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BRIDGING THE GAP BETWEEN TRANSLATION STUDIES AND PRAGMATIC COMPETENCE

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DEDICATION

In the name of ALLAH The Most Gracious and The most Merciful.

This work is dedicated to my friends and family for their invaluable and unconditional love and support all the way through. My sister and brothers.

I especially thank my dear Mother and Father for all their uncompromising support and precious Guidance. Words are not enough to express my appreciation and regards for them.

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ABSTRACT

It is believed that translators are the social agents and mediators, they essentially bring cultures, ideologies and languages together. This present study aims to explore how the lack of pragmatic competence can affect the essence of the intended meaning in translation. The primary objective to shed light on the importance of filling the pragmatics and ideological Gap between the translator and the TL. This study is a descriptive qualitative case study that will firstly analyse Arabic-English translation corpuses and pick out the pragmatic elements from them and prove that pragmatic competence is important for coherent meaning, additionally an interview will be held for translation teachers for the sake of checking if translators had pragmatic knowledge and how it affects their translation quality.

Key Words: Translation Studies, Pragmatics, Critical Discourse Analysis, Ideology

LIST OF ABBREVIATIONS

CDA: Critical Discourse Analysis

DA: Discourse Analysis

SL: Source Language

ST: Source Text

TL: Target Language

TS: Translation Studies

TT: Target Text.

List of figures:

Figure 1: (Sorea, 2007: 72)

Figure 2: (The sub-branches of semiotics)

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Introduction

Language is essentially the backbone in any social interaction be it of cultural or political nature, writers or speakers unarguably depend chiefly on language so as to achieve their goals. Translation and Pragmatics are both considered separate interdisciplinary fields. However linking them together gives us a broader study range and an ability to solve and discover new problematics in both fields respectively, within the guidelines of applied linguistics. How credible and reliant translated texts are, depends on how well the text is analysed linguistically and pragmatically, to preserve the spirit of the text.

Studying the presence and impact of pragmatics in translation is evidently necessary for translators and translation students as it focuses on raising awareness of mistranslations that happen due to the limitations translators face whilst in the process of translating pragmatically misinterpreted texts. Therefore, it is aspired that this study will be of benefit and value researchers within the fields of ethics, pragmatics, translation and discourse.

In addition, we will be focussing on meaning and context. Meaning, it being one of the key concepts in pragmatics is also germane to TS as it is a controversial point that causes many problems in TT. This is because analysing and translating a meaning of a particular text at times does not only rely on linguistic knowledge but also on pragmatic knowledge as well. The meaning of a text or utterance is sometimes found beyond the linguistic level where many factors immerge, especially the extra-linguistic features. These features should not be ignored during the translation process because of the effect and importance they have on the general meaning of the text as

a whole. Pragmatic translation adequately goes beyond the sentence level of a text and it is crucial in assisting in solving some particular problems in translation.

Statement of the problem

It has been observed in translated works that translators (natives and non-natives) face the issue of criticism that their work does not convey the real intended meaning and true essence of the original language, especially when translating delicate texts such as political texts, poetry and religious scripture. This is all due to the lack of pragmatic competence and culturally bound social conventions.

Purpose of the study

The purpose of this case study is to explore the nature of translation errors due to the Pragmatic and Linguistic Gaps, which take place between the translator and the source language. Therefore translators need to draw on this exploration (as a corpus) to successfully identify and fill these gaps and be aware of them, to insure correct and accurate meaning.

Research Questions

How does the lack of pragmatic competence affect the essence of the intended meaning in translation?

Sub-questions:

What are the types of errors made by translators?

What are the causes of these errors?

How does translation studies and pragmatics overlap?

Objectives of the Study

- To raise awareness of the importance of pragmatic competence and culture studies. Thus, translation is much more credible, sincere and reliant.

- To minimize the translation errors made by translators.

- To shed light on the importance of filling the pragmatic and linguistic gap between the translator, the pragmatics and culture of the TL.

CHAPTER ONE

LITERATURE REVIEW

Section One: Translation

In today's world the cardinal focus is on globalization, Translation is the ultimate intercultural mediator, as it serves as the unspoken hero and mediator between cultures, were it links nations and tribes and connects different languages. Human communication relies profoundly on translation, for it serves as an advantage point to contemporary readers as they can explore present-day cultures and revive ancient civilizations and perceive a vast database of information as it is the portal through which the past can be accessed.

1.1 Definition of translation

Translation studies is an academic interdisciplinary field that delves into the systemic study of theory and application of translation and interpretation, since it has established many links as an interdisciplinary field with numerous other disciplines such as Linguistics, Cultural Studies, Semiotics, Sociolinguistics, Semantic, Terminology, Computer Science, Comparative literature and History.

B.F. Skinner (1974:95) states that "translation can best be defined as a verbal stimulus that has the same effect as the original (or as much of the same effect as possible) on a different verbal community". Russian formalist, Roman Jacobson, divides translation into three parts: intra-lingual, inter-semiotic and inter-lingual. Intra-lingual translation is basically re-wording, the interpretation of linguistic signs within the same language. Inter-semiotic translation is the interpretation of linguistic signs by using non-linguistic signs. Inter-lingual translation is the interpretation of

linguistic signs from one language to another. So the purpose of translation is to transmit the original message successfully using different linguistic sign mediums.

The translator, acts as both the receiver and the producer of a text, translators have the double duty of both perceiving and ultimately understanding the potential meaning of a particular text. They have to take intricate choices within the cultural and linguistic margins of the ST's community standards and then presenting that same meaning to their target readership whilst taking account the suitable linguistic choices. (Hatim & Mason 1990).

Another view of translation comes from (Nida and Taber 1982:12):"Translating consists in reproducing in the receptor language the closest natural equivalent of the SL message, first in terms of meaning and secondly in terms of style." Here they focus on how the translating process occurs, thus defining translation. According to them, both the content and the form of the text are reproduced to achieve a similar effect and meaning of the ST.

1.1.2 The Process of Translation

Larson (1998) confesses that "Translation is a complicated process". Translation is a communicative process, which addresses three main parties: the producer of the text, the translator and the reader of the text. (Zixia, 2009). As each of these parties are subject to distinct physical, linguistic and cultural environments, their cognitive perspectives and assumptions about the world differ and vary. (Zhanggong, 2006; Zixia, 2009) both speak about the translation process in detail. Readers of the translated text have no access or contact with the writer of the ST. Therefore, TL

readers have to spend more effort and time to process the translated text than the SL users. The target text yields less contextual effect than the ST. Therefore, translators need to broaden their cognitive environment and contextual knowledge in order to provide TL readers the relevant contextual information by making the implications more explicit. This way, the writer's intention is understood by the TL readers. (Zhanggong, 2006; Zixia, 2009). In addition, in order for the translated text to be comprehensible, the translator should be knowledgeable about the "Syntax, Semantics, and Pragmatics" of both the target language and the source language. This way there is balance between the two languages and their readers.

There are many procedures translators use so as to provide the most relevant translation especially when the ST is undecipherable or ambiguous to the translator. A few procedures are mentioned with explanation: Adaption, often used when translating poetry, advertising and works of theatre where the translator replaces a term with cultural connotations. Borrowing, a translation procedure where the translator uses a word (loanword) or expression from the ST in the TT unmodified. Equivalence, Derivation, Calque: when a translator take an expression, breaks it down to individual elements and translates each element into the TL word-for-word, eg: the German word Alleinvertretungsanspruch is calqued to "single-representation-claim", but the proper translation can be in "exclusive mandate". Translation by adding, Translation by suppression. Paraphrasing (or periphrasis), is another procedure where the translator replaces a word in the ST by a group of words or an expression in TT. Lastly, the translators' note: A translator's note (usually a footnote

or an endnote) is added by the translator to the TT to provide additional information due to limitations, cultural background, or any other explanations.

1.1.3 Types of Translation

With the many different scholars in the field of TS comes a diverse range of theories and notions. These notions differ in method and type. In this study, only a few will be mentioned from the following list: noticeable authors like Ghazala (1995:05) focused on these translation types "Literal vs. Free Translation" and "Non-Creative vs. Creative". "Formal vs. Dynamic" (Nida, 1964). "Non-Pragmatic vs. Pragmatic" (Wilss, 1982). Also the likes of Shuttleworth & Cowie (1995:151) participated in this field of research: "Word-for-word vs. Sense-for-Sense Translation", "Communicative vs. Semantic" and "Domesticating vs. Forignazing Translation" (Shuttleworth & Cowie, 1997:43). "The Second vs. First Choice Translation" by Sheleirmancher (Shuttleworth & Cowie, 1997:44). Most of these dichotomies reflect on the equivalence principle between the ST and the TT.

We will only be focussing on the most relevant for this study. "The Communicative" and the "Pragmatic Translation".

1.1.4 Communicative Translation

Communicative translation is the opposite of Semantic translation, both types will be explored so as to emphasize on the differences of each type. They are one of the most prominent types of translation, each one of them has its own contribution and importance towards translation. Communicative translation is oriented towards the needs of the TL reader or recipient. The translator is more flexible with the choices

of his as word-for-word translation is not the main focus, neither is literal translation. "When producing a communicative translation, the translator is permitted greater freedom to interpret the source text and will consequently smooth over irregularities of style, remove ambiguities and even correct the author's factual errors.… Examples of text-types for which this mode of translation would be appropriate include journalistic writing, textbooks, public notices and indeed most non-literary genres." (Shuttelworth & Cowie, 2007:22). Here the translator's goal is to go straight to the point and provide the main message of the text in a simple and clear way, regardless of the linguistics similarities between the SL and TL. Sematic translation on the other hand focuses on style and the literal meaning, at times neglecting the real message behind the text and what the author means, it focuses on the aesthetic aspect of translation.

Semantic Translation	**Communicative Translation**
Author-centred	Reader-centred
Related to thought	Related to speech
Faithful	Effective
More detailed but more awkward	Simpler, clearer
Personal	Social
SL-biased	TL-biased
Tendency to over-translate	Tendency to under-translate
Inferior to the original	Possibly better than the original
Eternal, decontextualized	Existential, context-dependent

Wide, universal	Tailor-made, targeted for a specific Readership
True version	Felicitous version
Meaning centred	Message centred

Figure 1: (Sorea, 2007: 72)

In an adequate more precise translation, the communicative effect is similar to the one found in the ST as it coincides with the author's communicative intention. In addition, the language is not far from the ST as it is faithful semantically. If both are executed in a correct manner simultaneously, the translated text is more correct linguistically and pragmatically.

Consequently, pragmatic translation is similar to communicative translation, it is the kind of translation that "pays attention not only to denotative meaning but also to the way utterances are used in communicative situations and the way we interpret them in context." (Shuttelworth & Cowie, 2007:128). We do not only translate to understand but to be understood as well. Pragmatic translation will take into account the connotative meaning, allusion, interpersonal aspects of communication such as implicature, tone, register. Each culture and language has its own pragmatics and therefore the translator has to be knowledgeable about the SL and the TL pragmatics and culture. Also the translator's assumption and presupposition might actually change the meaning of the text.

1.1.5 Cultural Translation errors

In the process of reproducing a message and its equivalent from one linguistic form into another, the translator is often confronted with problems of contextual meanings. He the translator does not share the same contextual environment with the author of the ST especially when translating foreign works. “The greater the gap between the source and target culture, the more serious the difficulty would be" (Yowelly & Lataiwish, 2000:107). English and Arabic specifically are part of two very different language groups and different cultures and background, cultural differences and issues are found in all aspects of life be it religious, linguistic, social or geographic, this is why many words belonging to a certain language may not have a one-to-one equivalent in another language. These untranslatable words are defined with the term “Lacuna” or a lexical gap. Translators can resort to a number of procedures to compensate this lexical gap and get closest to the denotation or the meaning even if it is not semantically or technically accurate for it does not carry any linguistic relativity implications. In addition, although the reaching the exact connotation is slightly more enigmatic sometimes, especially for culturally unaware translators. In this case, according to (Aranda, 2007) there are certain words and concepts that are so interrelated that attempting to achieve a so-called perfect translation becomes an impossible task. Many writers affirm that language carries sacred notions and that language is intrinsic to national identity. Brian James Baer posits that untranslatability is noticeable between cultures and nations and this is proof of the national genius found in each language. Baer quotes Alexandra Jaffe:

"When translators talk about untranslatable, they often reinforce the notion that each language has its own 'genius', an 'essence' that naturally sets it apart from all other languages and reflects something of the 'soul' of its culture or people". (Baer, 2015).

Another issue is that the translator may leave a fingerprint behind. The translator may unintentionally transmit his own connotation or cultural background and culture into the translated text. (Newmark, 1981) argues that there is a cultural value in translation, this proves that translation is heavily influenced by culture. More of this issue is stated in the ideology section. Any text produced by man holds an ideology within it. (Mason, 1992) explains how ideology is prominent and intervenes in the translation process. He takes into account the many levels of processing that a translated text undergoes pointing out that "the meaning potential of items within the language system, are exploited by a variety of users, each within their own context and for their own purposes" (Mason, 1992: 25). Thus, when there are different worldviews and discursive histories divergent discourses and texts are created.

Section Two: Pragmatics

1.2 Definition of Pragmatics

Originally, it is a branch of Semiotics, which deals mainly with the relationship between symbols, expressions, connotations and their users. As for Pragmatics, a branch of linguistics that focuses on the relationship between sentences and the environment they occur in (Merriam-Webster's dictionary, 2003). "Practical considerations" ("Pragmatics", 2010). "The study of the relations of signs to interpreters" (Morris 1938: 84). It deals with mostly the analysis of "situational context", the beliefs and knowledge of the speaker(s) and the attitudes that the speaker and receiver both have respectively. Many linguists have provided similar definitions: "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication" (Crystal, 1997:301). In addition, (Leech, 1983:6) states that pragmatics is "the study of meaning in relation to speech situations". (Levinson, 1983:5) simply defines it as the study of language in use.

A deeper definition comes from (Yule, 2010), he states that pragmatics is the study of "invisible" meaning, and how the meaning is recognized without it actually being said or written. For this to happen, expectations and assumptions must be recognized and used by the speakers. Consequently, those assumptions are the clues that feed us with insight on what is actually being communicated underneath the surface of the written or spoken form.

Moving on from the definition of pragmatics, a brief history of the field is mentioned so as to see the main difference between pragmatics and its sister branches. Pragmatics is relatively a new field of study that gained popularity amongst linguists in the early 1970's due to its philosophical, linguistic and psychological nature, it later constituted to become a formal independent field. The origins of the term "Pragmatics" itself was first used and coined much earlier by American philosopher and mathematician Charles Sanders Pierce (1839-1814) which at the time he referred to it as Pragmatism or Pragmaticism. Later on American philosopher Charles Morris (1901-1979) further advanced and integrated notions from Pierce's pragmatics into his own theory of signs and what is now known as "Semiotics", Morris developed a theory in this field known as the semiotic triangle, which consists of three branches devoted to the aspect of signs: syntax, semantics and pragmatics (Jucker, 2012). Morris's prime interest was semiotics and he did not focus on pragmatics alone. Noticeable philosophers like John Austin, Searle and Grice are the ones whose focus on language was prominent and they have heavily influenced the early development of modern pragmatics.

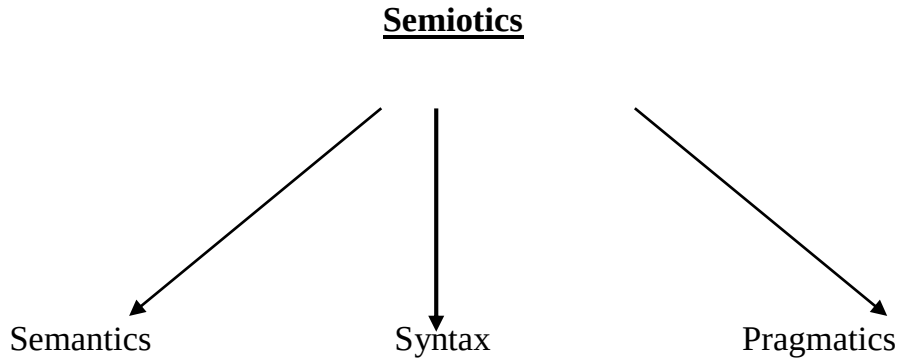


Figure 2: (The sub branches of semiotics)

According to (Yule, 1996:3) there are four major areas that Pragmatics is concerned with. Firstly, “Pragmatics is the study of speaker meaning”, it focuses on utterances rather than particular words of phrases and how each utterance is communicated by the writer or speaker, and how they are interpreted by the listener. Secondly, “Pragmatics is the study of contextual meaning” this type of study inspects what people mean in a particular context and how the context influences what is said. It explores how the speakers organize what they want to say according to who they are addressing, when, where, and the circumstances they are under. “Pragmatics is the study of how more gets communicated than what is said”. Same as the previous case, both of the speaker and the listener have to be aware of the context that follows the speaker’s utterance, it explores how listeners make inferences about what is being said in order to understand the speaker's intended meaning. This study proves that a great deal of what is unsaid is being recognized as part of what is communicated. It is the study or investigation of invisible meaning, Listeners make assumptions based on the speaker’s utterances in order to gain a correct interpretation. What determines the choices between the said and the unsaid? This is found in the last study, the relationship between the linguistic forms and the uses of those forms. This is tied to the basic notion of distance. In other words, the “closeness” of shared experiences, be it social, physical or conceptual experiences. Based on how close or distant the listener (addressee) is, the speaker determines how much is needed to be said. “Pragmatics is the study of the expression of relative distance”.

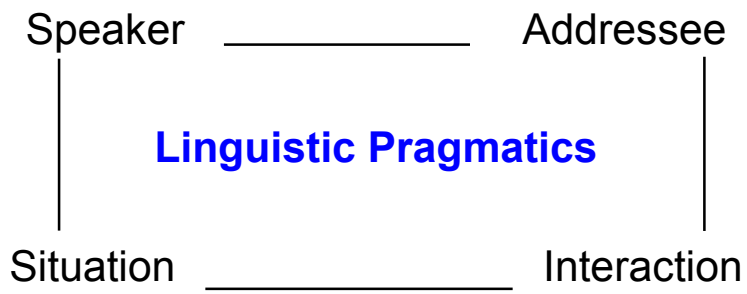


Figure 3: (The pragmatic relations)

All in all, Pragmatics focusses and analyses the meaning of people's utterances and does not give much importance to particular words or phrases found in those utterances and what they might mean by themselves (this is primarily the focus of Semantics).

1.2.2 Pragmatic Competence

Before elaborating on what is meant by pragmatic competence, it is first necessary to define competence. According to (Crystal, 1997:74), competence is: "A term used in linguistic theory, and especially in generative grammar, to refer to speakers' knowledge of their language, the system of rules which they have mastered so that they are able to produce and understand an indefinite number of sentences, and to recognize grammatical mistakes and ambiguities». Each person has pragmatic competence in their own mother tongue language, it is the reason why humans understand each other explicitly and implicitly because they share the same social context and culture**,** as emphasized: "The ability to use available linguistic resources (pragma-linguistics) in a contextually appropriate fashion (socio-pragmatics)".

(Rose, 1999:167). Pragmatic competence, According to (Chomsky, 1980), is "The knowledge of conditions and manner of appropriate language use in affinity with various purposes."

In a further explanation, (Canale & Swain, 1980) included pragmatic competence as a key notion in their model of communicative competence. According to them, pragmatic competence is socio-linguistically oriented and defined as similarly to sociolinguistic competence, also defined as the knowledge of contextually appropriate language use. (Canale, 1988:90) furthermore subdivided the notion into illocutionary competence: the knowledge of the pragmatic conventions. Similarly to Bachman (1990), he considers that language competence consists of two components, organizational competence (grammatical and textual) and pragmatic competence (illocutionary, socio- linguistic).

1.2.3 Pragmatic Aspects

Bachman (1990) requires pragmatic competence for appropriate language use. He considers that language competence consists of two components, organizational competence (grammatical and textual) and pragmatic competence (illocutionary, socio- linguistic).

1.2.3.1 Context

Context or the so-called extra- linguistic context is the physical situation that holds a given referring expression. Such physical environment has more noticeable impact on the way words or sentences are to be interpreted than that of the co-text. For example, knowing the physical context of the three following utterances, taken from Yule (1996: 22), will categorically enhance the way the addressee's interpretation will be directed to.

1- *The heart-attack mustn't be moved.* (A hospital).

2- *Your ten-thirty just cancelled.* (A dentist office).

3- *A couple of rooms have complained about the heat.* (A hotel reception or an air company office).

Matching each example of these with the appropriate local scene or context as above will undoubtedly help in identifying the intended meaning.

1.2.3.2 Deixis:

Language has many common repeated words that are impossible to interpret if one does not know the context there are in, especially the speaker's spatial context. Examples of these words are (here and there, this and that, now and then, yesterday, today, tomorrow) also pronouns such as (you, me, she, him, it, and them). These are technically referred to as deictic (/daıktık/) expressions, originally from the Greek word deixis, which means "pointing" via language. There are different types of deixis: Person Deixis, Spatial Deixis and Temporal Deixis are a few… Deixis is used to point out to things (it, this, these boxes) and people (him, them, those men) or *person deixis*. Other deixis types such as *spatial deixis* which points to a location

(here, there, near that), and *temporal deixis* which points to a time (now, then, last week). All these deictic expressions, must go hand in hand with the person, place and time that the speaker has in mind. Further linguistic distinctions are taken into account from how close the speaker is (this, here, now) to the distant (that, there, then). And how far "movement" is from the speaker's location (go or come). An example that includes deictic expressions: "You'll have to bring it back tomorrow because she isn't here today". (p 130), imagine not including one of these words, the meaning will evidently change drastically.

So we deduce that many English sentences are practically impossible to understand if the speaker, the person referred to, the where and when are "unknown".

1.2.3.3 Presuppositions and Translation

Yule (1996) assumes that the two terms presupposition and entailment are used to describe two different aspects of information. This information is the one a speaker gives when uttering a sentence, and which a hearer presupposes as shared knowledge between speaker and hearer. "Presupposition refers to those pragmatic inferences or assumptions which seem to be built into linguistic expressions and can be isolated by linguistic texts" (Levinson, 1983: 68).

Following Levinson's definition, a presupposition relates linguistic structure to extra-linguistic context in terms of the inference which can be made about this context on the basis of the linguistic structure itself. However, entailment is different from presupposition. It refers to those inferences made from the linguistic expression itself. The act of assuming some information about the speaker's utterance is called a

presupposition. However, when it comes to the information the utterance carries, it is an entailment. That is, on the one hand a presupposition is the assumption of what information the speaker wants the hearer to understand when the speaker utters an utterance. On the other hand, entailment occurs when the reader or listener assumes particular information from the utterance the speaker utters regardless of what the speaker wants to convey.

1.2.3.4 Theory of Speech Acts

Many linguists examined and analysed meaning in terms of the relationship between the linguistic rules, the context in which an interaction takes place, and the speaker's intention. The philosopher of language Austin made the most concrete step towards the explanation of the relationship between saying and doing by introducing the concept of speech acts which was developed later by his student Searle. Thus, speech act theory was first initiated by Austin and developed by Searle. Austin's lecture series in 1955 later published in the book *How to Do*

Things with Words, proposes that people do things with words. According to him actions such as apologizing, complaining, promising, complimenting, requesting … etc. can be performed via utterances. Austin sees that a speech act is an act performed by a speaker when producing an utterance in order to communicate with hearers. Communication is a series of communicative acts or speech acts. Speech acts are considered the minimum functional unit in communication such as giving commands, asking questions, and making statements (Austin, 1962). Thus, when a translator, for instance comes to translate an English utterance into Arabic, one should take into

account not only the grammar and meaning of the utterances, but one should also consider the actions the speaker wants to perform through her/his utterances. Put differently, the translator role is to analyse speech acts in the ST taking into account the context in which these speeches occur.

Austin (1962), claims that utterances are equivalent to actions. Uttering a sentence is performing an action. "Actions performed via utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise or request" (Yule, 1996: 47). Crystal (1993) proposes that speech acts are actions performed by means of language and defined with reference to the intention of a speaker at the moment of speaking and the effects it has on a listener. That is, a speech act represents an act that the speaker performs when uttering an utterance which serves a function in communication. Since speech acts allow people to interact in real life situations, uttering a speech act requires not only the knowledge of a language but also the appropriate use of that language within a given culture.

The illocutionary function or act of a given utterance which has been already introduced is closely tied to what is called speech acts. Speech acts as an important aspect of pragmatics are basically categorized into locutionary act, illocutionary force and finally perlocutionary effect. The locutionary act is associated with the literal meaning of the linguistic material; the illocutionary force, however, is concerned with the non-literal meaning or the speaker intention. The third and the last aspect of speech acts, i.e., the perlocutionary effect is related to the reaction of the recipient to a given contribution which is composed of the two former acts.

In order to clarify the socio-cultural context of the original message, the translator has to be familiar with both speech acts and speech events that the SL includes. This familiarity enables him to remove the potential and may be the total ambiguity that may face the target readers.

The clarification of these non-linguistic components of the original contextual meaning has no label but pragmatics‟ adoption as an effective approach to translation.

Since the realization of both speech acts and speech events differs from one society to another or rather from one culture to another, the translator has to adopt himself to those changes to avoid a "naïve‟ translation. A translator or, may be, an informed translator should bear in mind that:

"Man himself is programmed by his culture in a very redundant way. If it were not so, he would not be able to talk or act as these activities would be too demanding. Each time a man talks, he only enunciates a part of the message. The remaining part is completed by the hearer. A great part of what is not said is understood implicitly …" (Hall in Cordounier, 1995:13 cited in Bariki, n.d. Speech Acts, para.9).

That is to say, the translator should be equipped with both a bilingual ability and also a bi-cultural vision. One then may say that pragmatics enables translators to access target readers‟ minds and create an equivalent impact on them and hence helps translators to achieve a similar effect/response generated by the SL.

In a word, acquiring the knowledge of pragmatics enriches and enhances the translation process.

CHAPTER TWO: METHODOLOGY

As stated in Chapter One, the present study aims to explore how the lack of pragmatic competence can affect the essence of the intended meaning in translation. The primary objective to shed light on the importance of filling the pragmatics and ideological Gap between the translator and the TL. This chapter presents the methodology, it is divided into four sections. Section 2.1 The Research Design. Section 2.2 Data Collection. 2.3 Analytical Framework. Section. 2.4 The Interview.

2.1 The Research Design

When it comes to the questions, "how", "what" and "why" are typically used with qualitative case studies. This section describes the research tradition or paradigm (qualitative research) and the research methodology (case study) with a rationale for their suitability regarding addressing the research questions, and citing appropriate methodological literature. This type of case study falls under Social Constructivism (Interpretive) Multi-method Qualitative approach.

(Strauss and Corbin, 1990: 23) state that: "data collection, analysis and theory stand in reciprocal relationship to one another" (Strauss & Corbin, 1998). Building on the issues in the review of literature and the aims of the research, this chapter sheds light on the setup of the case study, and provides a description of the data collection process, the data, and the analysis methods. The methodology adopted in this study is interdisciplinary and eclectic. The data in this case study is of two main sources: translated texts, interviews with translators. The following segments of this chapter provide an account of the steps that led to the overall setup of the case study and a description of the mentioned data.

2.2 Data Collection

The analysis is built on two major sources of data: a semi-structured face-to-face interviews with translator and a corpus of translated texts to be analysed. Each set of data is tackled with tentative goals in mind. The interviews were explored so as to investigate the role that the translator plays in generating, understanding and transmitting correct translation works according to cultural norms, whereas the analysed translated texts where used to prove the need of pragmatic competency and to emphasize on pragmatic and ideological errors.

From approximately 36 collected texts written in Arabic that were translated to the English language. 07 utterances were selected for analysis from "Children of Geblawi (Awlaadu haaratina) by Najib Mahfuz" and translated by "Peter Theroux as Children of the AlLey". These excerpts had the most obvious speech act errors done by English/Arabic translators. They were taken from written news, interviews, resolutions and other different sources such as websites, press and magazines.

2.2.1 The Translated texts (corpus):

07 translated texts were analysed using the narrative method in total, a Purposeful Heterogeneous Sampling (Maximum Variation Sampling) based on the accessibility of the texts. The texts are in the form of easily accessible from written online translated books. The language of the ST is in Arabic whereas the language of the TT is in English. The translated texts were scanned so as to find out whether or not these items had pragmatic errors or renditions that further had an effect on readers understanding, as well as to shed light on the different pragmatic aspects found.

2.2.2 The Interview

This method of research has been used because the semi-structured interviews give the opportunity for several pre-determined topics inspired by the literature review to be discussed whilst leaving enough space for new topics to be explored as they emerge (Rubin & Rubin, 1995). Qualitative research is especially fitting for studying under-researched and newly emergent fields of study, the aim of the interview is to explore the topic in depth including personal and rich data. In this study, the interviewed translators mentioned are also teachers in Yahya Fares University of Medea, Algeria. 06 translators in total were interviewed face-to-face. Some are certified translators and others freelance translators, we had the permission from the head of the English Department in the university to conducts the interviews. From June 20st to June 27th 2019, the interviews took place inside the university, they were conducted in 6 sessions and each interview lasted for 20 to 30 minutes. The ambience were friendly and they seemed comfortable and highly understanding of the aims of the study and importance of the research.

The reason we chose interviewing translators and specifically translation teachers is to see how translators viewed pragmatics (have they formally studied it or not) and their personal methods and encounters of cultural and ideological barriers, and see if they have knowledge about pragmatic competence or not, also to explore the different ways they deal with different texts and translation and to explore how they prevented translation errors on a personal level. More importantly to answer the research question: “How does the lack of pragmatic competence affect the essence of the intended meaning in translation?” from a real translators’ point of view.

The interviews were transcribed and analysed using thematic coding, this method was chosen to explore if there were any patterns in the data, and to see if connecting them together in coherent groups and themes resulted in capturing the essence of the subject being analysed (Braun & Clarke, 2006). Conducted in English, they were audio-recorded and were also written in notes while listening attentively and observing the interviewees body language and gestures, their tone of voice and eye contact. The interviewees were verbally encouraged to elaborate by asking them if they wished to elaborate or add more information and providing short pauses of silence to give them time to think.

In accordance with the British Psychological Society, code of conduct (BPS, 2009), the audio recordings were destroyed and particularly as a request from one of the interviewed teachers, this is to insure confidentiality.

2.3 Analytical Framework

There are few difficulties that are commonly encountered when analysing sets of data of relatively different types. The main difficulty is choosing the appropriate analysis tool(s) to analyse the corpus. In order to overcome this difficulty an overarching analytical framework this study incorporates the narrative approach. This method investigates certain elements and patterns found in the different forms of data that is in the corpus.

As for analysing the interview, a qualitative content analysis is used.

2.4 The interview

The interview questions:

1. Do you know what Pragmatics is? If yes, did you learn Pragmatics as a module?
2. Do you think translators have to experience culture immersion? If yes, how in your opinion?
3. Do you agree that each language has its culture and its own pragmatics?
4. When translating or interpreting, do you choose your words in accordance to your audience/readers culture and understanding, or do you stay faithful to the SL?
5. Do you censor certain impolite words? Do you use the polite form in accordance with your audience/readers?
6. Are you emotionally involved and sympathize with certain audience/readers?
7. Do you think the translator's assumptions and presumptions might actually affect and change the meaning of the text?
8. When translating long texts in short a time span, do you rely on online translators such as Google translator (this is to show dependency on semantic translation), and then later change and correct your word choices, pragmatic and ideological errors (descriptive)?
9. Do you think in the future, machine and online translators can replace the human translator?
10. Have you ever been confused when translating on what the speaker/writer actually means with certain expressions or speech?

11. When translating certain delicate texts, do you think the translator should have contact with the author, or at least know about the author's background and biography?
12. Do you think culturally different ideologies are translatable?
13. Have you ever witnessed or read manipulated translations?
14. Do you think teaching Pragmatics in universities is crucial?
15. What is the most difficult part of being a translator?
16. What would you do if you did not understand a term or an expression whilst translating?
17. Have ever dealt with ethical dilemmas? If yes, how did you deal with them?
18. Are you a freelancer or are you a certified translator?
19. What type of clients do you typically work with?
20. What are the languages that you speak?
21. What do you feel is the most important skill a translator should possess?

CHAPTER FOUR

ANALYSIS AND DISCUSSION

This chapter will deal with two sections, first the analysis of the translated corpus with the discussion, second the interview analysis and its discussion

4.1 Analysis of the Translated corpus

Analysis one:

وأيقظه من تهويمته صوت عذب يقول

- القهوة يا **معلم** قاسم

إلتفت وراءه فرأى "بدرية" تحمل الفنجان، فتناوله قائلا

- لِم التعب؟

فقالت: **تعبك راحة يا سيدي**

A sweet voice woke him: "Coffee **M**r Qassem".

He turned and saw Badria holding out the cup to him. He took it and said: "Why the trouble, **don't bother yourself for me**".

Badria: "**Don't mention it**, sir

Here the translator changed the illocution of the Arabic expression تعبك راحة into a more pragmatically speaking acceptable version using the English expression, “Don't mention it”, which is the equivalent expression. If the translator used a more semantic translation like 'Your tiring is a relief for me' it would not make any sense in English. “Don’t mention it”, is a more conventional speech act in the TT. However, the

translator could have captured more of the semantics of the Arabic version with, “It's a pleasure to serve you, sir” or “I'm never tired of serving you, sir”.

Also in the English version the translator writes, don’t bother yourself for me. The deixis (pronoun) for **ME**, in the Arabic version is not needed because it already provides for emphasis, if the translator simply says, “Why bother?” this may come out in the English rendition as impolite or rude.

Also the word يا معلم in Arabic is literally translated as oh teacher or oh master not Mr or Sir.

If the translator emphasised or this and translated literally, there would be enough politeness and the deixis **“me”**, would not be needed.

Analysis two:

وصاح فرحات وسط الزحام

- تعال اسمع ما يقال وانظر كيف يعبث العابثون بآل جبل على آخر الزمان

فهتفت عبدة جرعاً: **وحدهوا الله هوالمسامح كريم**

Farhat shouted to the crowds:

"Come and hear what people are saying, and see the latest game that's being played with the honour of Gebel's people".

Abda shouted wretchedly: "**Believe in the One God**".

Here the translator settled for a semantic translation of, “Believe in the One God” when translating the expression وحدوا الله, its illocutionary purpose in the Arabic

language is to urge the people to “calm down” and not for the purpose of testifying “the Oneness of God”, it was rendered so that in the English version is doesn’t seem like a (man of faith) imam is talking. But more like a cry of defence and desperation.

Analysis three:

فضحك جبل في نشوة طفل (وهو يفكر في طلب يد سيدة من البلطيقي) ... ثم قال باندفاع

- يا معلم، **جبل يطلب القرب منك**

Gebel said with impetuousness, (while he was thinking of Sayyeda, Balkit's daughter):

“I want to marry your daughter”.

Even though the Arabic translation’s speech act shows the intended illocutionary force, it is too direct and it is misfired in the English version. Gebel employs a formulaic speech act منك جبل يطلب القرب which literally translates to “Gebel wants to be close to you” which is an indirect “marriage proposal” in Arabic. The translator changed this illocutionary expression in a more suitable indirect so that Gebel's state of hesitation and tension and desperateness is not lost. If the translator had not offered this rendition and simply stated it in a more semantic way, for example, “I would like to ask for your daughter's hand”. It would not have portrayed the level of indirectness and formality compared to the speech act in the SL, this would have betrayed Gebel’s emotional state.

Politeness

The next set of translated corpus focuses on politeness and how the Arabic polite form is totally distorted and misinterpreted if it were to be translated semantically or literally. It is safe to note that politeness and indirectness are usually interrelated. There are three variables governing their relationship: power, distance, and rate of imposition.

Therefore, an utterance that may appear to be so formally polite may actually turn out to be a marker of heightened tension.

Analysis four:

قال علي: لرفاعة أصدقاء هزموا بطيخة فاختفى من الحارة

فقالت ياسمينة مقطبة:

– بطيخة لا بيومي، إذا تحديتم بيومي **فقل عليكم السلام**

Ali: "Rifa'a has friends. They attacked Batikha. And he disappeared from view"

Yasmine frowned and said:

"Batikha is not Bayyumi. If you defy Bayyumi, **you'll be defeated**".

The translator sought out the hidden illocution of the Arabic poetic polite form and translated it in a more direct way. A semantic translation would be “You won't get much peace”, which is more effective and closer to the Arabic form.

Also من الحارة which literally translates to “from the neighbourhood” has been changed to “disappeared from view” so as to not enclose the readers to a particular neighbourhood or location but rather emphasizing on the act of disappearance.

Analysis five:

وسأله قدري الناظر: هل من جديد عن زوجك؟

– فأجاب عرفة وهو يتخذ مجلسه إلى جانبه: عنيدة كالبغل، **ربنا يحفظ مقامك**

Kadri (the Chief) asked Arafa: "Any news about your wife?"

Arafa answered as he sat down beside him:

"Stubborn as a mule, **excuse me**!"

Here the translator renders translation from the more semantic “May God protect your status” to “excuse me!” excuse me perfectly portrays the politeness form regarding the conventionalized norms of the TL. It is more acceptable this way, if the Arabic version was translated to English literary it many not convey the polite form but in fact it may portray the opposite, sarcasm and even inferiority.

Analysis six:

دخل حوش قمر ليأخذ النعجة وهو يقول:**يا ساتر**

Qassem went into Qamar's courtyard to collect the ewe, calling out: "**Anybody there**?"

Here يا ساتر if translated literally would mean, “oh God (one of Allah’s names)” which is a reference to “oh protector, oh veil of protection.” here in this sense it means God forbid, it is a polite utterance that portrays fear of the unknown, or fear and worry, for the Arab culture it’s an utterance that provides self-assurance and relief . The translator does a good job rendering the utterance to “Anybody there?” because simply stating “Oh God” in this context shows only fear and no assurance in loneliness in English. “Anybody there?” is closer to the meaning of politeness and assurance.

Analysis seven:

وعادت (سكينة) بلفافة فأعطته إياها وهي تقول

ـ فطيرة، **بالهنا والشفا**

Sekina came back with a package which she gave to the guest saying: "A pancake. **I hope you'll enjoy it**".

The literal rendition of “with happiness and health” can ultimately deviate from TL conventions and norm and thus deter the translation. In the Arabic version, the implicit form, is acceptable and it is noted to be a fixed utterance, if it were to be translated into English it would cause confusion, and some may focus on the pancakes themselves as a form of medication and not the whole general meaning which implies serving guests and being polite.

4.2 Analysis and discussion of the interview’s responses

An interview was administered to 06 translation teachers, the aim behind interviewing translation teachers was to question their awareness about pragmatics and its importance, and to discuss their opinions about translation, personal translation methods and skills. Before starting the interview, the researchers were provided a brief explanation of the study and the purpose of the interview they are requested to answer. Thus, the following is a presentation of the interview answers that were collected from the teachers, for analysis, comparison and discussion.

Item 01: Do you know what Pragmatics is? If yes, did you learn Pragmatics as a module?

None of the interviewed teachers studied pragmatics as a module, only one (01) teacher had a thorough explanation of what pragmatics because he dealt with it in a segment derived from his past research, three (03) teachers had a vague idea of pragmatics, and two (02) teachers had no clue of what pragmatics was. None of the teachers studied pragmatics formally as a module.

Item 02: Do you think translators have to experience culture immersion? If yes, how in your opinion?

All the teachers believed that culture immersion is a must, except for one (01) who believes culture immersion is a natural process in this age and time with globalization and that immersion comes with experience. Almost all answered that immersion happens with travelling and getting acquainted with people of diverse backgrounds, a few other suggestions were made, using technology, arranging meet ups and contributing in different events, and lastly through reading and literature.

Item 03: Do you agree that each language has its culture and its own pragmatics?

Yes, all teachers agreed that each language has its own culture and pragmatics, except for one (01) who believes that the notion is more complicated than that, he believes that multiple languages can all have one culture/pragmatic views and vice versa, that a number of different cultures/pragmatic views can be shared in a single linguistic environment or can be found in one language.

Item 04: When translating (or interpreting), do you choose your words in accordance to your audience/readers culture and understanding, or do you stay faithful to the SL?

Three (03) teachers strongly agreed with choosing the words and making choices in accordance with their readers whilst the other two (02) believe that it depends on the situation and topic that is being translated. All these teachers state that they try to

be faithful to the source as much as possible, and two (02) of them emphasize that it is impossible to be faithful 100%. Whereas one (01) teachers firmly believes that staying faithful is a must.

One (01) teacher (certified) simply answered the questions by providing an explanation on the types of translating. These types are ST oriented translating, TT oriented translating and Audience oriented. He further explains the Skopos theory (the purpose) and how adaption is used when taking into the consideration of the reader.

Item 05: Do you censor certain impolite words? Do you use the polite form in accordance with your audience/readers?

Two (03) teachers stated that they do not work with material that has impolite words, working only with on formal professional texts (legal, forensic, and medical...). Two (02) teachers say that it depends on the nature of the text and how impolite the words are and seek a less impactful equivalence, and lastly one (01) teacher firmly states that censoring is not necessary and he does not provide censorship because these words have feelings and pragmatic quality that cannot be replaced. They all use necessary choices and the polite form in accordance with their readers/audience.

Item 06: Are you emotionally involved and sympathize with certain audience/readers?

Four (04) of the teachers answered that they sympathize and are emotionally invested so as long as the translation is professional. Two (02) teachers simply answer with "it depends", one of them states that he tries not to be involved at all but as a human being he sometimes does so unconsciously, he tries be as clear as possible to make the reader understand and makes decisions of different words and choices accordingly. The other teacher simply says he also does his best so not to get involved and that translators are not robots.

Item 07: Do you think the translator's assumptions and presumptions might actually affect and change the meaning of the text?

All the teachers agree that the translator's assumption and presumptions can actually affect and change the meaning of a text, one states that the more highly technical a text is the less likely does a translator's assumption pass through. Some of the teachers later provided their views on the matter, one teacher states that these assumptions will pass unconsciously if not consciously, another answers similarly saying that translators as human beings are prone to being influenced by stereotypes. Lastly one explains that the mere act of Reading is a personal act thus each person has a different understanding of the text and therefore each person interprets differently.

Item 08: When translating long texts in short a time span, do you rely on online translators such as Google translator (this is to show dependency on semantic translation), and then later change and correct your word choices, pragmatic and ideological errors (descriptive)?

Two (02) teachers state that they rarely use online translators. The other (04) all state they use it but in different degrees and purposes. Two of them (02) state that they are helpful in technical texts and that they are not dependable on literary texts because the cultural factors and idioms cannot be translated using online translators. One (01) teacher states that he mostly uses them for revision and provided a website (linguee.fr). The last teacher admits he relies on them especially if the deadline is very restricted, "I rely on Google and translation software, for sentence by sentence or small passages translation, and then I correct it according to the purpose".

A teacher provided us with websites and further sources such as online dictionaries, software, encyclopaedias, and thesauruses: (sdl trados, lingee.fr)… Also the use of parallel corpora for formal documents الموازيه النصوص. المدونات

Item 09: Do you think in the future, machine and online translators can replace the human translator?

The answer varies between the teachers, but all the teachers believed that machine translation can never replace the human translator, maybe in the far future as they are getting more advanced with the development of AI intelligence but not anytime soon especially with literary texts, though the database is getting larger, machine

translators cannot covey the beauty and humane aspects a translator provides. Some teachers were hopeful about the notion, others thought it was farfetched.

Item 10: Have you ever been confused when translating on what the speaker/writer actually means with certain expressions or speech?

All the teachers answered with a yes, some emphasized that the confusion is in both the SL and TT, "…even in one's own language, especially if the speech is ambiguous and if we don't have the right content is not available". Some teachers stated that the confusion comes with legal and medical texts more, others opposed and stated that the confusion comes with more literary texts, "…many times one sentence stops you from the whole process, it takes time especially in domains specialised fields we have no information about be it cultural, religious…"

Item 11: When translating certain delicate texts, do you think the translator should have contact with the author, or at least know about the author's background and biography?

All teachers answered with a yes, except for one (01) who though it was not necessary because the text no longer belongs to the author. For those that agreed with the notion, one teacher further suggested that having contact and knowing the author is not enough, but also knowing the publisher is very important, also the era/period the text was published and whether the text was reviewed or not (by the original author or publisher). Two teachers admitted to use this method, the first when faced with a topic that he is not accustomed to such as technical texts "I need at least a

Background (the ideology and pragmatics of an author)". The second said that it is a must to contact specialists who had more knowledge in a particular field when faced with difficulties.

Item 12: Do you think culturally different ideologies are translatable?

Four (04) teachers said they are translatable and one of them explained that the main technique used for translating metaphors, idioms, proverbs, puns is by using Equivalence. Another teacher said that there is no harm in explaining the core of the things so as to be faithful to the ST.

The other two (02) were hesitant and said that it depends, the first of these two emphasized on that there is no 100% correct translation especially culturally wise, the other stated that some are not translatable and at times not accepted even (politically speaking), even refused. He further explained that some countries have strict censorships according to the borders/red lines they have and that some content was unacceptable.

Item 13: Have you ever witnessed or read manipulated translations?

All teachers said that they have witnessed manipulation in translation, when asked where, three (03) said they found manipulation in Quran translations profoundly, others mentioned personal encounters. One teacher stated that full sentences and even chapters were omitted following a political criterion, he gave an example of two

Arabic translated texts by the same author, one was to be published in Saudi Arabia and the other in Baghdad. The Saudi version had emphasis on the terms "his royalty, the king, his grace…" whereas the Baghdadi version had none of these titles. Another teacher hints that it is less likely in medical and scientific fields.

Item 14: Do you think teaching Pragmatics in universities is crucial?

Three (03) teachers said it was crucial to teach pragmatics as a separate module in university and one emphasized on translation students because it provides better understanding resulting in better achievements in the research of translation studies. The other three (03) teachers stated that is not crucial and can be taught under other modules not separately, such as textual linguistic and cultural studies. Two (02) of these teachers said that only specialized or graduating students should focus on pragmatics as there are other equally important, fundamental modules that should be taught first.

Item 15: What is the most difficult part of being a translator?

The answers varied according to each teacher, five (05) mentioned that time limits and deadlines effects the quality of the translated work and that some clients do not anticipate how much time is actually consumed in translation. Three (03) said Responsibility, mistakes can cause immense damage and can even be deadly. Three (03) mentioned the mistreatment of translators, "People don't understand the essence of the work, they think you are a Google translator, it is hard work and needs a lot of

effort and mindset, and people take it for granted because they don't understand difficulty". All the interviewed teachers hinted on stress and trying to find the perfect equivalence.

Item 16: What would you do if you did not understand a term or an expression when translating?

All teachers mentioned looking up or searching for the word/term in a specialized dictionary. One teacher further emphasized and provided steps, first to check for the term in the SL in a specialized dictionary, next searching for the equivalents meanings in the TL, lastly choosing the correct equivalence according to the context. If the term is not found, checking with a specialist is the next step. Three (03) other teachers also mentioned contacting a more experienced translator or a specialist. One teacher stated that he researches the terms in other sources and teaches himself about the topic and the terminology.

Item 17: Have ever dealt with ethical dilemmas? If yes, how did you deal with them?

All teachers stated that this issue is more found in interpretation and less in translation. When asked how they dealt with dilemmas, four (04) mentioned they simply stay faithful to the ST so not to cause more confusion and to stay as neutral as possible. One teacher mentioned a personal encounter when interpreting for a client (manager), that the (manufacturer) was lying ad exaggerating on ratings and statistics, he said he tried to focus on the language as much as possible and requested there be

a second translator. Another teacher says that intervening as humans and omitting or emphasizing on certain elements of a text is more reasonable so not to cause misunderstandings, this is to avoid tension and conflict. One teacher added a previous literature so as to proof his notion, he mentioned the Translation Brief or "Donneur D'ouvrage" by Daniel Gouadeac and that the translator should be faithful to the ST author and how the author wants the work to be translated.

Item 18: Are you a freelancer or are you a certified translator?

One (01) teacher is a certified translator, the rest are freelance translators.

Item 19: What type of clients do you typically work with?

The interviewed subjects each had different client's types, ranging from individuals, commissions, people from different fields such as the academia, companies, institutes (freelance) to forensic translation, medical, formal translations (certified translator).

Item 20: What are the languages that you speak?

All the interviewed subjects spoke English, Arabic, and French. With the addition of Turkish for two (02) teachers and Spanish for one (01).

Item 21: What do you feel is the most important skill a translator should possess?

Answers varied from teacher to another, mastering both the SL and TL languages, being culturally diverse, Terminology, Research skills were the prominent answers. Less prominent answers were making the right choices in accordance to the situation, being intelligent and intellectual, strong memory, being curious and multi-tasking.

4.3 Discussion of the interview's responses

Some questions had ulterior aims the interview subjects were unaware of, many question were reworded due to the fact that many subjects had no clue about pragmatics and its basic definitions let alone its elements and structure. Its main aims is proving the need of pragmatics in translation studies and to explore how translation and pragmatics overlap. A sub aim is to explore through the interview subjects if there are any errors that are unnoticed due to the lack of pragmatic knowledge.

Item 01: Do you know what Pragmatics is? If yes, did you learn Pragmatics as a module?

The aim of this question is to see if pragmatics is taught to translation students and if they are aware of it and its importance in providing better quality translation and assessment and therefore to explore what techniques, methods and tools from

pragmatics are used in translation studies. From the interview answers, none of the teachers were taught pragmatics formally

Item 02: Do you think translators have to experience culture immersion? If yes, how in your opinion?

The aim of this question is to prove that pragmatics is needed because Culture studies and pragmatics are intertwined, and also translation and culture is intertwined, since most of the teachers proved that yes, there is a need for culture immersion, therefore there is a need for pragmatics and thus improving pragmatic competency.

Item 03: Do you agree that each language has its culture and its own pragmatics?

Just like the previous question, culture and pragmatics are intertwined. This question was implemented to see if the translators agreed and further proved the importance pragmatics and culture. Most answered positively.

Item 04: When translating or interpreting, do you choose your words in accordance to your audience/readers culture and understanding, or do you stay faithful to the SL?

In either way, be it being faithful to the SL or to the TL. This question is to see and explore which side the translators leaned towards, did they provide pragmatic conventions to their readers or did they follow a certain translation theory to a default? Where they rigid in translating cultural (pragmatically charged) or not? From the

answers it is observed that the answers were divided, some were rigid in their translation and preferred staying faithful to a default, others were more flexible and had a consideration for their readers. Also the certified translator was more professional with the answer not agreeing or disagreeing to staying faithful, but knowing when to translate in a certain way and how to translate.

Item 05: Do you censor certain impolite words? Do you use the polite form in accordance with your audience/readers?

Politeness is a major aspect found in pragmatic studies and it holds great importance in some cultures, such as the Japanese culture. This question is to see if the interviewed subjects respected this occurrence or again stayed faithful to the ST only regardless of the TT readers. From the answers provided, most of the translators provided the polite form in accordance to their readers.

Item 06: Are you emotionally involved and sympathize with certain audience/readers?

When overly emotionally invested or involved with the target readers, often times the translation becomes modified and might change the essence and form of the meaning. Which may or may not give the wrong perlocutionary effect on readers. From the answers the translators did get emotionally involved as human beings but

tried not to give the wrong meaning and tried to keep a professional level when translating.

Item 07: Do you think the translator's assumptions and presumptions might actually affect and change the meaning of the text?

This question is related to pragmatics once again and genuinely explores the interview subjects' opinions. All the translators agreed that assumption and presumption does in fact effect translation.

Item 08: When translating long texts in short a time span, do you rely on online-translators such as Google translator (this is to show dependency on semantic translation), and then later change and correct your word choices, pragmatic and ideological errors (descriptive)?

Google and machine translators are pre-programmed tools that have little cultural and pragmatic components, but they are very useful in providing semantic level results. Do translators depend on them when compelled and constrained to a closing deadline? If so do they revise the results so as to include the pragmatic level to the unaccompanied semantic translation, so as to provide a more communicative translation? The answers were positive in that these tools were mostly used for revision and cutting time only, translators did not depend solely on them.

Item 09: Do you think in the future, machine and online translators can replace the human translator?

This question is a continuation of the previous question. The answers of this question were expected but the insight the translators provided is valuable for future research in translation studies and AI technology. Machine translators can never replace human translators because machine translations do not have the cognitive and pragmatics elements that humans naturally possess.

Item 10: Have you ever been confused when translating on what the speaker/writer actually means with certain expressions or speech?

The answer to this question was expected, but the aim of it is to prove that at times there are missing elements of speech that can affect the overall meaning and comprehension of a text. This is one of the main goals that pragmatic studies aims to fulfil. All the interview subjects answered that they have been confused with what the ST means, and that this phenomenon is more evident in cultural texts not scientific texts. Generally speaking cultural texts are usually the most pragmatically charged.

Item 11: When translating certain delicate texts, do you think the translator should have contact with the author, or at least know about the author's background and biography?

This question is to prove that ideology amongst other elements, is a big factor that affects translation, not knowing the SL authors' world views and ideology can cause misinterpretation. Most of the interviewed translators agree on this notion and

educate themselves on the background, author and source of the text, some even realizing the importance of the publisher's impact on the text.

Item 12: Do you think culturally different ideologies are translatable?

One of the biggest causes of translation errors, the translators interviewed state that they are translatable and each translator provided a method of translation to be used in such cases in order to reach the closest meaning possible, for there is no 100% correct translation. Some answers to this question raise issues that are relevant to contemporary research, such as strict political translation censorship.

Item 13: Have you ever witnessed or read manipulated translations?

The issue of manipulated translations is overt and has been raised in the previous question's answers. Linguistic studies and pragmatic research can help in investigating and noticing patterns found manipulated texts. All the interviewed translators have witnessed manipulated translation so this question proves that it is a prominent issue that pragmatics can solve.

Item 14: Do you think teaching Pragmatics in universities is crucial?

This question attempts to discover how translation majors view pragmatic studies and whether they see it as an important module to be included in the curriculum. The

answers encouraged pragmatics to be included, but to varying degrees, some thought of it as crucial module and others as secondary module.

Item 15: What is the most difficult part of being a translator?

According to the answers provided. Translation is not an easy task as it involves stress, mistreatment, strict deadlines and responsibility. This questions manifests the difficulties of translators so as to suggest methods for future studies. And to see if pragmatic research can or cannot provide a solution to these difficulties.

Item 16: What would you do if you did not understand a term or an expression whilst translating?

This question explores how translators deal with ambiguous terms and expressions on a personal level. The answers were similar in approach and method. Searching for the equivalence and contacting a specialist.

Item 17: Have ever dealt with ethical dilemmas? If yes, how did you deal with them?

This question is in continuation with previous question themes, and can provide insight for further future research. Most translators simply stayed faithful so not to astray or cause confusion and drama whilst translating. All the translators mentioned interpretation, this answer provided us with insight that not only translation studies face issues but also interpretation, so a suggestion for future research whilst staying

faithful to theme of this research is linking interpretation studies with pragmatics and linguistics studies.

Item 18: Are you a freelancer or are you a certified translator?

This is for statistical purposes and to see what type of translators teach in Yahya Fares University.

Item 19: What type of clients do you typically work with?

This is to explore how diverse translator's clients and what to see what types of translation they deal with and what is the prominent theme. It is noticeable that the certified translators dealt with more professional and formal translated texts whereas the freelance translators were more flexible and diverse in their clientele jobs.

Item 20: What are the languages that you speak?

This question is for statistical purposes, it has been noticed that all the translators spoke in three shared languages, English, Arabic and French. Since language is the portal to culture, the Algerian translator is more culturally diverse and consequently more pragmatically adapted to different clients.

Item 21: What do you feel is the most important skill a translator should possess?

This question mainly was used so as to genuinely explore the interviewed translator's opinion on what skills are most important. Most of the answers were similar and were of beneficial insight.

General Conclusion

“...with a written language it is always possible to reconstruct a dictionary and a grammar, isolate sentences, transcribe them or paraphrase them in another language, whereas I am trying to read in the succession of things presented to me every day the world’s intentions toward me, and I grope my way, knowing that there can exist no dictionary that will translate into words the burden of obscure allusions that lurks in these things.” (Calvino, 1981:61), Cultural studies and pragmatic studies can help delve into this scope of research and solve problematics that were ignored in previous studies.

From the analysis chapter we notice that there are many elements that can further be studied, and that manipulation is an issue that can be eradicated with the analysis of the translated works using pragmatics as a core. Pragmatic competency is also evidently important and that it should be implemented into the pedagogical curriculums for detailed error assessment and review so many times,"... The translations are treated as if they were originals, and very few people seem to question the assumption that information can circulate unaltered across different linguistic communities and cultures" (Bielsa, 2009). On a final note this research proves that pragmatics should be implemented into translation theories to further enhance and open room for more multidisciplinary details and future studies.

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