 1975, in Cairo, Egypt. He graduated from Ain Shams University, with a BA in English literature and Education in 1996, and a post graduate diploma in teaching English in 2001.

In 1997, he started his career as an English language teacher in Egypt. In 2004, he moved to the United Arab Emirates where he worked for Abu Dhabi Vocational Education and Training Institute as an English language teacher from 2005 to 2012. Ahmad began his Master's program at the American University of Sharjah in the fall of 2009. Currently, he works as a translator for Landmark Group in Dubai.