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Title of the research:

**The interrelatedness of translation type and two of the ideological styles
adopted by BA translation students in Iran**

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In the Name of God

All Compassionate

All Merciful

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ABSTRACT

The present thesis was an attempt to investigate if there was any relationship between the ideological tendencies of the translators and the translation method they would select. In this study, descriptive inter-relational survey based comparative design was used. The ideology questionnaire and the translation test were provided to 71 BA students who were in the seventh term of Islamic Azad University Central Branch to determine their ideological tendencies towards conservative or liberal paradigm and also to determine the translation method they select (among the three translation methods of modified literal, meaning based and communicative). The findings of this research showed that 20.5% of the students who showed the liberal tendency selected modified literal translation, 53.8% of them used the meaning based translation and 25.6% chose the communicative translation. Among conservatives, 10% selected modified literal translation and the rest (90%) chose the meaning based translation. Although it seemed that those who have liberal tendencies have more flexibility in choosing different methods, using Pearson Correlation formula, the researcher found that there was no significant relationship between the ideological tendencies and the methods that translators may choose while translating.

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Chapter I

Background and purpose

1.1. Background and purpose

For a long time, the traditional translation theorists looked at the source text as the “absolute standard” in the evaluation of a translated work. Translation was merely regarded as a linguistic operation. Until recent years when, under the influence of post-structuralism and functionalism, the focus of attention has been shifted to the issue of translator’s agency and subjectivity, and the notions of originality and (absolute) equivalence and also the author’s superiority over the translator have been severely questioned. Bassnett (1996) stresses the need for reassessing the role of the translator by analyzing his/her intervention in the process of the linguistic transfer, when she argues ‘Once considered a subservient, transparent filter through which a text could and should pass without adulteration, the translation can now be seen as a process in which intervention is crucial’ (p. 22). Álvarez & Vidal (1996) believe the awareness of complexity of the translation process and avoidance of the simplistic view of regarding translation as mere process of transferring words from one text to another will result in realizing the importance of the ideology underlying a translation. They argue that behind every one of the translator’s selections, as what to add, what to leave out, which words to choose and how to place them, ‘there is a voluntary act that reveals his history and the socio-political milieu that surrounds him; in other words, his own culture and ideology (Álvarez & Vidal, 1996: 5). Sherry Simon, a scholar at Concordia University, Canada, states that, “some of the most exciting developments in translation studies since the 1980s have been part of what has been called the ‘cultural turn’.

The turn to culture implies adding an important dimension to translation studies” (1996, p. 7). That is, it defines translation as a process of mediation which does not stand above ideology but works through it.

Peter Fawcett, a Britain critic, contributes a lot in this field. He claims that the exercise of ideology in translation is as old as the history of translation itself. Fawcett (1998, p. 106) argues that “an ideological approach to translation can be found in some of the earliest examples of translation known to us”.

In America, Lawrence Venuti states that the linguistics-oriented approaches have failed to address the concept of ideology through years of their prevalence, because such approaches are limited to their scientific models for research and the empirical data they collect. “They remain reluctant to take into account the social values and ideologies that enter into translating as well as the study of it” (Venuti, 1998, p. 1).

This paper aims to explore the complex and often problematic relationships between the translator’s ideology and the translation type he/she adopts through checking the ideological tendencies of translators with the type of their translation (modified literal, meaning based, communicative) regarding being liberal or conservative in this research. How the particular translation style reflects the translator’s ideology regarding liberalism or conservatism and how such attitudes and ideologies affect the translation.

1.2. Significance of study

Ideologies of language are significant for social as well as linguistic analysis because they are not about language only. Rather, such ideologies envision and enact links of language to group and personal identity, to aesthetics, to morality, and to epistemology (Woolard K.A., 1998. p. 41, 104, and 186). Through such linkages, they often underpin fundamental social institutions. Inequality among groups of speakers, and colonial encounters par excellence, throw language ideology into high relief. As R. Williams observed, "a definition of language is always, implicitly or explicitly, a definition of human beings in the world" (320:21). Not only linguistic forms but social institutions such as the nation-state, schooling, gender, dispute settlement, and law hinge on the ideologization of language use (Woolard, 1998).

Translation is a discipline that enjoys interesting links with a wide variety of disciplines such as Linguistics, Comparative Culturology, Comparative Ethnology, Computer Science, Comparative Sociology, etc (Bariki O. 2012) and it is inevitably partial; meaning in a text is over-determined, and the information in and meaning of a source text is therefore always more extensive than a translation can convey. Conversely, the receptor language and culture entail obligatory features that limit the possibilities of the translation, as well as extending the meanings of the translation in directions other than those inherent in the source text (cf. Tymoczko 1999:ch. 1).

Creating representations of the source text is also partial. This partiality is not merely a defect, a lack, or an absence in a translation - it is also an aspect that makes the act of translation partisan: engaged and committed, either implicitly or

explicitly. Indeed partiality is what differentiates translations of the same or similar works, making them flexible and diverse, enabling them to participate in the dialectic of power, the ongoing process of political discourse, and strategies for social change. Such representations and commitments are apparent from analyses of translators' choices word-by-word, page-by-page, and text-by-text, and they are also often demonstrable in the paratextual materials that surround translations, including introductions, footnotes, reviews, literary criticism and so forth. The very words associated with politics and ideology emphasized here suggests the nexus of metonymy and engagement in the activity of translation, indicating that the partial nature of translation is what makes them also political (Tymoczko, M. 1999). As Robinson has argued (1997:108ff.), to be effective for political engagement, a text and a group that uses the text must have widespread and general appeal

Andre Lefevere (1992: preface) says, "Translation is, of course, a rewriting of an original text. All rewritings whatever their intention, reflect a certain ideology and a poetics and such a manipulate literature to function in a given way in a given society,"; that is translation is determined by two basic factors: the translator's ideology and the poetics dominant in the receiving culture. Therefore, ideology dictates translation choices and translation strategies.

The significance of this research will be its application in training translators who are aware of their ideological tendencies and therefore create variety of translations of the same text by different translators based on their different ideological groups so that the reader can discover the main purpose of the source text author by comparing and contrasting different translations of the same text. It can also have implications for translating movies by better considering their cultural and

ideological tone and color. In this study, the researcher tends to investigate if the translator's ideological tendencies intervene in their translation method choice and if a certain ideology (in this study: liberalism vs. conservatism) can give the translated text a special tone and direction known through a specific translation method (in this research: modified literal, meaning based, communicative)

1.3. Statement of the problem

It is generally acknowledged that the success of any translation process involves more than finding correct target-language equivalents for the syntactic and lexico-semantic patterns contained in the original text.

The production of an appropriate target text is also determined by the manner in which the translator deals with the discoursal features revealed by the source variant.

Ideology differs from person to person and will surely emerge in the way one communicates and translates, and people, as thoughtful beings, who are susceptible to different ideologies, as the readers of the translated texts. Translators can manipulate concepts and meanings through a variety of words, thus, it would be a good question if one asks how the ideology and accepted principals of translators concerning liberalism or conservatism will have different effects on the reader.

Bible translation in the medieval and early Renaissance period is paradoxically a prime illustration of the relationship between translation and resistance to oppressive cultural conditions, including the relationship between translation and social change, and Biblical translation was for several centuries theorized as such in writings contemporary with the early vernacular translations of the

Bible. It was for these reasons, as much as for doctrinal ones that many of the early movements sponsoring Bible translation were persecuted in their day and that Bible translators themselves were even on occasion burnt at the stake. In these diverse cases taken from the history of translation in the west during the last millennium, which could be multiplied in any thorough survey of translation worldwide through history, translation intersects in demonstrable ways with efforts to change power structures (Tymoczko. 1999)

According to Elliott 1998, different ideological tendencies might distort the texts or give them a modern or archaic tone and therefore a different effect on the reader.

Different translation methods too can produce a different understanding in the target language readers and also different ideologies may result in different choices of translation method, this is why this study is carried out to determine if ideology and translation method can/ can't be interrelated.

Two types of ideologies under investigation in this study are liberalism and conservatism. In summary, as Riley, 1990 mentions, liberalism has embraced several fundamental but imprecise elements. Moreover, at different points in history the liberal ideology has emphasized different aspects of its basic principles. Those elements that have appeared as fundamental to liberalism are as follows. The idea of the relationship between people and their government, the right of revolution if the borders are violated, natural rights as belonging to all people, faith in and support of human rational potential, limited powers of government, majority rule tempered by minority rights and support of change in society are some of the most important liberal beliefs.

Moreover, conservatism does contain basic beliefs and values beyond a mere mistrust of change. Certain core concepts remain throughout the long spectrum of the conservative ideology. Some of their paradigms are as follows: high value on existing institutions (produced by custom and tradition), belief in mankind's essential base and irrational nature, faith in some supernatural force guiding human affairs, acceptance of human inequality and the attending consequence of social hierarchy and recognition of the need for a sense of community among individuals that will bind them emotionally to their society (L. Riley, 1990)

Knowing the above-mentioned information about the ideological tendencies in this study, the researcher tended to examine if there was any relationship between the ideological tendency of the translators and the translation method they would rather choose.

The three translation methods included in this study are defined by Larson and Newmark in the following paragraph.

In Larson's modified literal translation, the translation is basically literal, but with modifications to the order and grammar of the ST, so as to produce "acceptable sentence structure in the receptor language" (Larson, 1984, p.16).

For Larson (1984), meaning based translation consists of transferring without distortion of the meaning of source language when transferred to the target language, meaning which must be kept constant, even when the form of the source language changes as it is turned into the form of the target language. Newmark's communicative translation is "attempting to produce on its readers an effect as close as possible to that obtained on the readers of the original" (Newmark, 1988a, p.39).