

**A COMPARATIVE STUDY OF *CULTURE AND  
IMPERIALISM* AND *SAQAFAT AUR SAMRAJ*:  
A QUESTION OF IDEOLOGY AND MEANING**

By  
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**NATIONAL UNIVERSITY OF MODERN LANGUAGES,  
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NATIONAL UNIVERSITY OF MODERN LANGUAGES FACULTY OF ARTS AND HUMANITIES

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## ABSTRACT

**Thesis Title: A Comparative Study of *Culture and Imperialism* and *Saqafat aur Samraj*: A Question of Ideology and Meaning**

Translation studies both as an academic discipline and as an interlingual and intercultural practice has expanded enormously in recent years. Its authenticity significantly depends on the notion of ideology. Ideology, i.e., both the translator's individual ideology and the dominant ideology of the day influences the translation process in many subtle ways and at different levels. The complex interaction of different ideologies results in certain crucial differences during the translation and influences the process of translation considerably. Therefore, in order to make an accurate transmission of the source text possible, translators need to analyze it meticulously, and convey its meaning as correctly and as completely in the target language as possible. This cannot be done if the translator lets his/her own ideological slant seep through his work into the text. The target text, however, once published, acquires a life of its own, and tends to dictate its own terms, which could and should reveal the dominant ideological concepts the author chose to infuse into it. Mixing the translator's ideological slant with the source text ideology, therefore, creates further comprehension problems for the readers. This reason makes it important for a researcher to gauge the potential 'ideological dislocation' in the target text. The present research work analyzes the Urdu translation of Edward Said's book *Culture and Imperialism* to find out if there is an ideological dislocation in the target text, and if so, what is its nature. The study enquires where and how the translator is trying to change the ideological slant of the source text by exploring its impact on readers. Drawing upon Spivak's notion of the 'politics of translation', the researcher has conducted a textual analysis of the target text which has reasonably established the presence of ideological dislocations in the translation. One of the direct results of this dislocation is the change in the meanings of the source text as the cultural comprehension of the target readers is radically affected. The study recommends that a translator should maintain the authenticity of ideology; rhetoricity and logic of the text by taking the readers abroad instead of bring the author home.

**Key words:** Ideology, Translation, Meaning, Comparative Study, Culture and Imperialism

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## **LIST OF ABBREVIATIONS**

1. TS Translation Studies
2. CI Culture and Imperialism
3. TT Target Text
4. ST Source Text

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## **DEDICATION**

I dedicate this work to my affectionate father who has always been a great source of hope and encouragement during this research work.

## CHAPTER 1

### INTRODUCTION

#### 1.1. Language, Translation and Ideology

Translation Studies deals with the process of converting the original text into other language in an equivalent form without changing the content, message, formal features and functional roles of the source text as far as is possible. The subject is successfully receiving the attention of linguists especially after the vast exchange of information among different nations during the late 20<sup>th</sup> and the early 21<sup>st</sup> centuries. A translator not only translates the language; but, s/he, at least in principle, is also supposed to translate the emotions, feelings and especially ideology the text is supposed to communicate. Since ideology is a part of cultural beliefs and values, it provides multiple social and existential dimensions to a group or a nation. Therefore, every text has a specific function and it always enshrines traces of the specific ideology of the society that produces it. When it goes through the process of translation, it is destined to suffer in terms of an ideological dislocation. This involves a change in the intended ideology of the source text which takes place during the process of translation. Changing the ideological features of the source text during translation can potentially confound the readers in their comprehension and its cultural implications can obfuscate the intended meaning of the source text. Therefore, it is inevitable for a researcher to find out these ideological dislocations to prevent interpretive contradictions and bridge the gaps between the source and target cultures.

The present study deals with this issue and aims at finding out the ideological dislocations in the Urdu translation of Edward W. Said's *Culture and Imperialism* (1993) translated by Yasir Jawad titled *Saqafat aur Samraj* (2009). Edward Said (1935-2003), a renowned Arab Palestinian American scholar, is the founder of postcolonial studies and a public intellectual. *Culture and Imperialism* (1993) is one of the most important books of

Edward Said that illustrates the political and imperialistic role of literature especially of British and French novels as well as music in establishing the empires in geographically far-flung lands. It uncovers the political role of British novel and French Opera in establishing and maintaining imperialism by highlighting the interrelationship between culture and empire. Since European colonialism was at its peak during the Victorian Era, therefore, the appreciation of the western culture and Europeans' right to rule over the colonized people were reflected in the literature consciously or unconsciously. Thus, for the first time, Said approached novel in a very different way by introducing a new critical method of reading; contrapuntal reading (Armand, 2007).

The work of Edward Said covers the last four decades (1966-2006) and through his book *Culture and Imperialism* (1993), Said posits a nexus between the Western imperialism and culture and the Eastern culture under Western rule during the last three centuries. Said was a good pianist and a music connoisseur. For this reason, he is also able to uncover the political and imperialistic role of music in his book. Its Urdu translation is published by a very renowned and reliable publisher, Muqtadra Qaumi Zuban (National Language Authority) in Pakistan. The translation makes the source text easily understandable for the Urdu speakers. The present research compares these two works on linguistic grounds to find out the ideological dislocations between the source text and the translation. The key concepts of the current study focus on ideological dislocations and the meanings laid out in the translated work of Said. The basic theme of the ongoing study is to find out whether there are any cultural/ideological gaps brought about by the translator actively transforming the source text ideology and its meaning while translating.

Translators are, consequently, mediators of communication among various cultures. In practice, they sometimes act as ambassadors for and admirers of the source culture in target text/culture. On the other hand, sometimes they mould the source text according to the dominant ideology of the target culture. Therefore, a translator may become an agent of change, who drafts the target text in such a way as to make it acceptable in the target culture. In this way, the role of the translator becomes crucial in

conveying the intended meaning or ideology of the source text without changing it or scarifying its real essence.

Thus, ideology always plays an important role in Translation Studies (henceforth TS), which makes it all the more necessary to find any ideological dislocation in a translated work. This study analyzes the ideological dislocations to examine the relationship between ideology and meaning in translation. If a translator is aware that his/her work is going to be analyzed in the light of an assessment of the source text/culture, s/he will definitely make a specific effort to convey the intended meaning of the text to the target audience. Therefore, the present research applies the theory of translation offered by Spivak. She states that it is of the utmost importance for a translator to be thoroughly familiar with the culture and the text before translation (Spivak, 1993).

The notion of ideology was also present in TS in the past, but it has recently gained much importance. Now, the manifestation of ideology is under the limelight in more and more TS research projects, since the effectiveness of a translation suffers from the injection of a translator's personal ideology or subjectivity, as well as from the collective ideology within whose boundaries the translator works. Being a part of societal culture, collective ideology is bound to influence the translators, and it probably forms a complex network of beliefs as it cradles the translator's personal, unique worldview. Thus, both personal and collective ideologies can potentially end up being manifested in the translated work. Due to this complex interrelationship of both personal and collective ideologies, the translation product can be modified, some of the sections of the source text can be deleted or the importance of others exaggerated. This can misinform the readers and it is exactly what we see in this study.

The only way to convey the meaning of the source text is for the translators to render the source text accurately and completely. The question of translation is always bound up with ideology because every translator goes by an ideology. The target text tends to dictate its own terms predominately on ideological grounds (Lefevere, 1992). In view of this, it is very important for a researcher to gauge that ideological dislocation in the target text.



This cannot be done if the translator consciously or unconsciously lets his/her own ideological slant seep through his work into the text. The target text (henceforth TT), however, acquires a life of its own once published, or translated, and tends to dictate its own terms, which could and should reveal predominately the ideological concepts the author chose to infuse into it. The translator's potential ideological slant, consequently, may create further comprehension problems for the scholars. This possibility makes it important for a researcher to gauge the potential 'ideological dislocation' in the TT.

The history of translation, as a practice, is as old as the history of mankind, but as a subject of academic scrutiny, it is a nascent discipline. It straddles both applied linguistics and comparative literature. In the discipline of TS, a translator translates a text from a source culture into the target culture. Accordingly, translating is intended to convey a (more or less extended) message from one culture to another. Clearly, the activity does not limit itself to transferring linguistic messages, but it also expresses the feelings, thoughts and other intangibles of culture. That is why, this practice is highly important especially in today's global village, especially due to the difficult and fraught nature of cross-cultural communication. Given the complications, TS has evolved into a full-fledged academic discipline with a great deal of research in its different fields and subfields.

Translation studies is relatively a new subject and it is based on applied linguistics, cultural studies, and comparative literature. In the 1950s and 1960s linguistic oriented approaches were ruling the subject and their focus was on studying the meaning of language across cultures and languages. The notion of ideology, politics or power was missing in that time. However, in the 1970s and 1980s the trend changed due to the descriptive and cultural approaches to translation studies. Now, the focus is on ideological aspects of translation, power relations, and external politics of translation, cultural and communicative activities and many other social-cultural factors. Lefevere's (1992) concept of patronage is relevant here which means ideological, economical and status components. These three interlinked components are political in their nature because they are linked with power relation in a society. On the basis of his study, Lefevere (1992) describes that the decision of translating German Anne Frank diaries

after WW II was ideological and the specific text was selected purposefully (Schäffner, 2007).

The present research work analyses the Urdu translation of Edward Said's book *Culture and Imperialism* (1993) by applying the translation theory given by Gayatri Spivak (1993) to find out if there are ideological dislocations in the target text. In this study, the relationship between ideology and translation are further assessed, as well as the impact of the translator's own worldview, and of his culture's dominant ideology on the target text and readers' cultural comprehension.

## **1.2. Edward Wadie Said**

This subsection is a brief introduction of Edward Said and his ideology especially presented in his book *Culture and Imperialism* (1993). Edward Wadie Said (1935-2003) was an Arab Palestinian Christian and an American citizen. He was a public intellectual, cultural critic, professor of literature at the University of Columbia and the founding father of the academic field of postcolonial studies (Armand, 2007). He mainly talks about the issues of identity, ideology, European imperialism, colonialism (Bayoumi, 2000). He is one of the most leading intellectuals in the world who is at the same time both academic critic and a vocal public intellectual. No one has discussed the plight of Palestine and put the issue of Palestine before the world as Edward Said has done it. His books *Orientalism* (1978) and *Culture and Imperialism* (1993) made him famous worldwide specifically for advocating the postcolonial studies (Ashcroft & Ahluwalia, 2001).

In this current study, a textual analysis is carried out comparing the source text, Edward Wadie Said's *Culture and Imperialism* (1993) and its Urdu translation, *Saqafat aur Samrajy* by Yasir Jawad (2009) to find out the ideological dislocations. Edward Said is a renowned Arab Palistinian American scholar who specifically talks about the relationship between the East and the West in the context of imperialism. *Culture and Imperialism* (1993) is one of the most important and influential books of Edward Said, in the 1990s, after *Orientalism* (1978). The book is comprised of four chapters and each chapter is further divided into subsections that mainly deal with the imperialistic usage of novels and music. It sheds new light on the concept of cultural criticism and highlights the

multidimensional aspects of the relationship between East and West. It presents different big-isms such as Marxism, de-colonialism, post-structuralism, humanism, and reclaims from Europe the intellectual and geographical territories that have once been taken by the empire (Karpinski, 1993).

Through this book, Said discusses the imperial history of the Britain, America and France and claims that how their present identity is based on power relations. He reveals that the imperial age is over but its effects, political activities, and ideologies are still prevailing. He establishes a sound relationship between culture and empire and highlights the ideological, political and literary relationship between the East and the West (Karpinski, 1993).

In *Culture and Imperialism* (1993, henceforth CI), Said introduces some masterpieces of Western literature and culture through the lens of the imperial messages that it promotes at all levels. He is not rejecting the importance of the works per se, but he is rather uncovering their hidden and what he claims to be their most important utilitarian aspect, especially of the novel as a genre. In CI, he discusses Kipling's *Kim* (1901), Camus's *L'Etranger* (1942), Conrad's *Heart of Darkness* (1902), and Jane Austen's *Mansfield Park* (1814) and their imperial role in the colonies, arguing that these texts try to sustain and maintain imperialistic policies. As an example, he points out how tragic it was that despite Conrad's implicit criticism of imperialism, he could not give the natives their right to freedom in his novel (Nicholls, 2014).

Said considers culture as a key agent in imposing and maintaining the different operations of imperialism such as its economical, institutional, and political actions. He presents an in-depth analysis of British, French and American literature as promoting imperialism and empire. He then concludes that British culture amounts to the culture of imperial rule par excellence (Armand, 2007).

Said reveals the important functions of novel as an influential tool in building a promotional narrative that played a key role in maintaining imperialism, and focuses on the work of British, American and French literary figures, especially of novelists such as Rudyard Kipling, Joseph Conrad, Jane Austen and Albert Camus. He maintains that cultural artifacts function as a source of identity and ideology, which in turn convince

people from other cultures to accept and adopt a particular culture as superior to their own (Armand, 2007).

The first half of CI establishes a link between domination and subjugation, while the second half of the book traces the history of the British, French and American empires and how they were established through the spread of literature and culture, and links these to the lingering effects of post-colonialism. He takes the term 'culture' in a broad sense and considers politics, mass media, popular cultures and micro politics as its integral parts. According to him, cultural interrelationship between the literature and empire creates imperialism (Armand, 2007).

In CI, Said also introduces contrapuntal reading as an analysis or critical interpretive way of reading the text to find out the imperial narrative within it. This is done by considering what the author willfully glossed over in a mindful and detained way, for instance how exploitative activities in the colonies helped secure a certain lifestyle in England. However, it is also important, while reading these novels, to "include what was once forcibly excluded" (1993, p. 66), e.g., the native resistance to imperialism, the local nationalism that these authors recorded only occasionally and frequently opposed, as is the case for Camus and the independence of Algeria (1993). Contrapuntal reading, thus, allows for an appropriation of this literature from the perspectives of the colonized people and isolates the imperial elements in the text.

In CI, Edward Said being a cultural critic, talks about the effects of imperialism and colonialism on culture. Culture is a complex term that has various definitions just like the other concepts in social sciences. A renowned cultural scholar Gramsci (1985) defines culture as follows:

I give culture this meaning: exercise of thought, acquisition of general ideas, habit of connecting causes and effects. For me, everybody is already cultured because everybody thinks, everybody connects causes and effects. But they are empirically, primordially cultured, not organically. They therefore waver, disband, soften, or become violent, intolerant, quarrelsome, according to the occasion and the circumstances. I'll make myself clearer: I have a Socratic idea of culture; I believe that it means

thinking well, whatever one thinks, and therefore acting well, whatever one does. (p. 25)

Culture in Durkheim's view is an emergent web of representations, holistically encompassing the deepest values, beliefs, and symbolic systems of a natural collectivity, such as the tribal societies to which he gave such close attention. Society binds individuals inextricably to it, and (most clearly in the primitive case) it represents the whole of their reality. Culture is the sum total of human beings' collective efforts to come to grip symbolically with a complex and uncertain world (Lincoln & Guillet, 2004).

In the mid-twentieth century Goodenough became a key American anthropologist theorist. He (1964) defines culture as "whatever one has to know or believes in order to operate in a manner acceptable to its members, and to do so in any role that they accept any one of themselves" (p. 167). Another important American anthropologist, Sahlins (1995) who is also a professor at University of Chicago defines culture as a "set of distinctive spiritual, material, intellectual and emotional features of society or a social group" (p. 3).

This ever-expanding intercultural communication has taken TS to its new heights. Bassnett and Lefevere (2001), well known TS scholars, firstly observed and introduced this "cultural turn in translation" in their paper (p. xi). According to them, translations unlike the traditional concept of translation as a secondary and derivative genre are now primary literary tools that a culture uses to manipulate and reshape the other cultures according to the desired changes. They affirm that government, art councils, educational systems, publishing firms or any larger institutions use translation to manipulate the other cultures. In this context, the role of a translator becomes even more crucial because s/he does not copy the original text merely but s/he recreates the source text in order to construct new and desired meanings and cultures. Thus, the translators aim at constructing and transmitting cultures by enabling cultures to interact with each other.

Bassnett and Lefevere (2001) deal with TS in an unexampled way unlike the traditional concept of TS and they linked the subject with different cultures' interaction by including the aspects of cultural transmission into the school of TS. In their book

*Constructing Cultures* (2001), they proposed that cultural studies should be located into TS and to support their idea they present various examples and cases. In their book, they redefine the aims and objectives of TS as a verbal text in both literary and extra-literary signs in target and source cultures (2001). They mainly state that TS is a study of cultural interactions that enables intercultural communication between various cultures.

### **1.3. Background of the Study**

This subsection encapsulates the basic background of the study by examining the relationship among TS, globalization, culture and ideology. Translation studies, a branch of applied linguistics and comparative literature, has become one of the most important subjects of the 21<sup>st</sup> century that not only deals with linguistics aspects, but also the cultural and ideological aspects represented in the source and target texts.

#### **1.3.1. Translation Studies and Globalization**

During the 20<sup>th</sup> century, the world has become a global village where all the countries are strikingly connected with each other due to their political, economical and ideological factors. It has become need of the time to communicate with other countries for the survival. This intercultural communication has changed the world enormously with respect to every sphere of human life. The current wave of globalization has brought the various countries closer than ever. The study of intercultural communication not only secures the ideology of the various cultures but also shapes them. Therefore, the role of Translation Studies becomes more crucial due to its intercultural nature. TS basically links a culture or nation with another culture or nation. Thus, TS plays a key role in the intercultural communication by transmitting cultures and ideologies.

#### **1.3.2. Cultural Turns in Translation Studies**

For much of the last century, in fact, translation was considered simply a subdivision of linguistics, whose only function was transposing contents between the source and the target languages. After World War II, the effects of globalization became very prominent and many languages came into contact for international communication (Brisset, 2010). Therefore, Trivedi (2005) affirms that the importance of the 'cultural

turn' in TS is only the recent one. In this context, a rise of the industrialization of translation took place and led to the need for linguistics to provide a frame for study of translation, and define the principles of translatability (Yan & Huang, 2014).

### **1.3.3. Interplay of Translator's Ideologies**

Bassnett and Lefevere (2001), well known TS scholars, affirm that government, art councils, educational systems, publishing firms or any larger institutions use translation to manipulate the other cultures. In this context, the role of a translator becomes even more crucial because s/he does not copy the original text merely but s/he recreates the source text in order to construct new and desired meanings and cultures. Thus, the translators aim at constructing and transmitting cultures by enabling cultures to interact with each other.

### **1.3.4. Translation as Rewriting**

Lefevere (1992) presents the idea of rewriting which means that translation is a type of manifestation. He describes that the process of translation involves the manifestation of the text to make it acceptable and compatible with the target culture. It is the most influential activity because through this channel, an author introduces a new culture by reshaping it according to the ideology of target culture. Therefore, translation is the most prominent recognizable form of rewriting. Thus, translation is linked with both ideology and dominant aesthetic criteria (Asimakoulas, 2009).

Bassnett and Lefevere (2001) opposed the traditional linguistic concept of TS (the principle of equivalence) and presented the concept of translation as rewriting or manipulation. They present various approaches of TS, based on manipulation or rewriting for explaining the interaction between cultures. Lefevere (2004) defines the relationship between translation, rewriting and manipulation in the following way:

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its

positive aspect can help in the evolution of a literature and a society. Rewritings can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulative processes of literature as exemplified by translation can help us towards a greater awareness of the world in which we live. (Lefevere, 2004, p. vii)

Bassnett and Lefevere's (2001) concept of rewriting and manipulation presents TS as a shaping force. It means that whenever a translator translates s/he rewrites or moulds the source text according to the values of target culture and in doing so enables various cultures to interact with each other. This manipulation or rewriting of the source text creates interaction between source and target culture as well as between culture and translation by promoting the source language's culture.

#### **1.4. Statement of the Problem**

Whenever a translator translates, he/she comes across certain ideological challenges. The question of translation is always bound up with the issue of ideology because every translator is influenced by an ideology. The translator's ideology or the dominant ideology of the translator's culture is likely to make him/her create a highly colored and loaded target text that can confound the readers' comprehension and can invisibilize the source text ideology. The target text tends to dictate its own terms predominately on ideological and cultural grounds. This creates the issues of (inter-)cultural comprehension for the readers in the different spheres of life. In this way the different types of translation, for example literary, professional, administrative and technical may create comprehension issues for the readers. That is why it is very important for a researcher to gauge any amount of ideological dislocation in the target text.



### 1.5. Research Questions

1. What are the ideological dislocations in *Saqafat aur Samraj*, the Urdu translation of *Culture and Imperialism*?
2. In what significant ways these changes make the two versions different from each other in terms of meaning and cultural comprehension of the source text?
3. What are the functions of linguistic modifications in the translated version of *Culture and Imperialism* by Yasir Jawad?

### 1.6. Objectives of the Study

1. To understand the ideological dislocations in the Urdu Translation of *Culture and Imperialism*.
2. To highlight the key ideological differences in both versions in terms of meaning and cultural comprehension of the source text.
3. To identify the linguistic modifications and their functions in the translated version in comparison with the source text.

### 1.7. Theoretical Framework

Gayatri Spivak's theory of translation, presented in her landmark essay "The Politics of Translation", is applied in this present research and this subsection presents a brief introduction of her theory. Its detailed description is given in the third chapter. Gayatri Spivak is a translator, theoretician, literary critic, deconstructionist, Marxist and a philosopher. She calls herself 'practical Marxist-feminist-deconstructionist'. She came under the limelight after translating *Of Grammatology* written by Jacques Derrida. In her eminent essays, "The Politics of Translation" and "Can the Subaltern Speak?", she highlights miscommunication and lack of understanding between the colonized world and the West by paying attention to marginalized natives by the Western cultures. She highlights the crucial role of translation in the context of post-colonialism by pointing out the political role of translation in establishing and maintaining imperialism (Spivak, 1993).

Therefore, in her well-known essay “The Politics of Translation” she reveals the politics of translation in establishing colonialism by exploring its role in postcolonialism. The essay is divided into four parts to ensure the cohesion and coherence. There are many digressions and metaphors in her seminal essay due to which the language of the essay might be difficult for the readers to comprehend (Spivak, 1993).

In her essay, she tries to establish a close link between language and cultural identity by presenting a three-tiered notion of language, i.e., Rhetoric, Logic and Silence. If rhetoric is the persuasive act of communication, the negative concept indicated by rhetoricity is the clear ideological dislocation of the source text (henceforth ST), that breaks up the logic of the text and, in turn, results in decrease of transformation, i.e., presenting the original text differently whose surface becomes disconnected due to the clash between the ideology of the target readers and the meaning of the ST. Therefore, the role of the translator should not be a passive transferor of information but an agent whose aims should be to minimize the ideological dislocations (Bassnett, 1992; Levefere, 1992; Venuti, 1998).

Spivak states that the task of the translator is to facilitate this love between the original and its shadow. Which means a translator is responsible for conveying the ideology of the ST without manipulating it into the TT just to satisfy the target culture ideology, either individual or collective. Thus, she asks whether the original text is allowed to bring its inconsistencies or meaning or ideology into the target text without manipulation. To address this issue, she examines the relationship between translation and ideology by presenting her three tiered notion of language, i.e., Rhetoric, Silence and Logic (Spivak 1993).

Logic indicates the textual cohesion of the text whereas; silence means the unsaid or what is not expressed in the text. Logic points out connections between the words and on the other hand silence is what exists between and around the words. Thus, silence is a part of rhetoric indicating the choices of lexical items in the text. Spivak’s concept of silence indicates ‘deletion’ the deforming strategy in translation to omit the uncomfortable paragraphs or to make them unsaid in the TT to satisfy the target culture

ideology. The translators of Edward Said generally adopt Spivak's notion of 'silence' in their translations to omit the source text ideology (Spivak 1993).

Therefore, Spivak points out the importance of developing intimacy with the text and its culture, ideology and meaning before its translation. She is of the view that it is the first and foremost job of a translator to surrender him/herself to the text in the process of translation. Moreover, she advises the translators that they should not idealize any culture (either target or source) and they should be as much objective as possible by adopting a critical approach to translation (Spivak, 1993). In the section "Translation in General", she points out the role of culture in translation by presenting many cultural translation instances where the rhetoric of a specific culture plays a crucial role. In the last section of her essay "Reading as Translation", she considers reading as a form of translation and points out the role of the sublime in translation (Spivak, 1993).

In her most famous essay "The Politics of Translation", Spivak (1993) discusses the role of ideology in translation and presents two terms such as 'translationese' and 'translates' for the translations which wipe out the ideology and identity of economically and politically less powerful individuals or cultures. In her essay, she is concerned with the English translation of Third World literature, specifically with the ideological dislocations and distortions of this literature into English language. She describes that translation is the most intimate act of reading. She is of the view that a translator should surrender himself/ herself to the text before translating to avoid the ideological dislocation. The task of the translator is to create a balance between the original and the shadow of the text (Spivak, 1993).

She estimates that there is a strong relationship between language and culture. She considers language a means of cultural identity and the expression of self. She presents three different levels or aspects of language such as Rhetoric, Logic and Silence. She discusses their importance in the process of translation. She is of the view that before translation, a translator should develop intimacy with text and with all of its ideological and cultural aspects. A translator should get awareness of the cultures on regular basis. This awareness is very crucial to Spivak because this would enable the translator to translate the text in its real meanings (Spivak, 1993).

She advises the translators that they should not idealize any culture and they should adopt a critical approach while translating. She describes that a translator should be multilingual and this ability would enhance his or her horizon in translation studies. Her main stance is that a translator must be aware of cultural differences and should know different languages to avoid the ideological dislocation. She states that rhetoric of a culture plays an important role in cultural translation. To ensure the quality of translation she presents such useful ideas to the translators (Spivak, 1993).

On this account, translation studies not only deals with linguistic elements but also takes into account the paralinguistic features of texts such as voice, mood, tone and ideology. In the process of translation, it is assumed that a translator is influenced by his or cultural ideology. On the grounds of this, it is vital for a translator to have an awareness of the source text ideology as well as his own ideology. In the current study, translation and ideology are independent variables whereas the meaning is dependent variable.

### **1.8. Significance of the Study**

The current research study is beneficial for the readers and especially for the Pakistani scholars in understanding the culture and the true ideology of the source text. It is important because it discloses where and what are the ideological dislocations in the Urdu translation of *Culture and Imperialism* (1993). The study reveals the impact of the Western imperialism on the Eastern world especially by analyzing the literary writing. On this account, it deals with different novels and the writers' approaches. In this way, the study becomes very important in understanding English literature from postcolonial and imperialist aspects. The study explores its implications for the cultural comprehension of the source text. The research points out how readers can be misled or may not be exposed to the actual source text. The result of the study is hoped to benefit translators to focus on transference of ideology of source text to target text, and translation evaluators to consider ideology as an important factor in translation.

### **1.09. Scope of the Study**

The current research study is delimited to Edward Said's *Culture and Imperialism* (1993) only. The study deals with the comparative analysis of Edward W Said's *Culture and Imperialism* (1993) and its Urdu translation *Saqafat aur Samraj* (2009) by Yasir Jawad from the perspective of ideology and translation.

### **1.10. Breakdown of the Study**

The current thesis is divided into five chapters. The first chapter deals with the introduction of the study and the second chapter presents the literature review. The third chapter outlines the research methodology used and the fourth chapter presents an in-depth textual analysis of the selected text. The last chapter lays out conclusions, findings and recommendations.

This chapter has presented an introduction to the study by highlighting the background of the research. The chapter starts by giving a justification for the study by pointing out the importance of the research topic. Then it provides definitions of the concepts; translation, ideology and ideological dislocations and points out their effect on meaning during the translation process. It describes the nature of translation and the role of the translator. It also points out the crucial role of culture and literature in the context of imperialism. It introduces the selected text, Edward Said's *Culture and Imperialism* (1993), and its Urdu translation, *Saqafat aue Samraj*. It also describes the methodology of the presents study along with the research objectives and questions. *Culture and Imperialism* is a critical analysis of the role of Europe's culture and literature in establishing and maintaining the chokehold on its colonies. The book introduces the novel as a powerful narrative that promoted imperialism.

This study focuses on finding out the ideological dislocations during the translation of Edward Said's book *Culture and Imperialism* by applying Spivak's theory of translation given in her distinguished essay "The Politics of Translation". The study highlights the role of quality in the process of translation to prevent misleading the readers through an inaccurate representation of the source text. It is not only meant to be

an academic analysis, but also an awakening call for the translators. Thus, the study aims at minimizing the cultural gaps among the ST & TT cultures by highlighting the importance of faithfulness in the process of translation. The first chapter thematically progresses by defining relevant terms and notions and their history.

In the process of translation, a translator conveys specific personal or cultural ideologies from one culture to another that can mislead the readers and enhance communication gaps among cultures. Therefore, a translation should render the intended message of the source text or culture. The translator's ideology, understood as a set of ideas and beliefs related to religion, politics, and worldview, if unchecked changes the actual essence of the source text. This is precisely what Edward Said himself pointed out when describing the problems with *Orientalism*'s translation into Arabic and what should be avoided to ensure the correct interpretation of the source text in the target language.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1. Introduction

In this chapter, the researcher has critically evaluated the topic by widening and deepening the subject in its proper thematic sequence. The ongoing chapter of literature review is centered on ideological dislocation in translation, specifically with respect to Edward Said's *Culture and Imperialism* (1993). The topic has been analyzed and synthesized by examining the related researches. The chapter reveals the role of ideology in the practice of translation by indicating the effects of translators' ideological disposition. By analyzing the network of culture and ideology, it presents the effects of ideology on translation.

Translation helps the readers to understand the culture, history and ideology of other societies. It becomes more important when it deals with religious manuscripts. It is a process of interpreting or converting the message of source text after having its profound understanding into our desired language. In this way, the intercultural communication becomes possible because in the era of global village, it's impossible for a society to live without having a consistent link with the people of other societies. Thus, the importance of Translation studies as a subject becomes more important during 21<sup>st</sup> century. However, the process of translation is not as easy or simple as it seems because it involves the risks of extrinsic factors on the translated work.

Among different factors affecting the process of translation, ideology is the most important one. According to Sertkan (2007), the process of translation is not the innocent one because the translator is preoccupied with his personal and cultural ideology and

values which drive the translator consciously or unconsciously by manipulating the source text with some addition, deletion or adaptations. As a result, it becomes very important to minimize the effects of these factors to present the original ideology of other societies to the readers.

## **2.2. Translation: A Brief Historical and Cultural Perspective**

The etymological meaning of the word translation, taken from the Latin word; *transducere*, is bring across. Catford (1965) defines it as a matter of replacing the equivalent form of source text into the target text. His main interest is in producing the equivalent form of message in the target text while translating. There are various definitions of translation and Nida (1982) defines the term as,

Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. But this relatively simple statement requires careful evaluation of several seemingly contradictory elements. (p. 12)

On the other hand, Mary Snell-Horby (1988) explains the term in a way that it is a complex process of interaction among the author, translator and the readers. She describes that,

Translation is a complex act of communication in which the SL–author, the reader as translator and translator as TL–author and the TL–reader interact. The translator starts from a present frame (the text and its linguistic components); this was produced by an author who drew from his own repertoire of partly prototypical scenes. Based on the frame of the text, the translator-reader builds up his own scenes depending on his own level of experience and his internalized knowledge of the material concerned. (p. 81)

Furthermore, Newmark (1988) considers it as a scientific process. He (1988) calls 20<sup>th</sup> century the age of translation or reproduction (p.3). Bell (1991: xv) defines



translation as the process of converting the original text into other language in an equivalent form without changing the content, message, formal features and functional roles of the source text as far as it is possible.

Therefore, it can rightly be said that Translation studies played an important role in the progress of different societies and cultures. It is not mere a mechanical process of converting meanings from one to another but it is a process of re-creation and in this process of objectivity there is no objectivity and that even cannot be claimed either (Benjamin, 2000). Munday (2001) asserts that the spoken and written forms of translation have played an important role in inter-human communication throughout human history.

For this reason, Translation Studies brings across one culture into another by providing the equivalent forms of the source text/culture to the target text readers. It presents a triangle of Author, Translator and the Reader to promote intercultural communication specifically and intra-cultural communication generally. It does so, on the basis of the linguistic structures of the involved languages. Henceforth, it is a linguistic and social activity to bridge the cultural, historical, intellectual and technical gaps between different cultures. Hence, it can rightly be said that the current age is the age of translation.

While stating the history of translation studies, Eugene Nida (1998) affirms that the translation of *Septuaginta* was the first translation of the Hebrew Old Testament in Greek that was done by seventy-two translators. According to her, this translation states the history of translation practice. Douglas Robinson (1997, 2002) goes further and states that the history of translation starts during the ancient times with the focus of word for word (literal translation or *verbum pro verbo*) and sense for sense (free translation or *sensum pro sensu*) translation and was used firstly by Marcus Tullius Cicero (106-43 B.C.E) in his *De optimo genere oratorum* (*The Best Kind of Orator*, 46 B.C.E) afterward translated by H.M. Hubbell. Peter (1988) informs that for the first time Cicero (106-43 BC) started the discussion of word for word vs. sense for sense and he was in favor of sense for sense translation. Since then the discussion is still going on even during the second half of the 20<sup>th</sup> century.

In this context, Jacobson (1958) claimed that Romans started the activity of translation and the earliest writings about translation go back to them. Cicero and Horace (1<sup>st</sup> century BC) are the most prominent figures for translations and their ideas influenced generations after generations of scholars. Another frequently mentioned name is that of St. Jerome (4<sup>th</sup> century CE) whose method of translating Greek Bible into Latin affected the later translations (Munday, 2001). The invention of the printing press during the 15<sup>th</sup> century was a turning point in the history of culture, which also boosted up the activity of translation. There was a discussion on the three types of translations; metaphrase, paraphrase and imitation, started by Sir John Denham, Abraham Cowley, John Dryden and that's why this 17<sup>th</sup> century is also known as the birth of many influential theorists (Zakhir, 2008).

Throughout the history, the activity of translation was present and its role is still of paramount importance in the current ever dramatically changing world of 21<sup>st</sup> century. New horizons of knowledge have been discovering day by day and different cultures are coming closer with each other rapidly by creating a very supportive environment for translation studies. That is why, in 1972, Holmes coined the term of translation studies in his paper "The Name and Nature of Translation Studies" to refer to a separate subject that would deal with the process of translation or interpretation. He points out its two important objectives. The first objective deals with the description of the phenomena of translating or translation as they express themselves in the different areas of our life and the second objective deals with designing the principles on the basis of which these phenomena can be explained and predicted (Holmes, 1988).

Although Translation studies as a subject does not have a long span of history, yet written and spoken translations have played an important role in elaborating the texts especially of scholarships and religion. For the first time in 1972 and then in 1988, Holmes referred to a newborn subject related to translating and translation. Then the discussion was followed by Mary Snell-Hornby (1988) as she explained that the demand for a separate discipline related to translation studies had been there for the last several quarters in recent years (Hornby, 1988). Finally, in 1995, Snell-Hornby, in her second revised edition of 'the breathtaking development of translation studies as an independent

discipline’, talks about this newly established discipline. So, the development of translation studies as a subject is the result of intellectual struggle of the last fifty years.

The scope of this newly established discipline was more clearly pointed out by Mona Baker (1997). During the 21<sup>st</sup> century, the subject is achieving more and more attention and intellectual maturity due to the effects of globalization. The diverse nature of translation studies attracts readers from the different areas of study/society because as a subject, it relates to multilingual, interdisciplinary, encompassing languages, linguistics, communication studies, philosophy and a range of types of cultural studies.

The 18<sup>th</sup> century English notions of morality also influenced the translators in their choices and practices. Translators were considered as the artist with a moral mandate in the process of translations as an original author and receiver. Furthermore, Alexander Tayler’s volume “Principle of Translation” shows that the systematic study about the activity of translation was started during this age. The 19<sup>th</sup> century came up with two distinguishing concepts about translations. The first considers translation as a creative and genuine process whereas the second concept associates it with the mechanical work to create a text or make an author famous (McGuire, 1980).

This century is also famous for presenting different theories of translations and especially of poetic translation because of Edward Fitzgerald’s translation of *Rubaiyat Omar Al Khayyam*. In the second half of the 20th century, translation as a course was the part of language learning and teaching process. It was the time to study translations pragmatically and systematically (McGuire, 1980).

After the invention of the internet and the other technical and digital equipments, the cross-cultural communication becomes more important among various nations. This situation motivated the translators to address the issue of manipulation or changing the intended meanings in translations and they started developing practical techniques to cope with this issue with the aim of producing more without wasting the essence of source text. Nowadays, translation studies also includes the cultural, historical and ideological factors into account in order to produce a faithful translated work (McGuire, 1980).

Since the 20<sup>th</sup> century, human life has experienced a global change in different walks of life such as cultures, economics and societies and Cronin (2009) calls this change as globalization (p.126). According to Cronin (2003), the term globalization refers to “the sense of a critical theory of globalization that encompasses global movements and exchanges of people, commodities, and ideas, and a politico-historical approach to changes in global processes” (p. 77).

Cronin (2009) traces the history of globalization and describes that in the 20<sup>th</sup> century, nations’ living styles have been changed globally and the most important affected aspects of human life are cultures, economics and societies. This process of change is called as globalization. It presents a critical theory of globalization which consists of international trade, travel, and ideas of people influenced by the politico-historical approach. He describes that translation is an integral part of globalization and translation has become a vital subject due to globalization. On the other hand, globalization may lead to homogenization, which in turn creates imperialism, hegemony, subjugation, or Westernization.

Translation studies plays an important role in studying the globalized world and how the gaps between various cultures are filled in. At the moment, there are still considerable cultural differences, although globalization leads towards a certain degree of homogenization. Historical events and power dynamics throughout the ages have created a complex web of dominated and dominant cultures. Wang (2009) states that if translations from dominated cultures construct an image of non-Western cultures as inferior, creating a need and justification for western civilizing missions, translations from dominant cultures, much larger in quantity than those from dominated cultures, serve the very purpose of intellectual colonization. He further describes that for the last two decades, postcolonial studies of translation have increased our understanding of translation, its relation with ideology, politics, power and empire building.

Due to the interdependence of economies and cultures, English language has gained a rapid and ever increasing popularity in the world. The spread of English has increased its status, and it can clearly be observed from the perspective of translation studies. Most of the world’s literature is translated into English and thus its spread and

status have been promoted by globalization. Therefore, most cultures import numerous texts from English into their culture. This exchange not only consists of texts, but it is also of vital importance to understand that it carries with it the spread of Western cultural values and ideas. Here the role of a translator becomes crucial.

A translator can import cultural aspects into the target language by using different strategies, for instance, the strategy of “foreignization”. According to Venuti (1995, p. 20) Foreignization is “an ethno deviant pressure” on target language cultures and values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. It is “highly desirable”, he describes, in an effort “to restrain the ethnocentric violence of translation”. In other words, the foreignizing method can restrain the “violently” domesticating cultural values of the English-language world (Munday, 2001, p. 147). In contrast to this, Venuti (1995, p.20) presents another approach, i.e., “domestication”. It is a different strategy which consists of changing the cultural aspects of the source text according to the collective or personal ideology of target text culture.

The first approach, i.e., foreignization, serves as a tool for globalization. Most of the non-native speakers know English/Western culture because English texts are easily available. This leads to globalization especially of unilateral globalization where the Western culture is dominant. Foreignization strategy of translation is the result of this unilateral globalization (Venuti, 1995).

There is a strong relationship between literature and culture. Literature influences culture and introduces many cultural changes which lead to the translation of literary texts eventually. The translation of literary texts introduces different new ideas to the target cultures. Some dominated cultures readily accept the changes presented through translation due to the translator’s approach of foreignization. Such types of translators are considered as foreignized translators. They make the source culture visible in the target culture. Eventually, the culture and literature of dominated culture get influenced and changed (Venuti, 1995).

On the contrary, the dominant cultures do not feel the need of translating from the dominated cultures due to their supremacy. Accordingly, Venuti (1992) asserts that English has become a source language and it does not like to translate from other minor

languages. He further explains that it is due to the reason that the English man knows that most of the dominated languages will translate English text. To this end, they feel that there is no need of translating from minor languages to English language. This leads to the supremacy of the English language and culture and the establishment of colonization (Venuti, 1995). Globalization, therefore, has brought Translation Studies under lime light. The newly established subject with comparatively short span of history is changing the future of mankind due to the vast sharing of different cultures' wisdom in the world. One can rightly say that Translation Studies is the demand and formal product of 21<sup>st</sup> century.

### **2.3. Translation Studies and Discourse**

Translation studies as a subject came into existence to study the transformation of knowledge and culture across languages. The focus of earlier studies was on studying the faithfulness of the translation to the source text as Nida (1982) states that translation is, in terms of meaning and style, reproducing and the closest natural equivalent to the source language message. From Jakobson in the 1950s to Bassnett in the 1980s, translation and linguistics have always maintained a close relation, since “inside or between languages, human communication equals translation. A study of translation is a study of language” (Bassnett & McGuire, 1980, p. 23).

However, Jakobson (1959) maintains that complete equivalence is not achievable especially in poetry and eventually this equivalence is technically untranslatable in the process of translation. Koller (1995) aims at a more technical definition of translation based on equivalence:

[...] the result of a text processing activity, by means of which a source language text is transposed into a target-language text. Between the resultant text in L2 (the target-language text) and the source text in L1 (the source language text) there exists a relationship, which can be designated as a translational, or equivalence relation. (p. 196)

In the 1990s there was, however, a move away from the faithfulness requirement. Bassnett (1996), for instance, claims that all texts are translations of translation of

translations and, as part of a literary system, they descend from or relate to each other. She maintains that no text is originally genuine because every text is the translation of another text, but that the text itself is unique. Recently, translation studies focuses rather on the ideology and politics of translation, and the link between translation, access, power and other socio-cultural aspects of the discipline, to the point where Schaffner (2004) states that the concept of 'equivalence' has become a 'dirty' word.

There are numerous definitions of discourse in linguistics and the concept is taken differently in various disciplines. Due to its vast range of definitions, its nature has become complex and it has become a difficult task to define it. It is a broad term which has several meanings in different disciplines such as linguistics, sociology and philosophy (Titscher, 2000). Van Dijk (1997) defines it as a single spoken event, or several interlinked utterances or texts communicated in specific single activity. The term is also linked with ideology and politics. In sociology, the discourse of socialism is linked with several communicative practices illustrating a list of interlinked ideas, ideologies and beliefs unlike one area of communicative activity (Trosborg, 1997). While, text as defined by Fairclough (2003) is a single instance of language and a variety of texts having same objectives are called as a genre.

There are various objectives of using discourse in society. It is used to show power, knowledge, resistance and criticism. A speaker gains these objectives by using texts that have a particular ideology. Discourse is used by the politicians, political parties, government, institutions, opposition parties, and even by individuals to convey meanings or ideologies for convincing audience. For this practice, texts are carefully chosen based upon the ideologies (Dellinger, 1995).

Discourse is a way of thinking and talking according to Hatim and Mason (1990). Whereas, Fairclough (1989) presents a broad definition of discourse as it is a whole process of interaction and text is just a part of this interaction. Van Dijk considers discourse as data used in empiric analysis (Titscher, 2000). Thus, discourse shows the social interaction where text is just a part of it. Discourse can be spoken or written within any social, political or ideological perspective. Bell (1991) also distinguishes between discourse and text. He describes that discourse is a communicative event based on the

potential meanings of the language. It includes communicative aspects of any speech act by using utterances in a very cohesive and coherent way. On the other hand, text is the final result of selections of options from grammar and coherent and cohesive sentences. It is a unit of semantically organized cohesive and coherent sentences.

In a society, ‘discourse’ is used to achieve various objectives such as to show power, knowledge, resistance and criticism. A speaker gains these objectives by using texts that have a particular ideology. Discourse is used by the politicians, political parties, government, institutions, opposition parties, and even by individuals to convey meanings or ideologies for convincing audience. For this practice, texts are carefully chosen based upon the ideologies (Dellinger, 1995).

Halliday (1987) presents semantic approach to text and defines it as a semantic unit that consists of many cohesive textual elements. From semantic point of view, a text is a combination of various sentences that conveys meaning. All the sentences carry semantic unity and present the effects of cohesion and coherence. He describes that these textual elements present different modes and channels of conveying message. For this reason, these textual elements determine the type and nature of a text.

A text is something that carries meaning. Therefore, in its broadest sense, any meaningful thing is text. The word ‘text’ has particular implications. In English language no two similar words (synonyms) have the same exact meaning. There is always at least a slight difference in their meanings. Therefore, the term ‘text’ indicates the post-structuralist connotation in terms of meaning (McKee, 2003).

The books like *Cultural Shock* (Craig, 1979, Hur, 1993 and Roces, 1985) not only help the tourists in understanding the foreign country but also present different worldviews because each culture is unique and distinctive from other cultures. So, the ideology of each culture is different from the others. Such types of books are not just tourist guides rather they enable people from different cultures to overcome the new unfamiliar cultural shocks. These books not only focus on linguistic aspects but also the cultural traditions. Therefore, this shows linguistic and ideological differences among



different cultures. The manifestation of these differences is reflected at all levels and asks the question that what reality is (McKee, 2003).

Cultures have their own systems of reality and ideologies. People see the world differently and have different versions of reality. Here the main question is that how can we judge their ontology or ways of making sense of the world. McKee (2003) presents three ways to judge cultural ontology such as Realist, Structuralist and Post-structuralist responses. The realist response shows belief of the people that their culture is correct and their sense of reality is real whereas, rests of the cultures are wrong. The Structuralist response claims that the worldviews of cultures are different from one another even though they do share some common underlying structures or characteristics. In this way, the cultures of the world are basically same with a few external unique structures. The post-structuralist response indicates the differences of worldviews or reality among the cultures of the world. According to this response, it is quite impossible to announce that one culture is correct and the other is wrong. This response accepts the cultures with their differences. All these three approaches have been used in the West for many centuries and even still are being used (McKee, 2003).

According to McKee (2003), the term 'text' indicates poststructuralist implications with the aim of finding out how cultures perceive world, how they make sense of the world. The target is not to judge a culture by comparing it with another, not to find out the essence of the reality of different cultures rather the target is to highlight a variety of the ways of making sense of reality.

According to Fairclough, 'text' is a broad term that includes written and spoken form of language. It involves the written scripts, articles and even shopping lists as well as the scripts of spoken form of language such as conversation, interviews, and media programs. Text is the indication of any actual example of language in use. The term also covers sound patterns and visual images especially related to television programs or web-activities. Whereas discourse refers to a specific use of language in a particular social context based upon other elements of social life (Fairclough, 2000).

Fairclough's (2000) text analysis approach is based on Systematic Functional Linguistics (SFL). This theory/analytical method is based on the work of Michael Halliday (1994). SFL deals with the interrelationship between language and social elements and it analyzes linguistic aspects of the text by highlighting social aspects of the text. He considers text as an element of social events which impacts readers' beliefs, knowledge, and ideology. Texts are so powerful that they can start war, can bring changes in the fields of education and trade. In short, texts greatly influence people's life, traditions, ideology, social roles, beliefs and attitudes.

He affirms that 'text' plays an important role in maintaining and changing the ideologies of people. Ideologies are the aspects of the world that play a key role in establishing power relationships, subjugation, hegemony and domination. The descriptive view of ideology refers to the beliefs, attitudes and social roles among social groups without the presence of power relations. Ideologies manifest themselves in a text. Therefore, textual analysis needs to include social analysis of the texts that points out power relationship between their ideologies. According to him, meaning does not rely on the explicit aspects of the text merely but they can also be derived implicitly. What is 'said' in a specific text always relies on 'unsaid' assumption. Thus, textual analysis deals with finding out what is assumed. Meaning-making depends on understanding the linguistics and writer's rhetoric. It also depends on assessment, evaluation and judgement.

Semantically, text means unity of meaning in the sequence of sentences. Halliday (1978) defines text as a semantic unit which consists of particular textual elements which make it cohesive internally and functioning in an environment according to its information and theme system. According to Halliday's functional approach to semantics, textual elements select and decide the ways of transmitting messages. In this way, textual components inform us about the themes of the text.

## 2.4. Translator's Competence

The first question in translation is what a translator needs to know and do. The role of translator becomes more crucial in this process of translation to produce a faithful work. Here, the question arises that how much and what type of knowledge a translator needs to know. In this regard, Bell (1991) claims that there are five kinds of distinguishing knowledge that a professional translator must need to know. These are the target language knowledge, text-type knowledge, source language knowledge, subject area knowledge and contrastive knowledge. That is why, the knowledge of semantics, syntax and pragmatics is essential for the translators. Without the knowledge of semantics and syntax even the literal meaning can dodge the translators and if they do not know the knowledge of pragmatics then the communicative values of source text are also brushed off.

In the process of translation, a translator plays a key role because he is the mediating agent between different cultures. S/he has the responsibility to produce the work that is faithful and accurate. It has been the point of discussion for centuries that to what extent a translator can add delete or alter the source text during the process of translation. This debate paved the way for different theories about the free and literal translation during that time. In the present age, there is a debate on the need of faithful and accurate translation relationship between source and target text. This quality is considered as the moral or ethical duty of the translators during the process of translations. It is even officially adopted in many countries by the translators where they take an oath before translation that they would maintain the faithfulness and accuracy of the original text before they got the license of practice (Robinson, 1997).

As a result, a translator is assumed to translate accurately and faithfully without any traces of his personal values, likes, dislike or his cultural ideology while translating the intellectual work of source culture. Thus, the free translation became orthodoxy during the era of renaissance in the west (Robinson, 1997).

Katz (1978) discusses the concept of ideal translators that somehow relates to Noam Chomsky's idea of the competence of ideal speaker and hearer. Through this idea

he is basically explaining the concern of linguistic theory of translation. He affirms that the competence of an ideal translator is quite different from the general translators and they are not involved in imperfect translation and they are not even facing any limitations during that process that lead to unfaithful translation. Because of that, translation theory deals with an ideal reader and writer who has command over both languages and is free from any limitation of memory problems, distractions, issues of interest and errors in the performance of his talent

Another model of 'ideal translator' is less abstract and is based upon the results of translators' performance. Bell (1991) shares a research that adopted the inductive approach by focusing on the data of product. The study points out that there are specific elements and relations in the process. In this way, we can easily imagine a translator's style or strategy.

Another idea about the 'ideal translator' is just to leave the discussion on competence-performance by adopting the concept of communicative-competence. This competence includes four skills; grammatical, sociolinguistic, discourse and strategic competence (Swain, 1985 & Hymes, 1971). This approach guides us in finding out these four competencies in a translator. Thus, it includes social competence in the process of translation (Halliday, 1985).

The challenges to the principle of transparency are highlighted by postmodernist and postcolonial critics in the recent times, Lawrence Venuti (2005), who discusses this issue of transparency in translation widely and he presents the concept of 'domesticating translation' That takes source culture in the values of target culture to present the impression of natural text. Venuti (2005) compares domesticating translation with 'ethnocentric violence'. Ethnocentric violence refers to presenting the source culture in an appropriate way by reducing the differences, before the people of target culture. Thus, this process moulds the source text in such a way that it can be fitted into the world view of target culture.

He further clears that domesticating translation maintains the power relationship between the source and target cultures by reducing the differences and presenting the foreign culture in an appropriate way. In this way, the hegemonic discourses cannot

affect the target text because the foreign culture is molded according to the world view of target culture. In Anglo-American society, it is the practice to closing off any thinking about cultural and social alternatives that do not favor English social elites (Venuti, 2005).

Lawrence Venuti (2004) introduces the two terms, i.e., foreignizing and domesticating methods, in his book *The Translator's Invisibility* (1995). He declares that domesticating method is an ethnocentric reduction of the foreign text which brings the author back home. On the contrary, the foreignizing method is an ethno deviant constrain on the values which illustrate linguistic and cultural differences of the foreign text by sending the reader abroad. He further talks about the role of the translator by claiming that either the translator leaves the reader in peace and moves the author towards him, or he leaves the author in peace and moves the reader towards him. He advocates the foreignizing method because it minimizes the target language and cultural effects on the translation of source text.

Raskin (1987) also talks about the objectives of linguistics and applied linguistics theory in the process of translation. The first considers matching the linguistics competency of the translator into account and the second focuses on matching the translation competency of bilingual native speaker. This deals with both linguistics knowledge of both languages and the domain and worldview of the both cultures.

## **2.5. Language Constraints and Decision Making in Translation**

The process of translation is subject to face certain linguistic and cultural constrains that ultimately affect the decision making of the translator. Some of the constraints are space (environment), time, problem-solving attitude and quality of information. These constraints affect the translator's performance as well as the quality of the translated version of the ST. Consequently, they sidestep the attainment of optimal translation (Darwish, 1999).

A translation constraint is any internal or external factor at micro/macro level that limits the accomplishment of an optimally approximated translation. Due to a specific set of requirements, translators set a goal of creating 'optimally approximated translation'

which eventually creates constraints on the process of translation. Translation constraints are of two types: external and internal. External constraints are further divided into intrinsic and extrinsic constraints. Intrinsic constraints indicate the act of translation and involve medium of information, readability, audibility and legibility of discourse. On the other hand, extrinsic constraints are the physical variables that ensure the process of translation such as space, time, environment, norms, standards, machines, technology, tools and systems. Therefore, internal constraints are those non-physical aspects that create the core cognitive activities in the process of translation. These constraints include the textual, attitudinal, interlingual and cognitive variables which affect the process of translation. Textual constraints refer to lexical, rhetorical, semantic and syntactic variables. Attitudinal constraints involve the strategies, system of meaning, consensual domain, cultural perspective and competence. Interlingual constraints are transparency, distance and opacity (Darwish, 1999).

Therefore, these linguistic and cultural constraints affect the translator's decisions during the process of translation. Jumpselt (1961) was the first researcher who brought the concept of decision making in the process of translation into limelight. He claims that translation is the process of decision making and selecting the options (Darwish, 1999).

These constraints become even more challenging for the translators when they need to find out a suitable equivalent in the process of translation. As a consequence, the concept of equivalence has always been central in the field of translation studies. In order to deal with these non-equivalent constraints, Baker (1992) presents eight strategies that a translator may consciously adopt. The first is translating by using a general term or superordinate. The second is translating by using a more neutral or less expressive word. The third strategy is translating by selecting a cultural substitution. The fourth strategy involves the selection of loan words or loan words with explanation. The fifth strategy indicates paraphrasing by using a related word. The sixth strategy involves paraphrasing by using unrelated word. The second last strategy is all about omission and the last strategy is translation by illustration (Baker, 1992).

In this way, the translators deal with these cultural or language constraints by making the decisions about selecting the most suitable options out of many available choices. Yasir Jawad (2009), the translator of Edward Said's *Culture and Imperialism* (1993), has also made decisions about selecting the above mentioned strategies in order to deal with the cultural and linguistic constraints in the process of translation.

## **2.6. Transcreation in Translation**

The scope of translation studies, as a discipline, is expanding due to the new academic challenges, increasingly globalized world and changing the market needs. The global network of translators and new methods of translation (transcreation, fansubbing and fandubbing) have not only replaced the traditional client or one-on-one agency system in the market but also have challenged the traditional methods of translation. In this context, a new debate has emerged around transcreation and translation to highlight the differences between the both especially in terms of creativity. The concept of 'creativity' is generally applied in commercial translation however, now the term is successfully gaining importance among the translation scholars (Spinzi, 2018).

In the context of postcolonialism, the term 'transcreation' can be explained as 'manipulative use of English' due to the ancient creative practice of translation from Sanskrit where the translation was considered inadequate to translate the original text (Spinzi, 2018). Thus, transcreation was intended as an activity in which translation was considered as retelling the ST by the translator instead of mere transferring the meanings of one culture or linguistic system into another one with the aim of presenting a fluent text to the target readers. The term was then used by an Indian translator and poet P. Lal in the Preface to his translation of *Shakuntala*. He states that a translator can change the original ancient text in order to convey meaning in a fluent, readable and smooth way for the foreign readers (Giovanni, 2008).

The term is also popular among the Brazilian poets and translators such as Haroldo de Campos (1992) who prefers this term to translation. It is considered as a creative approach in literary translation which indicates target oriented translation. In this backdrop, the term is applied in advertising and marketing with the aim of creating

adequate advertising campaigns to the target culture norms and differences (Spinzi, 2018). According to Benetello (2018), a transcreator is a professional that deals with four entities i.e., the marketer, the translator, the cultural anthropologist and the copywriter. Transcreation deals with taking the idea from original text and recreating it completely in a new language without changing its spirit. Furthermore, the language must resonate with the target readers.

Thus, transcreation strives to appropriate the text according to the target culture by bearing in mind the norms and cultural differences. It aims at presenting the text in a creative way without changing the tone, style or spirit of the text. It does not pay attention to the concepts of 'faithful or accurate translation' of the TT. On the other hand, translation is the process of converting the ST in TT in an equivalent form without changing the form, message and ideology of the ST. Moreover, translators try to be faithful to the source culture and the text.

## **2.7. Descriptive Translation Studies (DTS)**

Gideon Toury (1995) proposed a methodology for translation studies to find out the differences between source text and target text. The methodology, also describes the patterns used in the translation (Munday, 2008). It has gained the status of a branch in translation known as the Descriptive Translation Studies. Munday (2008) elaborates this methodology into three steps:

1. Introduce the text to the target culture and observe its level of acceptability by the target culture.
2. Compare and contrast the source and target text in order to find out the differences of meaning and the nature of various segments.
3. Reconstruct the act of translation in the light of step two.

The methodology was presented in the 1980s and it was a nonflexible methodology at that time. Later on, Toury (1995) revised the methodology and made it more flexible which considers the characteristics, features of the selected target text this time. Toury (1995) used this revised methodology in his study of finding out the changing effects of binomials phrases into the Hebrew language. He concluded that the purpose of using



binominals was to make the text prestigious one for the target audience. Toury (1995) explored the shifts of meaning and structure in source and target culture in the light of history. Therefore, he studied old children's literature and the translation of Shakespeare's sonnets into Hebrew language. He offers historiography of Shakespearian sonnets changing rhyming structures into the Hebrew language.

## **2.8. Theories of Translation Studies**

Munday (2008) traces the history of translations by describing that grammar translation method was used during the 20<sup>th</sup> century to learn the classical languages then this method was also used to learn the modern languages. The method includes learning the grammatical rules of target languages and then doing the literal translation. Thus, the activity of translation was considered as a means of learning foreign language. After the emergence of the communicative approaches, there was not an active role of translation in learning foreign languages. In the second half of 20<sup>th</sup> century, there emerged a new group of linguists to establish the ways of translation analysis and all the members were in favor of linguistic approaches to translation studies.

Newmark (1988) informs that the British scholar claims that Nida was the first linguist who developed his concern about the translation itself. To talk about the nature of translation, he was of the view that it is not a science but a theory of communication. Newmark (1988) tries to establish a sound relationship between semantics and translation. He considers translation as an aspect of semantics and all the queries of translation relate to semantics. He explains the process of translation in a way that the translator first needs to grasp the meaning of source text and after analyzing it by having the criteria of translation theories. Then he needs to know the intentions of the text or the author and never ever allows his own likes and dislikes in the process but should reproduce the real intentions of the author. The next step is to decide whether he is going to translate author's intentions or he is going to combine the cultural aspects of the society. Then the translator should ask about the reader and the setting of the text. Lastly, the quality and authority of the text should be borne in mind.

### **2.8.1. The North-American Translation Workshop**

The concept of translation workshops was developed on the basis of I.A Richards's approach (1920) of reading workshops and practical criticism, which was very much in fashion in American universities especially at Iowa and Princeton universities during the 1960s. At first, translation studies was associated with language learning process due to the emergence of comparative literature, translation workshops and contrastive analysis. But the process did not achieve public attention because of its mechanical approach instead of creative one. Here, Theo Hermans (2007) explains the situation that the nature of translation as practical workshop is somehow changed and is being redefined. Furthermore, the transnational and transcultural nature of comparative literature paved the way to cultural studies.

### **2.8.2. Georges Mounin's mot-a-mot Theory**

Georges Mounin (1955), while talking about the issues of translations, states the fact that during the 1960s in Europe, all the studies of translation were associated with practice only without paying attention to the theory since different universities had their own syllabus of the subject and they were teaching language through the process of translation. He describes that all the objections on translation can be explained in one sentence that it is not the original. And if we consider this thing then the whole process of translation and to have a perfect product both might be impossible. However, we cannot deny the importance of translation studies in our society because it is the only way of transcultural communication and without it the access to multiple works of literature cannot be possible. As a result, Mounin (1955) presents his theory of translation 'mot-a-mot (word for word) that is the most faithful translation of the source text. It considers the source text more important and translates it word for word to present the actual theme of the text.

### **2.8.3. The Polysystem Theory**

In order to explain the role and nature of translation studies, Even-Zohar (1978) presents his 'polysystem theory'. This theory presents the concept of a system that relates to different structures with various integrated levels. Even-Zohar (2005) explains that the

Polysystem theory is basically a continuation of dynamic functionalism. Its concept of an open, dynamic and heterogeneous system is perhaps abler to encourage the emergence of favourable conditions to allow the discovery power of relational thinking (Even-Zohar, 2005). This theory considers literature as a changing phenomenon, a complex system of various subsystems with different trends or dispositions. This theory also puts different literary schemes into different groups. This literary polysystem also relates with other aspects of culture such as socio-cultural, economical and ideological structures of each society. In this way, the literary analysis not only deals with the features of text production but it also relates with the historical contexts as well as with other literatures.

#### **2.8.4. The Concept of Norm**

Gideon Toury (1955) designed a list of rules and regulations called as Norms. He explains that norms are the translation of general values or ideas shared by a community - as to what is right and wrong, adequate and inadequate - into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension.

Toury (1955) considers this theory as the basis of translation studies and he offers a way of analysis that considers translation as a product of cultural transference. His focus is on descriptive data and he divides norms into various categories. He presents three basic types of norms; initial norms (refers to the choices of translator), preliminary norms (translation policy) and operational norms (related to the process of translation).

#### **2.8.5. Interpretive Theory**

This theory relates to a relatively newly established subject: Interpreting. It is, sometimes, also called as 'Interpretive Approach' and 'Theory of Sense'. According to this theory, the process of interpreting is the process of conveying the faithful sense. The theory was introduced by 'Paris School'. It is a French School which aims at researching the theory and teaching on interpreting and non-literature text. The School was established during the 1960s to explore the role of sense in the process of interpreting. The scholars of interpretive school claim that the process of interpretation does not simply translate the information on the surface level or its form of expression. Moreover,

they mainly include cognitive and psychological elements in interpreting. According to this French School, translation is the process of paraphrasing, which indicates the translator's explanation made on the basis of the sense of the original text through linguistic elements and translator's own understanding (Lederer, 2003).

The theory was introduced by D.Seleskovitch, M.Lederer, and F.Herbulo. According to these scholars, during the real interpretation, the interpreters cannot recall the special words or sentences but the real cognitive meaning of the text or information. Moreover, especially Lederer and Seleskovitch explicate the process of interpretation not only from the linguistic dimensions but also from the cognitive or psychological aspects. This shift of focus has set a ground for the theory and has formulated a famous Triangle Model in the process of interpretation. This involves comprehension of the meaning, deverbalization and reformulation of meaning (Lederer, 2003).

According to the triangular model, the process of interpreting starts from source language (listening and perception) to sense/meaning, and then to the reformation of meaning in the target language. Trans-coding applies to the concurrent interpretation of names, numbers and terms from SL to TL. The reformation of meaning in TL is the process of interpretive translation. In this context, meaning can only be conveyed through linguistic and cognitive elements and the formation of meaning is essential for reformulation. If this relationship of linguistic and cognitive elements is not established, it is impossible for the interpreter to convey the faithful sense of the SL into TL. The triangular model implies that interpreting is a psychological process which includes spoken and written forms of discourse. It is the process of comprehension and re-expression of meaning (Qiang, 2013).

The interpretive theory deals with comprehension of meaning, deverbalization and formulation of meaning. Prof. Lederer defines comprehension of meaning as "The complete comprehending of meaning depends on the shared knowledge between speaker and listener/interpreter, for without the shared knowledge, meaning would not come out automatically" (Lederer, 2005, p.33). She further defines 'deverbalization' as a phase of meaning comprehension of a discourse or passage in another language. It refers to the generated cognitive meaning and emotional sense. She claims that without

deverbalization, meaning cannot be extracted in the process of interpreting. To elaborate her ideas clearly, she presents the concepts of explicit (Simile, the word meaning) and implicit (Metaphor, the un-spoken meaning). She argues that these concepts are not limited to figurative language only rather, they are the part of daily life routine communicative activities of human being (Lederer, 2005).

## **2.9. Translation and the Question of Ideology**

The notion of ideology was first presented by a French thinker Destutt de Tracy (1754-1836) during the French Revolution to indicate the ‘science of ideas’ aiming at improving the lives of people. He used the term in a positive manner. The term ideology also suffered a lot due to the unexpected results of French Revolution. The term got negative sense after the unexpected result of the French Revolution. It began to convey the meanings of imagination, ideals, illusion, false consciousness or something that has nothing to do with reality. The term is still controversial despite all of its common uses that convey its neutral and scientific meanings especially under the umbrella terms of culture and worldview (Fawcett & Munday, 2011).

The term was later on defined by various scholars and it acquired various associations especially from politics and culture. Raymond (1981) defines ideology as a special group of dispositions and beliefs. Van Dijk (2001) expands its meaning and describes that if ideology is related to some conflicts, power, political hegemony or imperialism it gets negative meanings. In this way, it is considered as a type of cognitive distortion or an illusionary representation of the real (Beaton, 2007). In this way, ideology presents values and beliefs of ‘others’ rather than ours. Van Dijk describes that few of us describe our beliefs or ideas as ideologies. Rather our beliefs are truth and others’ are ideologies (Munday, 2007).

Webster's *Third New International Dictionary* (1993) defines ideology as an organized body of ideas about human life and culture which indicates a manner of thinking characteristic of an individual, group or culture. In its innocent general and social sense, ideology is mainly used to deal with literary and religious translation. Henri Meschonnic (1973), in his *Pour la poetique*, claims that the Christian ‘ideology’ was

imposed on the translation of Old Testament from Hebrew to Greek and then into Latin. That is why, Berman (2000) talks about 'ethnocentric translation' which imposed target text culture and ideologies on the source text ideology. Classical French culture, the ancient Rome and the American culture, all are examples of the ethnocentric impetus in translation.

Pagani (2007) defines ideology as a mode of thinking and describing the nature of world-order in a very natural way. Scholars still need to solve the problems of defining the term along with its scope because it has got complex nature. It involves many internal and external factors, different levels of complexity and the people involved in this process. The ideology of a target text is not only dependent on the translator only rather it is also depended on other factors such as the editors, publishers and commissioners who impose either positive or negative impact on the target culture. The problem can be addressed by pointing out a working definition for each project of translation and the translators should be allowed to work within their own selected framework or model (Lopez & Caro, 2014).

Eagleton (1991) defines ideology as a system of thoughts, beliefs and symbolic practices. It is a purely descriptive view of ideology. From a reflective point of view, ideology is a system of maintaining uneven power relations and dominancy in a society or culture. Ideology, from a social-cognitive approach, is the reflection of taken for granted collective values and beliefs shared by social groups. Therefore, due to its complex nature it is difficult to define ideology owing to its complex abstract nature (Simpson, 1993).

Ideology is a set of beliefs, real or false, shared by a group of people and they are mostly rejected by people due to its imposed nature by the dominant group or media in a political system (Camelia, 2009). Karl Marx associates negative connotation to ideology and relates it to capitalism. He describes that this ideology is just the representation of a ruling class or government and with the removal of this government this false ideology would be no more. It is a type of illusion that represents a false dimension of reality. Karl Marx's concept of ideology affected the approaches to discourse analysis tremendously. He describes that ideology can be used to unmask the rulers and can be used as counter

strategies to uncover the government and the intellectual force's delusion (Heywood, 2003).

Lefevere also defined ideology as “a set of discourses which wrestle over interests which are in some way relevant to the maintenance or interrogation of power structures central to a whole form of social and historical life” (Shuttleworth, 2004, p. 136). If the translation is not conflicted with the culture or the standard ways of behaving (ideology) in a target culture, it gets published easily (Shuttleworth, 2004). If there is mismatch between the source and target culture, then the translator has to modify the text or omit the section which shows the importance of ideology. The translator is driven either by his/her own ideology or by the one imposed by society (Gentzler, 2004).

In this way, different ideologies create different translations to be accepted and published in a society. As a result, a translator is always in a fix of his ideology and his professional status. It becomes a challenge to create a balance between ideology and the demands/expectations of profession as a translator. They cannot translate by going against of their ideologies and at the same time they need to establish their image as a good translator. No one can get rid of his own ideology which shows that the claim of objectivity is dishonest (Gentzler, 2004). Lefevere (2005), states that a faithful translation is always inspired by a conservative ideology. However, translation always takes place within a particular ideology and poetics.

Hatim and Mason (1997) define ideology as the common assumptions, values, beliefs shared by a specific social circle. According to them, there is a distinction between ‘the translation of ideology’ and “the ideology of translation”. The former refers to the ‘extent of mediation’ provided by the translator to the sensitive text. Whereas the later refers to the approach of the translator accepted by his/her society. They define “mediation” as ‘the extent to which a translator interferes into the process of translation and influence the translation by his/her ideology’ (Hatim & Munday, 2004, pp. 102-103).

Therefore, there is a close relationship between ideology and translation. Schaffner (2003) states that all the translations are ideological and are influenced either by the personal or collective ideology of the translators. Schaffner (2003) claims that "the

choice of a source text and the use to which the subsequent target text is put are determined by the interests, aims, and objectives of social agents" (p. 23). She also claims that current translation studies are no longer concerned with 'faithfulness' to the source text, but they mainly refer to the social, cultural, external policies and ideological aspects of texts (Schäffner, 2004, p. 136). Furthermore, there is a close link between ideology and language since language is the domain and form of expression of ideology (Fairclough, 1989). Hence, Hatim and Mason (1997) claim that the process of translation cannot be separated from their social-cultural context.

Then we have the Marxist view of Ideology; *ruling ideas*. Karl Marx (1818-83) in his 'The German Ideology' describes that ideology is the representation of conscious, conceptions and ideas that men conceive, imagine and describes related to metaphysics, morality, law, religion and politics (Felluga,2002). Edgar and Sedgwick (2004) explain the Marxist views of ruling ideas in the way that our perception and world view is determined according to our political interests. There is a clash between the interests; beliefs and world view of both dominant and subordinate classes. Phillipson (1992) depicts that the dominant class controls the means of production by using various social institutions including courts, educational institutions, churches, and media. So, we have cultural ideologies, religious ideologies and educational ideologies. The elites impose their ideology on the lower classes by controlling all social institutions that shape the life of the individual, whose consciousness of reality is therefore, a 'false consciousness' (Edgar and Sedgwick, 2004).

However, ideology in Marxism is not limited to false consciousness, but it also denotes the people's distorted ideas about the world. Ideology is, thus, a system of distorted ideas about the various social institutions that distances us from reality. This view has been recently upheld by Beaton (2007), for whom ideology is "a form of cognitive distortion, a false or illusionary representation of the real" (p. 270) or "a set of discursive strategies for legitimizing a dominant power" (Beaton, 2007, p. 270). Thus, ideology is not rejected simply because it is false, but rather because it embodies the anti-democratic tendencies of totalitarian societies and regime-controlled mass-media. Rejection of an ideology means the rejection of absolute political power, dominance,



manipulation, subordination and inequality. For this reason, the study of ideology relates to the study of language and meaning, especially those produced by the dominant classes in society (Beaton, 2007).

De Tracy criticized the ways Napoleon Bonaparte was leading the state after years of revolution. In turn, it was Napoleon who for the first time used this term in negative sense. After realizing the clash between his and Tracy's ideologies, he labeled him as an 'ideologist' which denotes that Tracy is idealist and ignorant of political practices (Larrain, 1979).

Political discourse almost always consists of ideologies, directly or indirectly and most importantly, those political discourses which aim at convincing an audience by shaping ideology. Van Dijk (1995) presents nine discourse structures to analyze ideology within a text. They are rhetoric, pragmatics, schematic structures, topics, lexicon, surface structures, syntax, local and global semantics and dialogical interaction (Van Dijk, 1995).

Gramsci (1971) affirms that ideology involves power and hegemony. There is, according to him, a close relationship between ideology, power and hegemony. Ideology is a channel to establish hegemony in society. It creates collaborations among groups that fight for control over people and establish power based upon specific ideologies. Ideology creates conflicts over power relations in political, economical and social contexts. Ideology is how we look at and describe the world. Everybody has this natural capacity. It is a worldview which manifests itself through language, that permits it to become internalized and thus it becomes a common sense (Moony, 2011).

Van Dijk (1993) proposes that the text is just like the iceberg of information and only its tip is prominent via verbal language that's why it is very crucial to uncover the ideological underlying patterns of the text. Schaffner (2003) affirms that all the translations are ideological because the selection of source text and approach to target text are determined by the purposes, aims and interests of social groups. During 1980s and 1990s, there was a great shift in translation studies from merely linguistic perspective to the social perspectives. There was a shift between textual ideologies and ideologies in translation. Translation studies also included and discussed the social elements involved in the process of translation (Perez, 2003).

Translation studies deals with other areas of study as well. Previously, translation studies dealt with linguistic-oriented areas of study but nowadays, it is more concerned with cultural-oriented descriptive approaches. The descriptive approach deals with the Formalism and comparative literature. Even-Zohar's notion of literary polysystem indicates competition for dominance among various genres and translated work (Zhang, 2012). On the other hand, Lefevere (1992) goes even beyond the concept of polysystem and presents the notion of 'rewriting'. He was one of the first opponents of the pure linguistic approach to translation studies, highlighting the importance of considering the culture that produces the original and its translation. According to this theory of rewriting (manipulation), any translated work is the result of some reasons and it is rewritten or manipulated according to those reasons. Thus, the process of translation is not done in a vacuum, but it rather carries a specific cultural significant (Lefevere, 1992). Shuping (2013) further states that translation is done for some specific purposes. The selection of translation work, its shape is controlled by external forces, power or purpose, and thus takes the form of rewriting or manipulation.

For many centuries, the translated work was considered as the second level copy and the translators' role was just to decode the text linguistically. But this pure linguistic approach was challenged by Bessnet and Lefevere (1990) who claimed that in the process of translation, cultural values or ideology plays an important role. With the advent of post-structural and functional theories of translation, the collective values of translators have become central. Various ideologies or external factors affect the translators' personal views as well. These factors could be publishers, original author, audience, and translators' choices, all can possibly affect the process of translation (Al-Shehari, 2007).

Karoubi (2005) states that the influence of ideology on translation is as old as the history of translation. Fawcett (1998) holds the same view and states that throughout the course of history, institutions and individuals translated according to their ideology. He even goes further to claim that the ideological dislocation is present in the very earliest examples of translation available to us. Lefevere (1992) defines that "translation is a

rewriting of an original text which reflects a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way" (p. vii).

Van Dijk (2006) describes that when ideology is widely accepted by everyone in the society it is no more ideology. In this way, they lose their meanings and become common value. He states that ideology is neither personal nor negative. According to Fawcett (2001), ideology is an action-oriented set of beliefs. He also elaborates that after the emergence of cultural studies and deconstruction, the concept of ideology became more important. Here Fawcett (2001) refers to Lefevere while describing that during the translation process if there is any possible conflict or clash between linguistic and ideological consideration the latter would win out.

The impact of ideology on translation has become an important issue in the research of translation studies. Lefevere (1992) presented scene changing theory of rewriting or manipulation. He claimed that rewriting or manipulation is ideological or poetological, i.e., to support or deny the dominant poetics in target text. Gayatri Spivak (1993) presents the term 'translationese or translates' in her "The Politics of Translation". She talks effacing the identity of politically less influential individuals or cultures.

In postcolonial structure, there is a moment called 'Brazilian cannibalism', which highlights the ability/role of translators in rewriting or manipulating the source text from the perspectives of culture, ideology, history and the demands of the readers (Munday, 2001). To indicate these purposes of translation, Vermeer (1970) introduced 'Skopos' theory. It means the purpose of translation. The target text can be translated in many ways on the basis of objectives and the commission given to the translator (Munday, 2001).

Venuti (1995), reports that translators mainly adopt two main approaches. Firstly, to appreciate the foreign culture and ideology, they present them in a positive or even glowing way. Secondly, to manipulate the source text, they change it according to the demands and the ideology of the target culture. For this reason, the present study explores the translated work of Edward Said to point out the above mentioned ideological shifts and its effects on the text.

Joseph and Taylor (1990) assert that there is a close relationship between language and ideology. In fact, ideology provides a base for linguistic theories. Language is a channel for ideology to achieve its objectives. Heberman (1973) depicts that language is a powerful tool that can rightly be used to legitimize a power relation. Schaffner (2003) points out that the type of text; genre and its communicative function show its ideology.

Selim (2009) reveals the relationship between ideology and translation by highlighting the relationship between the East and the West. He states that history and practice of translation between the East and West are determined by colonial hegemonies and are directly related to the process of identity formation and nation building. Munday (2009), therefore, depicts that translation is a complex negotiation between two cultures and power relation is at its heart. The cultures of the East and West are totally different from each other. Both have their own distinctive value systems, norms, beliefs and interpretative methods. There is a long history of clash of power and dominance between them. Thus, in such case, the use of language is not neutral rather it carries cultural and ideological features (Abdulla, 1999).

Translator is not the sole agent to change the ideology of the text rather translation is also influenced by the patrons like publishers, editors and regulatory institutions. All these factors influence translation by restricting, censoring and imposing their own ideologies (Lefevere, 1992).

For this reason, it can rightly be said that ideology shapes the process of translation where not only translator but other factors are also involved. It has got a political nature and is a mean to achieve some specific individual or collective targets. Linguistics also plays a vital role side by side to change the ideology of the source text. Thus, ideology is closely linked with language; discourse, politics, political discourse, translators and publishers. Translators' selected text structure, choice of words, syntactic patterns and tone reveal ideology of the translated work. That is why, the current study investigates the effects of linguistics on the changed ideology of translated work.

## 2.10. Linguistics Markers of Ideology and Meaning

Alvarez and Vidal (1996) posit that a translator voluntarily selects words, deletes expressions, makes lexical choices, and arranges word order. They describe that translators' lexical and syntactic choices are based on their history, socio-political context, culture and ideology. Hatim and Mason (1997) also consider the choice of words as an indicator of ideology in text. In their analysis of a text about the history of Mexicans, they found out that the English translation presented the text into negative connotations. Schaffner (2003) states that ideology of a text can be traced out at two levels: lexical and grammatical level. Apart from it, there are other factors such as topic, genre, communicative purpose that manifest ideology of a text.

Apart from lexical choices, the connotations associated with the words paint the target text. Firth (1957) defines collocation as “you shall know a word by the company it keeps” (p.11). Baker (2006) considers it as a phenomenon that particular words co-occur with each other. Cruse (1986) defines collocation in a more comprehensive way. According to him, collocation is the order of words that usually occur with each other but at the same time they do have their distinctive semantic identify.

Newmark (1981) maintains that the text producer and mass readership determine the ideological choices of communicative and semantic methods. He describes that a translator should be aware of the prejudiced and prejudicial cultural senses of the words. He introduces the concept of evaluative language which indicates the writer's assessment of values directly or indirectly. According to him, there are some words which have unsettled meanings and it is writer's ideology or attitude towards those words that provides them a scale of meaning by bearing in mind the target culture. Thus, a writer should be aware of the positive and negative connotations of words.

Holt (2004) explored the theoretical and practical issues of translating Islamist discourse. In his case study he examined the English translation *Milestone* by Bobby. The study shows the Islamic discourse tries to establish an ideology that is not present in the West and it also confronts with the concept of universality and the translator was limited to Arabicness to show Islam as a key signifier. Practically, the ideological Islamic

discourse suffers a lot of problems in the West due to different terminology, connotation, translation methods and the use of language.

In his study, Al-Thuswaini (2006), examined that how ideology plays its crucial role in changing the meaning of a religious or semi-religious text. He also tried to present such ways which can be used to present cultural equivalence. His research is based on the translation of a chapter from Lewis' book *The Crises of Islam* (2003). He states that this book is written for the Westerners to understand that why Muslims want to get their 'glorious past' instead of accepting the 'modernity'. He concludes that a translator should be aware of all the relevant factors that affect translation.

Al-Mohannadi (2008) also investigated the relationship between ideology and translation. The study explores the effects of ideology on translators' selected style and the selection of words. It aims at finding out the effects of a translator's ideology on his selection of vocabulary and the way this selection establishes readers' worldview. The study analyzed Bin Laden's Arabic speech (7<sup>th</sup> Oct, 2001) and its two English translated versions of BBC & CNN. The research finds out that the BBC version was much better than the CNN version due to its comprehensiveness and the communicative functions. The research reveals that CNN version exhibits many deforming strategies of translation such as deletion, addition and discrepancies. She concludes that apart from ideology, text is also influenced by the inadequacy, stress, and hastiness of the writer.

Keshavarz and Zonoozi (2011) explore ideological dislocation in a political text and reveal that translators use certain grammatical structures and semantics devices as an ideological strategy. They examined three translations of Persian text and applied CDA approaches of Van Dijk (2004) and Fairclough (1989). The Persian translators mainly applied positive-self and negative-other translation approaches and the macro features of the texts showing the ideological bias towards the source text.

Al-Harahsheh (2013) inspects the relationship of translation and ideology in his study conducted on the translation of Islamic texts written by non-Muslim writers. Three Islamic texts were given to 49 students to translate it without letting them know that it is a part of research at Yarmouk University. The result shows that ideology has a great influence on the translation of Muslim students (who were 48 out of 49 students). They

used honorifics before the names of prophets and sacred places and made use of language ideologically. Thus, their translation of Islamic texts written by non-Muslims, were ideologically modified.

Ashubbak (2013) audits the role of ideology in translating news headlines among Arab translators. The purpose of the study was to find out the ways of changing the language of news items and adjusting them according to the Arab culture. The study shows that the Arab translators consciously add, delete, do semantic changes, find equivalence and manipulate the sensitive new headings. Therefore, ideology also plays an important role even in translating the news headlines.

Alghamdi (2014) reviews the role of ideology in translation. His study investigated the role of socio-cultural and ideological restriction on a translator's approach to translation. He basically tries to find out the ideological dislocation in both source text and target text. For this purpose, he studies two Arabic translations of Chomsky's book *Media control*. The data was analyzed by using Van Dijk (1999) framework based on CDA. The texts were analyzed at two levels; macro and micro to investigate theoretical and practical aspects of the texts. At macro level, the analysis deals with the questions of how, when, where and what the text is. On the other hand, at micro level it aims at investigating the ideologically loaded vocabulary, ideologically driven hidden terms, and the favorite adopted syntactic patterns. The study also examines the vital differences in terms of foreignization vs. domestication, nominalization, addition vs. omission, modalization. The result shows tremendous ideological manifestations in the both translated versions in terms of selection of vocabulary and syntactic patterns. The study concludes that these modifications are due to the key role of translator's ideology and his or her socio-cultural constrains.

Siregar (2015) also scrutinizes the role of ideology in translation in his study based on the translation of Covey's *The 8<sup>th</sup> Habit into Indonesia*. The study was delimited to the 5<sup>th</sup> chapter of the book and its translated version in Indonesian language. The researcher applied the strategy of Venuti, the theory of foreignization and domestication along with the strategies given by Vinay and Darbelnet. The study aimed at finding out the ideology of the translation and the methods of rendering the text. The study shows

that 50% data was translated literally whereas the remaining data was ideologically manipulated by using different discourse devices such as addition, deletion, modulation, and adaptation.

Sertkan (2007) also investigated the relationship between ideology and translation by examining the ideology of lexical choices adopted by different Turkish translators in the translation of the *Oliver Twist* (1838). He examined five Turkish translations of the *Oliver Twist* from the perspective of ‘conservative-religious ideology’ exhibited by the translators in the selection of lexical choices. He is of the view that this ideological interference has distorted the ST. He, therefore, concludes that during the process of translation, ideology plays a vital role in the context of decision making by the translator as well as the publisher. The results of this study show that the ideological position of these translated versions was different from the ST and these versions try to establish a different world view from the ST.

Another similar study is also done by Khwira (2010) to point out the ideological dislocations and manifestations in the translated versions of *Robinson Crusoe* (1719) written by Daniel Defoe. He investigated the TT in order to point out the cultural and ideological dislocations created due to the huge differences between the foreign and Arab cultures. The results of the study reveal that there are many ideological dislocations in the TT and the translators have adopted different deforming strategies such as addition, deletion and modifications to avoid any cultural or ideological differences.

In order to explore the field of translation and ideology further, Khajeh and Khanmohammad (2009) analyzed the two Persian translations of Noam Chomsky’s *Media Control* (1991). They try to examine the translated versions to point out the interference of the translators’ ideology in the process of translation. They reach the conclusion that ideology plays a vital role in the process of translation and the translators produce TT in an acceptable way for the target readers. The results of the study show that the translators’ decisions are based on the ideology of target culture.



Bánhegyi (2009) also investigated the translated versions of political argumentative newspaper articles to highlight the role of ideology in the reproduction of superstructure. He selected two English translated versions of a Hungarian argumentative newspaper article to point out the ideological differences by applying Hoey's (2001) Superstructure Model. He concludes that ideology does not play a vital role in the reproduction of superstructure of the target texts. He suggests that ideology may interfere in the process of translation or the production of macrostructure of the target texts.

Hirv (2011) focuses on the ways translators manipulate political texts. He compares the coverage of Bronze Night by English Language online reports such as the British Broadcasting Company (the BBC), the German Public Broadcaster Deutsche Welle (DW) with the Estonian-Language online reports such as the Estonian public broadcaster Eesti Rahvusringhääling (ERR) in order to point out the differences in the point of view on ideological basis. He aims at exploring the linguistic methods of creating these differences and their possible implications. The study concludes that the reports or translators have used many deforming strategies of translation such as addition, deletion and generalization to report a cultural event.

Shaffner (2003) states that ideological aspects can be manifested in a text at the lexical and grammatical levels. At the lexical level it is shown in avoiding the specific words or adding the specific words. At the grammatical level it can be shown by using the different grammatical structures, for example the use of the passive voice to avoid the appearance of subjectivity. The topic, genre and the communicative purpose of the text determine whether or not the ideological differences are hidden or prominent. Ideological differences can also be assessed in the process of text production and the translators' role is another major indicator to show these differences.

Feinauer (2004) researches on the translation of health care texts in South Africa and explores different languages of various ethnic groups. This field is further explored by Kofoworola and Okoh (2005) who point out the problems for the translators in South Africa. According to them, the different worldviews, social values and traditions of Nigeria have created problems for the process of translation. Especially the political conflict and mistrust among the people is the basic reason of these problems.

Consequently, the direct translation of lingua franca does not exist in Nigeria (Schäffner, 2007).

The results of Ben-Ari's (1992) research also show the similar situation. After the WW II and Holocaust the references to German culture/s were either changed or omitted in the Hebrew target texts. That shows the ideological position of the translators, publishers, power relations of government and publishers. Faiq (2000) states that the Arabs also felt the importance of translation and they established their government level policy and institutions for it.

The selection of source and target culture is also political and English has become lingua franca due to American economical power and British colonial history. So, English language is a dominant language in translation due to its political reasons (Stoll, 2004). This political dimension of translation results in less translated languages (Branchadell & West, 2005).

Political translations are almost always linked with institutions. For instance, Mossop (1990) describes that in Canada (a bilingual country) the federal government translations cover the cultural differences. Later on, this claim was confirmed by Lavoie (2003) and Gagnon (2003), (Schäffner, 2007). Schäffner (2004) describes that a translator, being an agent of a society, has specific ideology, aims and stance, therefore, all translations are ideological.

Muhammad Enani (1939) is an Egyptian translator, critic and playwright. He translated Said's *Orientalism* (1978) and wrote an extensive introduction as well. He expressed his approach in his introduction in order to make his stance clear for the readers. He is of the view that each generation has the right to read the ideas of past generations in the light of modern concepts. In the same way, an Arab reader also has the right to read the classical works in the light of modern thoughts. Furthermore, he believes that a translator is an 'interpreter' who should explain the ST in modern languages. He claims that a translator should bring clarity in language and present meaning in a clear way. He further states that translator is a writer as well because he has to transfer the ideas of other people. Therefore, he promotes the concept of 'exegeti' which means to add the parts in the translated version in order to make it comprehensive. He prefers modern

Arabic lexical items in the process of translation and his translation is an example of domestication.

Van Dijk (2006) links ideology with four assumptions. The first assumption illustrates that a specific ideology excludes other ideological practices or societal structures. For example, it excludes churches and political institutions which are based on ideology. It does explain the system of beliefs through cognitive elements. The second assumption about ideology is its relationship with society. The nature of ideology is collective that shows the beliefs shared by a social group unlike individual ideology. The third assumption delimits ideology to a specific shared ideology or belief that governs other beliefs. The last assumption is about time line for accepting ideology by a social group. People need time to understand and accept ideology gradually.

Specific language patterns, such as finite or nonfinite patterns, lexeme, and change of narration or grammar, conscious or unconscious strategies might carry ideological meanings. In the process of translation, the linguistic pattern of a source text is changed ideologically by the translators unconsciously due to their lack of awareness about source text ideology or translation skills. This shift might be conscious as well due to cultural values, norms, commissioner, or the translators' personal attitude towards the text (Puurtinen, 2003). This personal attitude is also called 'axiology', i.e., the subjective ideological systems of individual and social values (Van Dijk & Beaton, 2007).

Ideology is an abstract phenomenon that includes cultural, social, religious and political discourses related to translation studies (Panda, 2013). To analyze the ideology of a text is a scholarly and critical practice in humanities and social science. The assumption is that the ideology of the translator, writer or the speaker can be uncovered by a close reading and understanding the hidden meaning (Van Dijk, 1995). Thomson (1990) links ideology with power relation and dominance which contains specific discourse forms and linguistics patterns. The concept of ideology means that some groups are more dominant than the others among societies.

Thomson (1990) presents five ways of finding out the ideological domination such as legitimation, dissimulation, unification, fragmentation and reification. Legitimation means a situation when equal power relationships are established and these ideologies are accepted and considered as normal. Dissimulation points out the inequalities hidden within the text and these ideologies are also considered as normal. Unification shows the gathering of people of the same ideologies and they oppose the different ideologies. Fragmentation is a kind of removing the opposite ideologies in favor of a dominant ideology. Reification promotes certain ideologies and presents them in a way that they seem unavoidable.

Snell-Hornby (2006) declares that during the 1990s translation studies experienced a 'cultural turn' which shifted the focus of the subject from translation as text to translation as politics, culture and power relations where ideology is at central position. Therefore, in translation studies ideology has become a key topic for the scholars for the last two decades (Tymoczko, 2003). Baker (2010) and Venuti (2000) talk about this aspect further by describing that the presence of ideology in translation studies paved the way for the discussion of power of languages involved in the process of translation. The work on ideology and power done in the first decade of 21<sup>st</sup> century focused on translation as rewriting, post-colonialism and translation as well as translation and gender.

Lefevere (1992) gave the notion of 'translation as rewriting' which means the manipulation or distortion of source text/culture ideology while translating into the target culture. This manipulation of ideology becomes biased and presents the source text partly by showing a great impact of target culture (Fawcett & Munday, 2011).

Hui (2011) asserts that the post-colonial strategies of translation studies establish a relationship between ideology and the power of languages. Thus, the most important question is that how the differences of power of languages affect the process of translation. The European colonialism aims at pointing out how translation uncovers or challenges colonialism in this post-colonial age.

This recent cultural and ideological approach to translation studies gave way to many case studies and research to explore the relationship between literary translation

and ideology. There has been a concern, on the part of translators, regarding ‘interventionism’, a claim that demands a greater level of ideological awareness that might influence their work. Thus, the situation raises many questions before the translators regarding their ideology, their status in the source/target culture, their ethics, and their bias about a particular notion in translation studies research (Lopez & Caro, 2014).

In spite all of these researches, there is no much specific work on measuring the influence of ideology on translation studies. Munday (2007), therefore, ask a question that how one can find out the conscious or unconscious ideological influence of the translator in his/her translated work. Thus, the present study answers this question and fills the gap in the research of translation studies. There is a clash or competition among various languages in the process of translation due to its cultural and ideological approaches. As a social activity translation molds, shapes, challenges or resists the undesired changes from source to target culture (Cunico & Munday, 2007).

## **2.11. Ideological Manipulation in Translation**

Manipulation is one of the most important issues in translation studies that successfully attracts the attention of various writers such as A. Lefevere, S. Bassnett, A. Kramina, Li Li, Mei Zhang, Katayoon Afzali, Thomas Jacques, Nasser Rashidi, Elham Karimi Fam, Shokoufeh Amiri; and Abdollah Baradaran. Longman dictionary of contemporary English (2005) defines the term manipulation as, “Making someone think or behave exactly as you want them to by skillfully deceiving or influencing them” (p.1949).

This phenomenon plays a very crucial role in the process of translation and the faithful translation depends upon this aspect of translation. If the translator is trying to produce personal ideas by loading the target text, then the readers will not be able to comprehend the real meaning of the source text. In this way, the source culture is colored by the translators and is presented to the people of other culture.

Lefevere (1992) states that translation as an activity of rewriting is manipulated by ideology, poetics and patronage. According to Shuttleworth (2004), manipulation school associates manipulation with translation, literature and ideology. Among these

areas, ideology is the most important one and it affects the process of translation consciously or unconsciously. If the ideology of target culture does not clash with the source culture, it becomes easy to get it published. Nord (2003) strengthens this idea by describing that during the process of translation, translators' decisions are affected by their ideology. It plays a key role, knowingly or unknowingly in selecting the translation strategies and in case of any clash between source and target culture, the translators manipulate the translated work. This manipulated work appears with some additions or deletions. Ideology refers to translator's personal and cultural ideology given by the society. So, ideologies produce different translations according to the ideology of the target culture for the purpose of work publication.

Lefevere (1992) explains the nature of translation by elaborating that translation is a means to promote the source culture and it shows the ideology of the translator. There is a strong relationship between translation and culture and the process of translating shows similarities and differences of both cultures subjectively. Here Afzali (2013) states that translation studies students and even the translators themselves are not clear about the ethics of translation and the role of the factors of translators' visibility and invisibility in the translated work.

Pym (2001) describes the scope of translation ethics and asserts that its scope is increasing gradually and it also includes the cross-cultural communications apart from the descriptive nature of translation. Toury (2000) states that ideology even influences the translator's word choices, during the process of translation. Consequently, ideology plays its role even at the level of words.

The same problem is also highlighted by Said who laments that *Orientalism* has not been quite rightly translated into Arabic as compared to its translation in European languages. There are various reasons and the most obvious one seems to be the methodology adopted by the translators. There are three translations of *Orientalism* in the Arab world even than Said gave such remarks (Elmenfi, 2013). For this reason, it becomes crucial to analyze the ideological dislocation of translation.

Edward Said (2003) elaborates this phenomenon in the following way:

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

From an anthropological, academic and professional perspective, translation is one of the main ways of introducing the concepts from one culture into another. Theoretically, it could be an even encounter between cultures and civilizations, but this confrontation is not equally balanced when it deals with the translation of subordinate and weaker cultures into dominant one, for example from Arabic into English or French (Faiq, 2004). This concept of translation not only points out the linguistic aspects of translation, but also its cultural dimensions.

Carbonell (1996) proposes that in response to Venuti's (1995) concepts of fluency, transparency and invisibility, Susan Bassnett (1998) claims that this approach to translation always favors the target culture and people by ignoring the source text and culture. For example, in a translation from Arabic to English, the target audience is not only Anglo-Americans, but also French, Spanish and other readers of English texts. This relation between East and West, of course, is not new as Bassnett (1998) observes that this interaction had already started developing during the 19<sup>th</sup> century especially with the translation into English of non-European texts.

To support the idea, Bassnett (1998) refers to Edward Fitzgerald's comments on his approach to his version of the 'Rubaiyat of Omar Khayam' and his need for the art of reshaping. Recently, there is a strong reaction against the colonizing impact of translation

in the post-colonial world. However, Bassnett (1998) sympathizes with the fact that the direction of translation between colonizer and colonized cultures is never a level playing field.

Lefevere (1992) states that the process of translation is constrained by some restrictions which includes the handling/manipulation of power relations in the dominating and dominated cultures, and as a result it constructs such images that establish and maintain the hegemony of the dominated culture. He describes that literature is a system based on the environment of a culture. This system is not delimited to language or ethnicity rather it is delimited to poetics, a collection of various available devices used by the writers. The environment rules over the system due to patronage which is the combination of ideology and economy. Patronage aims at establishing harmony among the various systems.

Beaugrande (2005) discloses that there have been various attempts for many centuries, to adjust the Arabic language and literature according to the dominant systems in the west. According to Dallal (1998), one of the biggest ironies in this ever-increasing global world is that multiculturalism, in reality, is still engaged in an uneven fight against the predominant monolingualism and monoculturalism mainly fomented by and limited to American culture. Despite the attention and interest into Arabic and Islam there has been absence of interest in Arabic literature and culture on its own terms. Islam and the Arab world are typically presented through monolingual perspective.

In translation, this attitude of the West towards the Arab world and Islam can be described in the way that two different cultures having their distinctive pasts clashed with each other and they are still in contrast with each other. The Europeans colonized the Arab even then the impact of colonization is somehow different due to American control over the Arab world after the World War II. As a result, one can argue that equal and revolutionary cultural representation of one side to the other could be a component of the scheme of history. Basically history is about all these manipulations, clashes and revolutions. The representation of Arabs and Islam in the west is not a mere collection from some specific cultures, languages or countries, it is rather the fears and desires of the west disguised as objective knowledge: see, for example, the controversies about



Muslim School girl wearing hijab in France or the instinctive mistrust of beardedmen with Middle-Eastern looks in Europe or the USA (Faiq, 2005).

According to Said (1995), there are specific reasons behind the neglect and unfamiliarity of the Arab culture or literature in the West especially at a time when there was a great liking for the exotic non-Europeans in the 19th century whereas the recent Arabic literature is at its interesting critical point. Faiq (2005) illustrates that such notions are based upon one-sided cultural views, new stereotypes and they leave off the distinctive or unique qualities of post-colonial societies and their classifiable traditions.

According to Daring (1995), in all the post-colonial societies and especially in the Arabs, the strive for identity and ideology in politics, literature and translation pivot around language. In the post-modern era, in fact, identity is tightly connected with language. That is why, even in post-colonial Arab societies, the question of Arabic as a language is a political and cultural matter because identity is frequently based on the choice of one's adopted language of use. The use of different languages, on the other hand, creates identity problems (Faiq, 2000).

Dingwaney (1995) points out the relationship between translation and the cultural representation especially of non-dominant societies by referring to the study of German scholar, Rudolf Pannwits. According to Dingwaney (1995) translations, even the best ones, follow the wrong assumptions. Translators want to turn English, Hindi, and Greek into German instead of turning German into English, Hindi and Greek during translation. Translators regard their own languages as superior and give them more importance instead of understanding or giving their due place to other languages. The basic flaw here is that translators see the world through their own languages, instead of permitting the target language to influence their languages. Translators must work on their languages and should enrich them in the light of foreign languages. But translators do not consider that to what extent a language can be changed.

This notion is further elaborated by Venuti's (1995) concepts of domestication (the absence of the spirit of the source language in the target text) and foreignization (the elimination of dominant discourse and to focus the values of the target text). These terms also refer to Bassnett's (1991) concept of colonialism. She describes that the authoritarian

relationship among the translators and their superior attitude towards the source cultures promoted colonialism. But at least in its traditional sense, colonialism is not present in the authoritative relationships.

There were very few and discontinuous researches on the issue of cultural representation in translation before Edward Said's *Orientalism*. It was Said's work which brought this issue into the limelight, at a time when various scholars of translation studies presented their radical views about polysystems and the requirements needed for the development of literary traditions in translation (Faiq, 2005).

In *Orientalism*, Said (1997) discusses the representation and interpretation of the Arabs and Islam and hence presents the concept of cultural antipathy. He describes that today Islam is being misrepresented by the West and in doing so the West is at odds with Muslim culture. As long as this erroneous concept prevails, Islam, the practical living code for Muslims, cannot be understood. As a result, Spivak (1993) claims that no aspect of imperialism can convert the other into a self because imperialism has always historically determined the balance of power between societies.

While elaborating the relationship between language and ideology, Hatim and Mason (1990) consider a strong link between the ideology and the selection of not only words but also language structure. That is why, behind the use of language there is some classification of reality in terms of ideology. In this way ideology affects both semantics and syntax. And this ideology is based on the political and social norms or values of people. Here the role of a translator becomes more crucial because he/she adds or deletes some words or expressions that might be unfriendly or severe for the society. While adjusting the source text according to the norms and values of the target culture, the translator sacrifices the ideology of the source text.

Al-Mohannadi (2008) illustrates this situation by highlighting the concept of translation and the role of the translator. She describes that the role of the translator is just to convey the message of the source text to the target culture faithfully and objectively without addition or deletion. On the other hand, the process of translation becomes a process of understanding the message of the source text then reconstructing it according to the norms of the target society. Translators understand the meaning of the text then

they change its meaning according to the values of the society to make the text acceptable. Thus, the translator's ideology affects the translated work consciously or unconsciously and as a result there is a translated work which lacks the author's personal or collective ideology.

Xiao-Jiang (2007) presents an example to support the idea that the translators' ideology affects translation by stating that when Muslims translate a political work, for instance, they write 'Palestinian martyr' instead of 'Palestinian slain'. They do not only translate it but also modify it according to their Islamic ideology.

Van Dijk (1997) elaborates the relationship between discourse and ideology by stating that discourse manipulation is an effective way of conveying ideologies. He also talks about the collective ideology of groups. This collective ideology gives us information about the group members, the reasons of their actions, the criteria for becoming a member of that specific group, their values and social position. It follows that, discourse not only conveys the personal but also collective ideologies shared by society. So in a society there is a triangle formed by discourse, ideology and social groups, where discourse is comprehended and assimilated by the individuals within a group before it is shared, then it becomes more abstract as it is shaped into norms and habits, and finally it is generalized. Political discourse takes place when discourse functions within a political process, which is in turn shaped by a society's history and culture (Schaffner, 1996; Van Dijk, 2002). Heng (2000), on the other hand, takes the discussion further by illustrating that political discourse is the combination of personal development and a specific social situation in which an individual grows up. So, any political development of an individual shows his/her personal growth in a specific social setting. There are many factors that affect that personal growth, such as education, home environment, social and political associations.

The relationship between discourse and ideology can be studied by highlighting the structure of discourse such as the biased lexical choices, syntactic pattern (active vs. passive voice) and the biased use of pronoun (us vs. them) and the different use of metaphors, implications and arguments. Therefore, by pointing out the different properties or structures of discourse, one can uncover the ideological dislocations in the

target text. Thus, discourse is an effective way of presenting the ideologies in an observable way (Abderahman, 2013).

In this global village political discourse is not only important for the source culture but it is also important for the people of other societies. Here the role of translation becomes crucial and it becomes a medium of conveying the political ideals across the border (Schaffner, 2004). Valdeon (2007) describes that the translator interprets the source text into target text according to social, ideological and political background. Therefore, the analysis of source and target texts enquires the relationship of ideology, translation and linguistics in the political discourse.

Gentler (1993) states that during 1970s a group of scholars appeared with the view of descriptive translation studies, polysystems and manipulation school of thought followed by Even-Zohar (1979, 1981), Toury (1995), Hermans (1985), Lefevere (1992), Bassenett (1991), Snell-Hornby (1995), Holmes (1975). They inquired into the effects of cultural systems and their norms on the cultural translated work. They are of the opinion that these social factors control the process of translation. Their main point of discussion is that translation is controlled by the target culture instead of finding out the exact equivalence in the target language. They elaborate that ideology; norms, values, social practices, language and literature of the target culture always guide the translated work powerfully, even they shape the translator's choices of equivalence. This 'relativistic' approach considers translation as the cultural one and it has been under discussion for two decades or so. In the 1980s and 1990s, there were emergences of other theories in the field of translation studies, in particular the feminist and postcolonial approaches to translation. These approaches affected the process of translation and to some extent forced out the descriptive theories of translation as well.

Robinson (2005) presents two settings before us to understand the cultural turn of translation. In the first scenario, translation is also created by God just like other creations on the earth. Consequently, it got its shape by Him and its start was very humble, lowly and submissive one by following the equivalency of the message from source and target cultures. These qualities are for all time and places and those who deviate from these qualities, they are not translators and their work cannot be considered as translation. In

the second scenario, translation studies was originated out of human need to communicate with the people of other language speaking community on the topics of war, politics and trade. Then the translators were hired by the influential or powerful people who forced the translators to produce the faithful translation. In this way they got a strong grip on various cultures and people. Thus, translation became the platform of power and is controlled by various agencies, clients and publishers. Of course, Robinson (2005) was not the first to observe the relation between culture, translation, text manipulation and power.

Nida (1964) had attributed equal importance to the linguistic as well as cultural differences of SL and TL. He states further that cultural differences are likely to create more serious problems for the translator and cause more transformations of the ST during the translation process. Venuti had also discussed the effective powers which control translation (1992). He informs that apart from government and political institutions there are some social institutions and groups that control the process of translation, translators and the process of publication as a whole. These are the publishers and editors, who sponsor or promote the translated work by controlling and paying the translators. This group also includes the reviewers, literary agents and marketing and sale agents. Each group has its own position, role, agenda, notion and purpose within the dominant culture. He is of the view that power play is the main theme of cultural commentators and translators. Power remains present in the use of language as an ideological weapon for including or excluding a set of beliefs, a reader, a value system or an entire culture. The translator's expertise in both languages and cultures is thus crucial as well as his/her critical alertness in avoiding the pitfalls of individual or collective ideological bleaching of the source text during translation.

The translator's expertise is of course first and foremost based on the knowledge of lexical equivalences between the SL and the TL, or the lack thereof. Mounin (1963) presents his theory firstly in this regard and focuses on the important role of lexical items in the process of correct translation. The limitation of this theory is that all the cultural aspects do not include the items only. Thus, the question arises here that what a translator

should do regarding cultural implications that are indirectly represented through the SL readers' background knowledge.

Baker (1992) considers the knowledge of semantics and lexical set as the basic trait of the translators. This trait would enable the translator to value the 'word' of a knowledge system and the structures of TL and SL. In a lexical item, the translator would be in this position to evaluate the given value of an item. Consequently, he would be in a better position to design techniques to deal with the non-equivalences in the semantic fields of SL and Target languages. Baker (1992) states that there might be some thoughts in SL that are missing in TL. The nature of these concepts might be concrete or abstract related to social practices, religious belief or even a kind of food. Baker (1992), in her book, talked about the general non-equivalences found in the SL and TL of different cultures. In turn, different cultures imply that the translators consider his/her readership.

Coulthard (1992), in fact, talks about the importance of determining the 'ideal reader' for whom the different writers write about various facts, sharing experiences, likes, opinions and dislikes or prejudices and about the specific knowledge of linguistics. Then the next step for the translator is to define the TL reader and try to find out the similarities between SL and TL. To him, the major difficult task of the translator is to construct the ideal reader who, even if he or she has a common intellectual, academic and professional level as the original reader, will have different textual perception, expectation and awareness of the culture of the source text. Venuti's foreignization strategy (1998) is also a way of addressing the readership and shaping its cultural experience in reading a translated text; he also defines foreignization as 'minoritizing' translation strategy that provides a changed and heterogeneous discourse that jolts the readers out of their comfort zone. This process, in fact, makes the readers realize that they are reading a translation and that the work is the product of a foreign culture. This foreignization, in turn, is closely linked with the syntax structure of source text and what can be preserved of it in the target language.

Part of cultural turn of translation studies is also a gendered view of the process of translation. Simon (1996) points out the important role of cultural studies in translation studies because they introduce the concept of the complexities of gender and culture in

translation and this concept enables us to locate linguistic transfer. Her concern is with the language of genders in translation studies by highlighting the different roles of betrayal, faithfulness, dominance and fidelity. She refers to ‘les belles infidels’ (unfaithful beauties) translated work in French during seventeenth century that was unfaithful but artistically beautiful. She considered George Steiner’s male-dominated views of translation as penetration. On the other hand, almost all the feminists’ theories view translation studies as the imitation or the inferior work of the original work in a culture or literature that usually portrays women in a very suppressive way. The feminist translation theory points out and critiques the web of ideas that makes women inferior and places translation at the bottom of a social and literary circle. For this reason, she talked about ‘translation project’ in literary translation. It is an approach that aims at promoting and employing the techniques to highlight the feminist in the translated work.

The notion of ideology became more important in translation studies with the advent of deconstruction and cultural studies. According to Hatim and Mason (1997), ideology is the collection of shared beliefs, assumptions and value system of a community. To talk about translation of ideology, they stress the mediation that a translator provides. They define mediation as the translator’s maximum range of stepping into the process of translation by feeding his or her knowledge and beliefs.

The notion of cultural translation is addressed directly by Schulte (2002), who focuses on the role of cultural transposition in minimizing the cultural gaps of translation. He describes that there are degrees of transposition for making the choices about target language and cultural features instead of features of source language and culture. That results in reducing foreign features rather neutralizing these features. There are two extremes in this scale one is to the extreme of source culture (exoticism) and the other is towards the target culture (cultural transplantation). The exoticism is very similar to transference and the degree of adaptation is very low here. The translated work carries the effects of source language and culture.

The next concept of this scale is calques. Here, the translator presents target language words by following the structure of source language. To this end, the text becomes unidiomatic for the reader and on the other hand, it also becomes familiar to a

large extent. In this scale, the next concept is cultural borrowing that transfers the expressions of source text word for word into the TT. Consequently, there is no adaptation of source language expressions into the forms of target language. Communicative translation is the next concept in the scale. It deals with the specific expressions, idioms and clichés of a particular culture. In this context, the translator replaces the SL concept by the prevailing similar concept in TL. The meaning is not the same in cultural substitution but it carries the similar effects. The word for word translation becomes comic that is why the licensed translators translate it in this way according to their purpose. The last concept of this scale is cultural transplantation. At this stage, the ST is written in target culture. The words of target language are not the true equivalent but they have got similar social connotation to some extent. It is another type of extreme but the general translation should avoid both (exoticism and cultural transplantation) extremes.

Wiersema (2004) states that cultures are coming closer and the translator should be aware of this aspect before translating. He further explains that everything depends upon either the translators or the publishers' purpose. According to him, there are four benefits of using the cultural aspects of source language. Firstly, the readers will read the text fluently. Secondly, the text does not change its foreign atmosphere. Thirdly, the translator is closer to the source culture and lastly, the reader can achieve a true and genuine image of the foreign culture. He further explains that the cultural presuppositions can possibly be the reason of readers' misreading. Translators should pay attention to the cultural presupposition otherwise, they would translate an event or fact without even knowing about it. Thus, there is a strong relationship between translational misreading and cultural presuppositions. He states that the basic reason of misreading is the translator's presupposition about the facts of SL culture. These presuppositions should be the point of attention for the translators because these are derived from the culture. For this reason, he focuses on how the misreading in translation is created due to cultural presuppositions. Ping (1999) defines cultural presuppositions as the basic shared cultural assumptions, ideas and beliefs. He listed four basic points about culture given by anthropologists. Firstly, culture is acquired socially not biologically. Secondly, it is a shared property instead of individual trait. Thirdly, it is symbolic one that means



assigning meanings to events and entities. Lastly, its all aspects are integrated with other aspects.

## **2.12. Postcolonial Translation Studies**

In postcolonialism, there are various interlinked notions that illustrate the term. These notions are given by Edward Said, Homi Bhabha and Gayatri Spivak through the concepts of Orientalism, Hybridity and subalternity respectively. Based upon literature, philosophy and cultural studies, post colonialism is considered as interdisciplinary field. Hybridity shows the changes in the colonized and colonizers as a result of contact due to imperialism (Pratt 1992).

These days postcolonial theory is under the limelight and especially the word 'post'. There are various views on this topic and all the scholars tried to illustrate the concept because there are little uniform experiences among the post-colonized people. Pakistan and India got independence from the Britain in 1947, South American nations got independence from Portugal and Spain in the early 19<sup>th</sup> century, various states of Africa liberated themselves in the 1960s and 1970s and many states got independence from Soviet Union in 1991. Even today, there are many states where there is no post rather they are still living under the influence of colonization such as many states of Africa, Tibet, Puerto Rico, First Nations in Canada and the United States. For this reason, writers pay more attention on post colonialism which is present in the world and some states are still under its great influence. The term shows 'social, historical and economical material conditions' (Mcleod, 2000, p.254).

Venuti (2004) asserts that during the 1980s the postcolonial approach emerged to study various disciplines such as criticism, literary theory and anthropology. Venuti (1995) states that the smooth translations compatible to the target cultures create illusions of translators' invisibility and make them faithful in presenting the source text transparently and reveal hide cultural and ethnic differences as well as the projection of imperialism. Venuti characterizes that translation in the USA is considered as an invisible activity and the best translation is that which is read fluently giving the impression that it is not translated. This situation creates two main problems. The first is marginalizing the

translators, considering them subordinate to authors and their practices are also considered secondary. The second problem is the loss of foreign culture and tradition in translation (Gentzler, 2003). This foreignizing translation promotes democratic geopolitical relations and resists racism, imperialism and cultural narcissism.

Here Wang (2009) points out the role of dominated culture and describes that if this culture creates inferior image of nonwestern culture, it gives justification to the dominant culture and as a result the western culture serves the objective of intellectual colonialism. Translation is both, a channel of colonialism as well as a resistance to imperial powers.

Edward Said analyses colonial discourse in his world known books *Orientalism* (1978) and *Culture and Imperialism* (1993). In these books, he traces the historical imperialistic efforts of Europe to sustain power over far-flung lands. The West used the term ‘Orient’ in a specific way to control the reality and tried to maintain this identity with force and cultural products. Therefore, Said analyzes the similar discourse to uncover European colonial attitude of controlling the colonized cultures. This imperialistic use of language is not only present in official government correspondences but also in the literature of 18<sup>th</sup> and 19<sup>th</sup> century where the European authors considered ‘Orientens’ as passive, inferior, savage, lazy, feminine, simple, marginal and static. On the other hand, they considered European as active, superior, dynamic, central, industrious, civilized, masculine, complex and modern colonial self (Liebmann & Rivzi, 2008).

Subalternity relates to postcolonial studies due to Antonio Gramsci’s *Prison Notebooks* (1971). In his book, he presents his analysis of cultural hegemony to control the working class through capitalism by indoctrinating that there is no difference between the rich and the poor’s objectives. Thus, acculturation becomes a suicidal philosophy adopted by people. Thus, in South Asia, subaltern studies revise this thinking and aims at providing voice to the silent and invisible people ‘the Subalterns’ of society whose history is neither acknowledged nor written (Spivak, 1993). Spivak is an important member of this School of thought who raised an important question in one of her most important essays “Can the Subaltern Speak?”. In this essay, Spivak talks about the

potential for agency among colonized people and most importantly she looks at the people outside the culture who might want to speak for colonized people and describe them in their best interests. She depicts that subalterns do not find opportunity to speak or raise voice in a social hegemony of imperialistic communication. In this situation, an observer from outside cannot convey the voice of these subalterns because of this central silence. Whatever an observer describes it's his own thoughts (Hodder, 2009).

To understand Spivak, it is inevitable to grasp the meaning of post-colonialism, post-colonial literature and post-colonial translation because she is one of the key figures of post-colonial theory. Colonialism refers to a period when a stronger nation colonizes the weaker nation and the literature written after the independence of this nation is called as post-colonial literature. Post-colonialism shows the cultural and political condition of a former colony. It is a clash of two cultures where the stronger one dominates the weaker culture. Edward Said, Hommi K Bhabha and Gayatri Spivak are considered as the key figures of this theory (Mutmann, 2010).

Spivak associates a lot of significance with the notion of rhetoric of source text in her eminent essay "The Politics of Translation". In this essay, she condemns translators' approach towards the source text by ignoring its rhetoric inferences and merely paying attention to the rhetoric of the target text. She illustrates that translators' aim at producing something meaningful in the target text and culture by ignoring the original meaning of the source text. In this way, they lose the originality of meaning. In this way they do not indicate rhetoric inferences of source text. To solve the problem, she expresses, that a translator should develop an intimacy with the source text to point out its rhetoric, metaphor and original meaning. So, a translator should facilitate the love between the source text (original) and its translation (shadow) (Brien, 2013).

Postcolonialism is extremely important in studying cultural and translation studies. It links cultural studies with translation studies. It is a broad cultural approach to investigate the power relationship among various social groups where we find language, literature and translation. Spivak (1993) mentions that cultural studies and postcolonialism have remarkably brought issues of translation studies and colonization into limelight. There is a strong relationship between colonization and translation because

translation plays an active role in the process of colonization as well as in scattering the image of a colonized person who has a different ideology. According to postcolonial views, translation is a prejudicial instrument of the colonizers to create the identity of the colonized people by imposing their language and as a result it reshapes or builds up a new pattern of the colony. But some of the postcolonial critics like Robinson (1997) argues that the concept of translation as a mere prejudicial instrument of the empire is not appropriate.

Jacquemond (1992) and Robinson (1997) present the brief introduction of the postcolonial translation studies. Jacquemond (1992) is mainly interested in the Egyptian and French translations; moreover, he is also interested in the cultural differences, powerful/weak cultures and the tussle between them. The translator from a dominant or 'hegemonic' culture tries to merge his/her culture into the dominated one. The source culture controls the target culture in the translation. On the other hand, a translator from the dominated cultures acts like an 'authoritative mediator' by serving the hegemonic culture. Thus, the translator introduces the dominated culture something inferior or 'others' to the people of hegemonic culture.

Jacquemond (1992) presents four different comparisons to understand the postcolonial translation studies. Firstly, he describes that the dominated culture will translate mainly for the hegemonic culture. Secondly, the hegemonic culture presents dominated culture something difficult and not clear in the translation works. We do need some academics to interpret these gaps. Whereas when the dominated culture translates, it presents the hegemonic culture easy to understand for the public. Thirdly, the hegemonic culture always translates the authors' work which fits into the already translated work. Lastly, the translators who want to target vast audience write translation in the hegemonic language. Thus, approaches to postcolonial translation studies discuss and criticize the patterns of power relationships that affect translation (Robinson, 1997).

In 1986, Ngũgĩ wa Thiong'o, a renowned Kenyan writer and academic recommended that African writers should always write in their mother tongue and they must avoid the previous imposed colonial languages like French and English. According to him, decolonization is only possible if we liberate ourselves from the power of

imperialist languages. This is the only way to regain our cultural identity. He claims that language carries culture and culture carries, specially through literature, the entire body of values through which we determine ourselves and our world view (Ngugi, 1972).

Furthermore, Gayatri Spivak (1993) is one of the most famous theorists who talks about the relationship between translation and postcolonialism. She is one of the few cultural studies theorists who discussed the translation and postcolonialism theoretically and practically. She presented her ideas in her “The Politics of Translation” (Spivak, 1993).

The concept of ‘power turn’ in TS is associated with the broader fields of culture, society, politics, translation and gender, translation ethics and postcolonial theory. Power relation is the junction of postcolonial theory and translation studies. Tejaswini Niranjana's *Siting Translation: History, Post-Structuralism* characterizes postcolonialism. She considers the literary translation of the discourses as the hegemonic mechanisms that based upon the philosophical system of colonial rule. Niranjana's focus is on the way translation into English has generally been used by the colonial power to construct the rewritten image of the ‘East’ that later on is considered as a true picture of the ‘East’. She presents different explanations or institutions for imposing the colonizers’ philosophical principles. They include the missionaries who run educational institutions for the colonized and all the linguists, translators and ethnographers who documented the native language and grammar. Niranjana sees all these stakeholders as “participating in the enormous project of collection and codification on which colonial power was based” (Niranjana 1992, p. 34).

Tejaswini Niranjana (1958), a famous Indian translation scholar, has insightfully explored the role of translation especially during the European colonialism. According to her, translation is more political than a mere linguistic practice. Consequently, she defines translation in political sense within the context of European colonialism. She claims that translation has always been a platform for the prevailing asymmetrical power relations. Thus, this concept of translation helped the European Imperial masters to establish the discourse of *cultural others*. According to Niranjana, in India, the

missionaries and administrators translated the native works in a way to strengthen and extend the intellectual and managerial boundaries of British Raj (Niranjana, 1992).

Therefore, she categorically criticizes the role of translation in such types of power relation contexts. She further states that translation has the ability to shape or take shape within the unequal relations of power that exist under colonialism. She further criticizes TS due to its vast western orientation and consequently for the following three failings that she considers a result of this asymmetrical power relation:

1. The subject of TS has until recently not addressed the question of power imbalance between different languages.
2. The underlying concepts of Western translation theory are inaccurate. (Its assumptions about text, author and meaning are based upon a naïve theory of language)
3. The ‘humanistic enterprise’ needs to be challenged because within the colonial context, in the discourse of Western philosophy, it creates a conceptual image of the colonial dominance.

In TS, Niranjana writes from the perspective of postcolonialism and asserts its concepts. This overlapping indicates the interdisciplinary nature of cultural studies and how they interact with TS. To solve the issues, she presents the following recommendations for the postcolonial translators:

1. The postcolonial translator should examine critically all the aspects of liberal nationalism and colonialism. It is not for the sake of avoiding western metaphysical representation, according to Niranjana, it is a case of dismantling the dominated West from within, identifying and deconstructing the ways by which the West suppresses the non-west and marginalizes its own otherness.
2. Niranjana makes it essential for the translator to adopt the approach of ‘interventionist’ in the process of translation. While analyzing a spiritual vacana poem, she claims that she has started a practice of translation which is “speculative, provisional and interventionist” (p.173).

Homi K. Bhabha is also influenced by the intellectual contributions of Edward Said in the field of postcolonialism. He even states that Said “inaugurated the postcolonial field” (p.465). Bhabha, like Spivak, also talks about the colonized subject in the colonial discourse but unlike her, he adopts a psychological perspective from Fanon to explain his theoretical concepts. He asserts that Fanon’s *The Wretched of the Earth* (1961) points out the resistance of the colonized subject more effectively than Said’s *Orientalism*. He proposes that *Orientalism* does not provide enough room for the resistance of the colonized people (Gilbert, 2000).

Bhabha adopts a poststructuralist approach in order to analyze the discourses generated by the colonizers. Therefore, he reconsiders as well as reimagines the colonial relationship between the colonizers and the colonized. He points out that the Western Orientalists presume the distinction between the East and the West and they take everything as an evidence to support the supposed binary opposition. However, Bhabha maintains that this distinction is not a valid difference between the colonized and colonizers. He considers language as an important tool to construct an identity. According to him, it is not the case that the colonial writers imposed meaning on the colonized subject and as a result they were bound to get the same meaning. Rather, on the other hand, language is a platform where both colonizers and colonized come together to negotiate cultural meaning. Therefore, Bhabha is interested to investigate this transformational role of language in the interpretation of cultural meaning. He presents some theoretical concepts to analyze the means by which the colonized subjects resist in the discourse structures of colonial texts (Huddrat, 2006).

Another approach to postcolonial translation is the concept of ‘Hybridity’ introduced by Bhabha. It generally means a fusion of the West or East cultures. He explains the concept of hybridity in the following manner:

Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it’s the name for the strategic reversal of the method of domination through the disclaimer. Hybridity is the reassessment of the assumption of colonial identity through the repetition of discriminatory identity effects. Hybridity is that the name of this displacement of import

from image to sign that causes the dominant discourse to separate on the axis of its power to be representative, authoritative. [Hybridity] isn't a third term that resolves the stress between two cultures, or the two scenes of the book [of English colonial fiction] in a very dialectical play of 'recognition'. Hybridity reverses the formal method of disclaimer so the violent dislocation of the act of settlement becomes the state of colonial discourse. (Bhabha, 2006, p.160)

The concept of 'hybridity' is further discussed and elaborated by Chan (2010). He presents the following three different forms of translation:

1. Linguistic hybridity:

It deals with the concepts of heteroglossia, code-switching and creolization. A famous example of linguistic conjugation is the Europeanization of the Chinese language during the 20<sup>th</sup> century.

2. Cultural hybridity:

It indicates the fusion of source and target cultures' elements. It shows how the translated text combines the aspects of source and target cultures. It acts like an intersection where the various aspects of different cultures cross each other and settle at a junction.

3. Genetic hybridity:

It refers to the process of mixing different discourse forms and its product. In poetry translation, for instance, the ideology of the TT is superimposed on the ST (Farahzad, 2013).

Van Dijk (1995) illustrates the relationship between language and ideology by stating that meanings are manipulated and specific language structures are used to favor in-group ideology. Out-group ideologies and beliefs are neglected and removed, which is a very common activity in a social context and these ideological dislocations can be detected through analysis. He characterizes that discourse is semantically directed by ideologies and is based on 'group schema categories' which ensures in-group interest and beliefs against out-group ideology. In an ideological analysis of text or discourse, an



analyst should focus on the meanings of the words especially the words that have meaning of positive self presentation and justification and negative representation of others.

Another factor that shows ideology is the surface structure. It refers to the variable forms of expression at the level of graphical realization and phonology. This structure presents the ideological meanings hidden in the text that includes special stress, highlights words, words written with capital letters to indicate the importance of certain meaning. Syntax refers to the use of active voice and passive voice, word order, rearranging the word order, etc. lexicon or the selection of words is also ideologically influenced. Local semantics provides reasons and justification from a group getting involved into negative actions. It includes positive self-representation and negative representation of others. Schematic structure presents the overall structure or system of meanings which covers the whole text. The use of rhetorical language shows the dominance over the text. Pragmatic aspects of the text also show ideological nature of discourse. Dialogical interaction shows the conflict of ideologies (Van Dijk, 1995).

Thomson (1990) presents five ways of finding out the ideological domination such as legitimation, dissimulation, unification, fragmentation and reification. Legitimation means a situation when equal power relationships are established and these ideologies are accepted and considered as normal. Dissimulation points out the inequalities hidden within the text and these ideologies are also considered as normal. Unification shows the gathering of people of the same ideologies and they oppose the different ideologies. Fragmentation is a kind of removing the opposite ideologies in favor of a dominant ideology. Reification promotes certain ideologies and presents them in a way that they seem unavoidable.

### **2.13. Gayatri Spivak and the ‘Politics of Translation’**

Gayatri Spivak (1993) has written many influential essays like “Can the Subaltern Speak?” and “The Politics of Translation”. She talks about the miscommunication and lack of understanding between the colonized world and the West especially between the western and eastern women/feminists. She calls herself as ‘practical Marxist-feminist-

deconstructionist' and worked for the marginalized by the European or western cultures. She talked about the role of translation in postcolonialism and highlighted the political role of translation in establishing colonialism.

Her essay "The Politics of Translation" is an influential essay in which she uncovers the politics of translation in establishing the effects of colonialism and even its role in the postcolonialism. The essay is divided into four main parts each followed by a subheading to ensure the cohesion and coherence. The language of the text might be difficult for the readers due to its use of some digressions and metaphors (Spivak, 1993).

She starts her essay by establishing a link between language and cultural identity. She presents three aspects of language such as rhetoric (or rather 'rhetoricity'), logic and silence. If rhetoric is a persuasive act of communication, the negative connotation implied by *rhetoricity*, presumably is the implicit ideological dislocation of the source text that 'disrupt[s] logic' (p. 370) which causes a slippage, a fraying of the essence of the original text and consequently source text surface becomes disconnected, possibly because its ultimate, potentially involuntary, ideological purpose belies the superficial meaning of the linguistic text. However, the translator is not a passive transferor of information, but an agent whose *amour propre* requires keeping the fraying 'to a minimum' (Spivak, 1993). This patching up of an illogical, frayed text, i.e., the toning down of inappropriate ideological stances or even just grammatical infelicities, are collective, societal, actual or imagined audience's demand and of the translator's own ideology, abilities, familiarity with the text and its source and target cultures. In practice, of course, this ties in with what was discussed above about ideology, politics, and patronage (Bassnett, 1992; Levefere, 1992; Venuti, 1998).

Only in love, she argues further, the self is (in general, one assumes, but specifically of the text, in this case) allowed some fraying and inconsistencies, i.e. is the original text actually allowed to bring its inconsistencies, and its intended meaning, into the target language, into the translated text. This is what is meant by "The task of the translator is to facilitate this love between the original and its shadow" (Spivak 1993, p. 370) as a nod to the classical Narcissus myth. The translator, that is why, is responsible for transposing as much of the source text and its ideology as possible into the target text,

without manipulating it or modifying it for the sake of pragmatic concerns ultimately dictated by either collective or individual systems of beliefs and professional shortcomings.

Therefore, her exhortation to translators to keep their individual ideology and societal demands ‘at bay’ (Spivak 1993). Silence is, for Spivak, the *unsaid*, not the *ineffable*, that which cannot be expressed, but simply what is *not* expressed. In her configuration of these terms in different, but equally ideological cultures, that of the source and that of the target text, silence is pitted against logic. Therefore, as to draw a linguistic parallel, logic in Spivak’s conception is intended as textual cohesion (“Logic allows us to jump from word to word by means of clearly indicated connections”, p. 371). Silence, on the other hand, is what exists “between and around words” (Spivak 1993, p. 371) i.e., the *unsaid*, which is the domain of rhetoric: those choices of lexical items, to refer to previous scholarship such as Vidal 1996, Hatim and Mason 1997, Schäffner 2003, of grammatical structures, and cultural themes, or events that are not immediately detectable as charged elements, but are equally influenced by the ideology of the author of the source text and its translator in different ways, and potentially in opposite directions. Clearly, as we will see below, Spivak’s silence can also be embodied by the deletion of entire ‘uncomfortable’ paragraphs, as Said’s translator does in his translation of *Culture and Imperialism* (1993).

In this light, Spivak understandably stresses the importance of intimacy with the text and its culture *before* starting to translate. She considers it the primary job of a translator to understand and ‘surrender’ to the text for the purpose of translation. She advises the translators not to idealize any culture and be as objective as they can, by adopting a critical approach to translation (Spivak, 1993). In the section of “Translation in general”, she discusses the role of culture in translation and presents many examples of cultural translation where the rhetoric of a particular culture plays an important role. In the last section “Reading as Translation”, she highlights the role of the sublime in translation and considers the process of reading itself as a form of translation (Spivak, 1993, p. 199).

## 2.14. Edward Wadie Said

Edward Wadie Said was born on 1<sup>st</sup> of November 1935 in Jerusalem. His father belonged to Jerusalem and his mother was from Nazareth. His parents were Palestinian Christian. He states that his ancestors belonged to Jerusalem and he was a child of this Old City. So, he was an Arab Christian and an American citizen. His parents left Palestine for Egypt when he was 2-year old. They used to visit their relatives in Palestine but they never returned to live here. Said lived in Egypt and attended British and American Schools where he faced identity problems. Even his name created a lot of problems for him at School. His Arab family name and the British first name put Said in an odd position. That led to the conflicts of identity. This problem became more severe when the Arab-Israeli war started in 1967. He felt that in America, everything is against the Arabs. He was, at the same time, an Arab and American. Consequently, he faced identity problems. Eventually, he consciously considered himself as a Palestinian for the first time (Armand, 2007).

The war had great impact upon his life and identity. He became an active political person. In 1977, he became a member of Palestinian National Council without joining any political party for maintaining the objectivity. To Join Palestinian National Council was an act of solidarity with Palestinians. He resigned from this council in 1991 and became a public critic of Yasir Arafat and the other so-called peace process (Barsamian, 2003).

This political shift in Said's life forced him to think that the literary world could no longer be isolated from politics. Literary theory or literature cannot be isolated from the context or world in which it is written. On the grounds of this, in his various books we find his concern for Palestine. On the grounds of this, his writing is linked with identity or ideology, Palestine, and European imperialism and colonialism. He used to express his ideas fearlessly and openly that is why he was called as 'professor of terror', 'Arafat's man', etc., in New York. He received various death threats due to his ideas (Bayoumi, 2000).

Despite all these death threats, he did not stop his intellectual movement against imperialism or colonialism. He, even invited, did not attend the Oslo accords in 1993 because he knew that Oslo accords would not solve the issue of Palestine (Armand, 2007).

He became a banned writer in Palestine/Jerusalem and selling of his books was prohibited. This shows his bold and sincere efforts against the submission of authority. His ideology was visible not only in his political work but also in his literary theory, cultural theory and theory of music. In his work *The World, the Text, and the Critic* (1983), he depicts the role of criticism as "criticism must think of itself as life-enhancing and constitutively opposed to every form of tyranny, domination, and abuse; its social goals are non-coercive knowledge produced in the interests of human freedom" (p.29). Said is of the view that we should take care of human rights and respect. It is the duty of academic scholarship to study the life of people especially of marginalized and suppressed people. In 1992, he came to know that he is suffering from a rare disease of leukemia. Despite this he did not lose heart and continued working hard (Armand, 2007).

Edward Said is one of the most famous, influential intellectuals in the world and he is among the very few unique academic critics who are also vocal public intellectuals and no other scholar has put the issues and plight of Palestine before the world as Edward Said has done it. He is an influential practical cultural theorist who started the discussion of postcolonialism. He has got a foundational place in the development of postcolonialism through his book *Orientalism*. Said's another most important notion is worldliness or material contexts of the critics and the texts. His supremacy has been acknowledged in these two areas. Due to his writing, the political and cultural functions of text or literary writing have been re-affirmed. (Ashcroft & Ahluwalia, 2001).

Edward Said mainly focuses on the issues of identity; ideology, imperial power, colonist discourse, postcolonialism, condemnation of cultural and political domination, material or worldliness conditions of writing and thinking, and criticism on the prevailing cultural and literary theory. (Ashcroft & Ahluwalia, 2001).

Said got education from the elite American and British public schools in Cairo. His father believed in discipline and having great aims in life, therefore, Said lived a life of discipline and hardworking in Cairo. Although he was a lonely and hardworking boy in Cairo yet on every Sunday he used to attend the musical concerts from the BBC. In his memoir *Out of Place* (1999) he shares that at that time he became like a trouble maker then his father, considering him odd in British environment, sent him to Massachusetts in 1955. He was an outstanding student who could speak many languages and he was very good at playing piano. After his graduation from Princeton, he completed his PhD on Joseph Conrad at Harvard University. He started his career as an assistant professor of comparative literature at Columbia University (Ashcroft & Ahluwalia, 2001).

He was performing his duty as a professor when the Arab-Israeli war began in 1967. He describes that this war changed his life. He experienced a sudden hostile change in the world literature against the Arab, Arab notions and ideology. Then he found himself in an environment where almost the whole world was supporting Israelis and Arabs were called as ‘getting what they deserved’ and where he, despite being a respected academic, became an outsider and a target. This war and its effects in America created difficulties for Said’s own position especially with regard to identity. He could no longer retain two identities. As a result, for the very first time he began to call himself Palestinian and developed a cultural sense which had been ignored since childhood. In his book *After the Last Sky* (1986) he states:

Identity—who we are, where we come from, what we are—is difficult to maintain in exile...we are the ‘other’, an opposite, a flaw in the geometry of resettlement, an exodus. Silence and discretion veil the hurt, slow the body searches, soothe the sting of loss. ( Said, 1986, pp. 16–17)

The question of identity has always been a problematic matter for the Palestinian because they were expelled from Israel and eventually they spread throughout the world. He describes that the Zionist slogan ‘A people without land for a land without people’ did the same as the European imperialist did and the Palestinian land was filled by unworthy natives. He describes that this British-Zionist plan for Palestine is a further extension of European colonialism. It was this act of colonization of Palestine that forced him to study

imperial discourse of the West and analyzed the cultures with regards to identity. This war had profound effects on his mind and personality. He then realized that even the literary theories are also under the political influence and ideology (Ashcroft & Ahluwalia, 2001).

After ten years of the war he wrote his world famous books such as *Orientalism* (1978), *The Question of Palestine* (1979) and *Covering Islam* (1981). The focal point of all these books was 'Palestine' and he discusses the issues of power and textuality in them. The important aspect of Said's work is that we cannot separate his political concern for Palestine and his own identity and identity of Palestine from the literary and theoretical analysis of text and the way they are present in the world (Ashcroft & Ahluwalia, 2001).

Siad is an Arab Palestinian Christian and a citizen of New York. This versatile identity became a reason behind his concept of worldliness which looks at the issues and values of cultural theory. He considers himself as a person who is dislocated or exiled from his homeland. He considers culture as a process that is enhancing or changing in this ever increasing globalised and migrated world (Ashcroft & Ahluwalia, 2001).

### **2.15. *Orientalism* (1978)**

With the publication of *Orientalism* in 1978, for the first time in history, scholars have been considering colonialism especially developed through the notion of the 'other'. Said's (1978) analyzes the age of imperialism and the concept of 'otherness' and claims that the western scholars have constructed a typical image of the 'Orient'. This constructed an image of the Orient which stresses the alien qualities of the cultures. He also claims that these western scholars not only supported but also enabled colonialism.

Said (1978) describes his theory on Orientalism as it is a method of bearing the Orient that is based upon the particular place of the Orient in the European Western Experience. The Orient is not only next to Europe geographically but it has also been the richest, oldest and the greatest colonies of the Europe, the origin of its languages and civilizations, its cultural protester and a source of images of the other. Furthermore, the Orient helped to define the West or Europe in terms of its contradictory images, ideas and

personality. The notion of Orient is not mere imaginative rather it is an essential part of European material culture and civilization. Thus, Orientalism is considered as an approach of discourse which reinforces colonial styles, bureaucracies, institutions, scholarships, doctrine, vocabulary, and imagery.

During the late 18<sup>th</sup> and early 19<sup>th</sup> centuries in British colonies translation studies gained a lot of importance (Niranjana, 1990). In establishing colonialism, translation studies played a chief role by providing direct benefits to the East India Company. Colonialism might be considered as a commercial or capital system that controls all the aspects of the captured land or colony that's why it becomes important to examine it closely. Translation played an active role in the process of colonialism firstly, in achieving governing objectives of the administration. Secondly, for making colonizers' culture admirable and acceptable among the colonized people. This acceptability of colonizers' culture among the colonized people was created through translation and education in terms of intellectual colonialism during 19<sup>th</sup> century.

Niranjana (1990) points out that translation studies as representation is divided into two main parts or questions for instance is translation studies chiefly a description of the other or it is a more complex relationship. Niranjana (1990) considers colonialism as a way of establishing control over the colonized people and translation convinced them, in a natural way, to accept this control and consider themselves as the subjects. Viswanathan (1988) also asserts this view and describes that colonialism and translation were a great source of establishing a good image and representation of British in the colonized India among its subjects.

His book *Orientalism* made him famous worldwide which deals with the question of how power operates in knowledge and the procedures of knowing the Orient adopted by the West are actually ways of getting power or control over them. The text of Orient has its own identity and significance that shape them.

### **2.16. *Culture and Imperialism* (1993)**

In his book *Culture and Imperialism* (1993), Edward Said talks about the Arabic translation of his work and describes that the essence of my writing is not delivered to the



Arab readers as compared to the other parts of the world. The possible reason behind this ideological dislocation might be the methodology adopted by the translators (Elmenfi, 2013).

Said's (1993) approach towards literature, in *Culture and Imperialism* (1993), enhanced its scope in many ways especially of European texts. Said is not rejecting the texts of British and French literature rather he re-examined them in a different way. He states that literary works- Kipling's *Kim*, Camus's *L'Etranger*, Conrad's *Heart of Darkness*, and Austen's *Mansfield Park*- were produced when the European colonialism was its peak. Therefore, these texts show the attitude of imperialism. Said indicates the tragic limitation of Conrad that despite Conrad's opposition to imperialism, he could not give freedom to 'natives' in his novel (Nicholls, 2014).

Said is of the view that the various operations of imperialism, for instance, its institutional, economic, political operations are imposed and maintained through culture. In his book *Culture and Imperialism* (1993), he analyzes the British and French works to demonstrate that how these works are influenced by imperialism. He describes that British culture is a culture of imperial rule (Armand, 2007).

Then he mainly talks about novel, as a powerful tool of narration, and its role in making imperialism intact. In this book Said comments on the British, French and American imperialism. Therefore, he analyzed the work of French, British authors such as Jane Austen, Rudyard Kipling, Joseph Conrad and Albert Camus. He treats culture as both source and function of identity which creates acceptance for a specific society among the people of other region. In the first half of the book, he tries to establish that the domination is linked with subjugation and the second half of the book deals with the establishment of British and French imperialism through text and the condition of empire. The book also highlights the concept of postcolonialism. This book is a revolutionary one in the sense that it presents culture in its vast scope that includes mass media, politics or micro politics, and popular cultures to establish the fact that cultural intersections between empire and literature create imperialism (Armand, 2007).

One of the most important aspects of this book is the introduction of ‘contrapuntal reading’, an interpretive way of reading or analysis to find out the imperial narrative within a text. It is a kind of reading back from the perspective of colonized people to show the presence of empire in texts. There are four chapters of this book and each of these chapters are further divided into interpretive sections. The famous texts, for example Austen’s *Mansfield Park*, Conrad’s *Heart of Darkness*, Camus’s *L’Etranger*, have been presented in a new and different way; they have never been presented or thought before in such ways (Armand, 2007).

In his famous book *Culture and Imperialism*, (1993) he further explains the notion of the worldliness of the imperial texts. He describes that the political realities of imperialism are present in the cultural representation of the West. To defend his claim, he presents the example of British novel and describes that this empire and imperial dominance is always everywhere present in the literary texts of novels. The novelists consciously or unconsciously present this idea of empire in their writing and show that every empire has a culture. This book also promotes Said’s favorite concept that how the postcolonial world should react to imperialism and its dominancy.

William Blake (1825) said that the empire is based on art and science and if you remove them the empire would be gone. Thus, the role of culture in establishing and maintaining the empire cannot be overlooked. It is culture that supports the assumption of the ‘divine right’ of imperial powers to rule over a colony. That’s why, Said in his book *Culture and Imperialism* (1993) describes that the economical, institutional and political aspects of imperialism are established and maintained due to culture and without culture Empire is nothing, otherwise how one hundred thousand (100,000) British people could hold a control over the hundreds of millions Indian in subcontinent. He describes that it is culture that provides such power and achieves a kind of ‘ideological pacification’. There is a constant interaction among classes, nations and power centers and values make their effort more systematic and targeted instead of random efforts.

As Foucault announces that the struggle of empires might be systematic or hidden. Therefore, the modern European empires are only different from the Spanish, Arab or the Roman due to their systematic and continuous imperial enterprises. These imperial powers did not get the control of nations just for greed or to loot them and then leave. Rather they consider it their moral duty to rule over a nation that is 'lost in barbarianism'. They move to a country with the mission of civilizing them. As the English philosopher John Stuart Mill (1806) states that British colonized India because India demanded us as it was India who requested dominance from us and without English India could have fallen into ruin. So, due to culture British considered it a moral right to rule over such people and territories.

In this book, there are two main themes. The first is the analysis of common or universal patterns of imperial culture and the second is the historical resistance against this imperial dominance. There is a close relationship between culture and politics but this relationship is hidden, in consequence, ideology becomes more prominent. Said describes that culture is not only based upon the apparent systematic aspects but it also includes some hidden or anonymous aspects as well. This traditional and anonymous approach to culture indicates the relationship between ideology and culture. At times, cultures encounter with other nations and as a result create the distinction of 'us' and 'them' associated with fear of foreigners suffering from social phobia.

Culture indicates both source and function of identity. For this reason, imperial culture becomes the basic source of establishing and maintaining imperials. Said defines culture as forms of communication, description and representation independent of economy, social and political domains, which have aesthetic forms with the basic aim of providing pleasure. He defines imperialism as the establishment of an empire in all periods of history where one nation extends its control over the other or neighbor nations. His definition of imperialism makes culture more active agent into imperialism. Therefore, for him imperialism is a theory, practice and attitude of dominating and ruling over a distant land. It is different from colonialism which is establishing the settlement on a far-flung land. Thus, empire is a relationship between the ruling and ruled nations where one nation takes political control of another political nation.

Sara Suleri (1993) compares *Orientalism* and *Culture and Imperialism* (1993) and illustrates that these two books of Said are structurally different from each other. *Orientalism* deals with the reconstruction of the plot of 'orient', whereas *Culture and Imperialism* (1993), deals with the history of Occident and Orient. The introductory chapter of this book is about the comparative literature. It provides an insight about the distinction of nation from national literatures by highlighting the role of culture and literary work in imperialism. He defines culture as all the aesthetic formed practices, for instance, arts of communication, description and representations which are almost independent from the political, social, and economical areas (Armand, 2007).

### **2.16.1. The Genre of Novel and the Empire**

Said claims that due to imperialism, we have various novels written on the lives of people living in far-flung lands. Although culture and novel did not establish imperialism yet novel, as an artifact of culture, and imperialism are unthinkable without each other. English novel flourished during 19<sup>th</sup> century and this genre became a source of imperial documentation. The British sustainable imperial power is presented through novel more than any other genre of literature. Novel's portrayal of the British imperial/culture became an important source of maintaining the British imperial power during 19<sup>th</sup> century. Thus, the function of Novel, as a genre of literature, was not to challenge or question imperialism but to retain it.

Based upon William's concept of culture's 'structure of feeling', Said presents his term culture as 'structure of attitude and reference' that got agreement through novel. There are four aspects of this notion. Firstly, there is a link between earlier texts, which might not be about empire, and the later ones that are about empire. Secondly, novel is an ambassador of English culture. Thirdly, all novels of mid 19<sup>th</sup> century accepted British right of imperialism. Lastly, this structure is supported by the structure of attitude and reference in the novels.

Kipling's *Kim* presents the life of Indian colonized people and the empire is presented in an accepted way. The distinction between 'white and non-white' is present throughout his work. The social titles, ranks even the right of the white European to rule,

was unquestioned in the work of Kipling. In Jane Austen's novel *Mansfield Park*, Said describes, Thomas's wealth is based upon the sugar plantation which is done by slave labor. Thus, this aspect also links Austen's *Mansfield Park* with empire and imperialism. Camus's *L'Étranger* is also written in the context of French colonialism. It was the time when Algeria was a colony of France (Nicholls, 2014).

### **2.16.2. Contrapuntal Reading**

Said's another most important concept is 'contrapuntal reading'. He presented this innovative way of reading to find out the complex relationship between European culture and imperial enterprise. Although it is specifically for novel because novels deal with imperial enterprise yet it is not limited to novels only. It is a way of 'reading back' from the colonized point of view to show the existence of empire in canonical texts. One reads the text after having the awareness of history of both colonizers and the colonized. This approach to text reveals what is going on hidden in the text.

Said presents 'contrapuntal reading', a new method of reading in his book *Culture and Imperialism* (1993). The term is taken from the field of classical music which means having two or more different independent melodies at a time. Therefore, contrapuntal means the presentation of different melodies sounded together. Said had a great fascination for music and he was a good pianist even in his childhood (Armand, 2007).

Said's contrapuntal reading method is a term of cultural and post-colonial studies to point out the relationship between European culture and imperialism. This is suitable for the genre of novel but it can also be applied for other texts as Said applies this methodology on Verdi's opera 'Aida'. We read the text with the understanding of what is involved when an author describes or presents something in the text to promote the life style of colonizers. Thus, we place the text into its contexts or the worldliness of the text (Armand, 2007).

Contrapuntal process is also about rethinking geography (Ashcroft, 1994). Geography is very important in *Orientalism* (1978) and *Culture and Imperialism* (1993) because it is the main source and function of imperialism. The story of *Mansfield Park*, especially the role of Sir Thomas and his poor niece Fanny and Antigua all highlight

imperialism. Said also uncovers the dependency of Kim, by Kipling, on political institutions and imperialism (Armand, 2007).

### **2.16.3. Geography**

Robbins (1994) states that Said's notion of contrapuntal process indicates the way of 'rethinking geography'. Said discussed in detail the importance of geography in his book *Culture and Imperialism* (1993). There are two main reasons for discussing geography in detail. The first is Said's personal geographical association but the second most important reason is the role of geography in imperialism. The role of imaginative geographies and their representation is presented in *Orientalism* by Said. Here, contrapuntal reading becomes more important because it uncovers the effects of geography on imperialism as well as on the people of specific regions.

### **2.16.4. Austen's *Mansfield Park***

By using his contrapuntal reading strategies, Said describes that the colonized roles of Sir Thomas and Antigua are presented metaphorically in Jane Austen's novel *Mansfield Park*. Without them the Park cannot function or sustain for longer. Austen's importance to Antigua shows the dependency of British economy on the overseas holdings. Therefore, the novel shows the domestic imperialism without which British process of getting control on new territories would not have been possible.

## **2.17. The Cultural Integrity of the Empire**

Another most important aspect of this book is the introduction of 'contrapuntal ready'. It is an analysis and interpretative way of reading back from the perspective of colonized people to point out the imperial elements in the text. The book consists of four chapters and each chapter is further sub-divided into various sections. These sections mainly deal with Jane Austen's *Mansfield Park*, Kipling's *Kim*, Camus's *L' Etranger* and Conrad's *Heart of Darkness*. These novels are analyzed in such a unique way that has never been used before (Armand, 2007).

Contrapuntal reading not only highlights imperialism within a text but also points out the interrelationship of political and cultural practices in imperialism. Said (1993), talks about the role of culture in establishing imperialism. Imperialism as a doctrine was established after 1880s in the world but language, as its important factor was already present in its mature form in the fiction, racial theory, travel writing and political science. Thus, the rise of imperialism was supported by language whose ideological structure of identity and the discrimination between ‘us’ and ‘them’ was already present in the fiction. Hence, behind the universal acceptance of a culture is always its political power.

This interrelationship between culture and political power was discussed by V.G. Kiernan in his analysis of Tennyson’s *The Idylls of the King*. His work shows British efforts in establishing imperialism or claiming over territories witnessed by Tennyson. Imperialism was at its peak during the Victorian era. Inevitably, the Victorian writers witnessed this imperialism and it was easy and logical for them to identify themselves with this power.

Said (1993) presents five disciplines where imperialism was taken for granted. The first is the relationship between ontology and geography. The second is the integration of race thinking. The third is about the acceptance of the West active domination. The fourth deals with the active influence of this dominancy through culture, fiction, language, rhetoric of history, philosophy and geography. The last discipline is about the identity of the *Orientalist*, *Africanist* and *Americanist*.

According to Said, Verdi’s opera *Aida* also served for imperialism in supporting the authority of European version of Egypt. Then Said discusses about Rudyard Kipling’s *Kim* and points out empire and imperialism in it. *Kim* presents a specific historical point of time where the relationship between Britain and India was changing but imperialism was presented as an accepted natural doctrine. Kipling might write such type of novel unconsciously based upon his ideology, British supremacy or dominancy and the fascination for British rule and culture. Albert Camus, a famous writer, talks about French colonization in Algeria that started in 1830 in *L’Etranger*. He talks about the French and Arabs relationships.

Said asserts that in *Orientalism* (1978), he discussed the operation of dominant culture whereas; *Culture and Imperialism* (1993) deals with absence of those cultures of resistance to imperialism which spread in the European empires. Thus, *Culture and Imperialism* (1993) show the historical resistance against imperialism.

He states that various imperial functions such as economical, political, institutional operations are performed through culture. He points out the British, American and French work under the influence of imperialism. He considers the British culture as a culture of imperial rule (Armand, 2007). By taking novel, as a genre of literature, he describes that this narrative form is a powerful source of establishing imperialism. He considers culture as a tool and function of identity that makes people of other territories ready to accept other identities. In his book he links a relationship between the domination and subjugation and points out the imperial function of the Britain, American and French literature especially of novel and music. This revolutionary book also talks about postcolonialism and presents culture in its broadest sense that includes, politics, micro politics, economy, mass communication and ideology and discusses its relationship with literature in creating and maintaining imperialism (Armand, 2007).

Sara Suleri (1993) compares and contrasts Said's *Orientalism* and *Culture and Imperialism* (1993) and describes that these two books are structurally different from each other. *Orientalism* deals with the reconstruction of Orient while, *Culture and Imperialism* (1993) presents history of Orient and Occident. It is a kind of comparative literature and points out the role of national literature and culture in promoting and maintaining imperialism in the occupied territories (Armand, 2007). In his book, *Culture and Imperialism* (1993) Edward Said admits that his work (*Orientalism*, 1978) is not translated accurately in the Arab world as compared to the other regions of the world. He describes that the adopted methodology might be the reason behind these ideological dislocations (Elmenfi, 2013).

This chapter is a detailed description of the relevant terminology, concepts and related researches pertaining to the area of the current study. The chapter outlines the relationship between culture, literature, imperialism, empire, meaning and translation and



ideological dislocation. This chapter follows the thematic approach and presents the notions from simple to advanced level. The chapter starts with the definitions of the related terms: translation and ideology. Then a brief history of translation as a subject is given followed by the importance of a translator's job in the cross cultural communication. Then there is a description of related theories, which elaborates the notion of translation as a subject. Then the concept of ideology is explained at different levels by relating to other notions such as rewriting, manipulation, 'innocent' and negative ideology, axiology, discourse, and political discourse. The notion of ideological dislocation is explained by presenting an analysis. Finally, Edward Said and his thoughts are introduced, especially *Culture and Imperialism* (1993) by highlighting the relationship between culture and colonial exploitation establishing an empire.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1. Introduction

This chapter is a detailed description of research methodology, research design, selected text and theoretical framework of the current research study. A comparative textual analysis is used in this qualitative study and the theory of translation given by Spivak mentioned in her essay ‘The Politics of Translation’, is applied to explore the ideological dislocations in the translated text.

The chapter starts with the description of theoretical framework presented by Gayatri Spivak in one of her most important and famous essays “The Politics of Translation” (1993). She stresses on the positive role of translator and presents various ideas for his or her to follow to ensure a faithful translation. She is a practical, deconstructionist, Marxist, feminist who mainly talks about postcolonial effects on the translation and culture. She presents three aspects of language: Rhetoric, Logic and Silence. Then the research method, i.e., textual analysis is explained in detail. Then the research design, i.e., qualitative research is discussed thoroughly. At the end, the selected text is explained followed by the delimitation of study.

The research, in the emerging discipline of Translation Studies, is still at its initial stage therefore, there is an immense need of relevant researches to determine its scope and nature. The various methods and approaches as well as the massive ideas imported from other disciplines can potentially create problems for the researchers in the field of translation studies. For this reason, there has been a strong urge to adopt one specific method in the research of translation studies.

The task of a translator also becomes challenging with the advent of insights and studies from the other disciplines such as postcolonial studies, critical discourse analysis, sociolinguistics, postmodernism, cultural studies and critical theory and this happening is posing some basic questions such as what is translated, by whom and why a particular text is translated and these queries create another debate on the relationship between translation, identity, power and control. The following quote points out the challenges and problems for a researcher in the field of translation studies:

Conventional research methods used in the social sciences or in the humanities fall short when applied to research in translation studies, which requires an interdisciplinary approach to comparative analysis. Existing research methods in translation studies itself are fragmentary and largely inaccessible to the inexperienced researcher. The practicalities of research design have largely been neglected in translation; there is a wealth of theoretical articles available, but very few sources provide explicit guidance to researchers with regard to the choice of a corpus, the formulation of a research problem and its corresponding hypothesis, how to conduct a comparative analysis between an original text and its translation, and lastly, but most importantly, how to integrate approaches derived from other disciplines into translation studies. (Kruger & Wallmach, 1997, p. 119)

Furthermore, the research in translation studies becomes more challenging and intimidating with the latest problematization of theory and practice. Later on it was suggested that, in order to subvert the linguistic imperialism of English, a translator must be 'resistant' to the established rules and principals presented by the Anglocentric discourses. Translation is a tool to amend the structures of unequal linguistic and cultural exchanges which can only be achieved by challenging and critically re-assessing the principles and the ethnolinguistic patterns present in the present-day academia (Venuti, 1997).

This radical and anti-hegemonic stance makes the notion of translation in critical discourse analysis an ‘ethic of difference’ and ideological resistance. With the advent of ‘cultural turn’ in translation studies towards the end of 20<sup>th</sup> century, most of the scholars consider purely linguistic and grammatical theories inadequate for research in translation studies (Bassnett & Lefevere, 1990). According to them, these theories specifically deal with the text from linguistic elements only, i.e., from word to text by failing to surround the text into the broader cultural and political aspects. Thus, translation does not only relate with the textual elements but it also involves the institutional and hierarchical moves where the politico-ideological agendas play an important role (Munday, 2001).

All these approaches not only define and determine the nature and scope of translation but also make the task of a translator a tough one. It includes the social and political aspects to determine the ideology or identity of the text apart from its linguistic characteristics. It also makes the role of a translator crucial in the process of intercultural communication and developing ideologies. Hereby s/he should convey the ideology of the ST without filtering it to prove his national loyalties.

### **3.2. Conceptual Framework**

In the process of translation, a translator has to face many challenges in order to convey the ideology of the source culture to the readers of target culture. There are certain political, religious and cultural factors that silence the ideology of the source culture and produce a colored or ideologically loaded translation. These decisive ideological factors affect the meaning of the translated text and may leave the target readers unaware of the actual meaning of the source text. In this way, instead of bridging the communication gaps between the different cultures, the activity of translation creates these gaps. Therefore, in order to prevent cultural and linguistic losses, it is inevitable for the researchers to examine the nexus of translation, ideology and meaning. Therefore, the study is useful for the research scholars, students and the readers to comprehend the meaning of one of the most influential books of the world, *Culture and Imperialism* (1993) by Edward Said. The study is beneficial for the translators especially for the beginners from the translation studies department in order to avoid the deforming strategies in the process of translation.

Spivak's theory of translation is applied in this current study in order to examine the triangle of translation, ideology and meaning. She is of the view that a translator should surrender to the text before translating it and s/he must develop intimacy with it. She further states that meaning of a text should not be sacrificed due to any ideological grounds. For this end, she presents a three tiered notion of language: Rhetoric, Logic and Silence. According to her a translator should surrender to the rhetoricity (cultural norms, ideology) of the TT by maintaining the logic (syntax) of the text. A translator, she asserts, should not silence the ideology of the source culture. Edward Said and Spivak both are postcolonial writers and theorists and they collectively elaborate how the West represent the East in a marginalized way. Due to their common grounds, Spivak theory was selected to explore the triangle of translation, ideology and meaning. Furthermore, her theory advocates the need of conveying the ideology of the source text without disrupting its rhetoricity to the target readers. That best serves the aim of the present study.

The study is conducted to find out the ideological dislocations in the *Saqafat aur Samraj* (2009), the Urdu translation of *Culture and Imperialism* (1993). It strives to find out the impacts of these dislocations on the linguistic and cultural comprehension of the text. Lastly, it tries to answer the question of how do linguistic modifications result in ideological dislocations? For this purpose, the writer selected a text which was not explored by other researchers so far. Textual analysis is used analyze this qualitative data to examine the topic in depth. In an attempt to examine the problems of translation studies and ideological dislocations, the present study advocates that a translator should have analytical tool and in-depth knowledge of source culture to address the question of translation. The study also surmises that a translator should surrender to the ideology of the ST and, in turn, s/he should develop intimacy for the ideology of the text.

Thus, the current study is conceptually founded on Edward Said's concepts that a sincere appreciation for the source culture ideology should be reflected by the translator. The study conceptualizes that the imperial identity of America, France and the Britain is based upon their power relations and the effects of imperial age are still present in the forms of ideology, culture and political activities. Therefore, the conceptual framework of

this present study overlaps with the theoretical framework due to its interdependent nature.

### **3.3. Theoretical Framework**

In the 20<sup>th</sup> century, Translation Studies has experienced various shifts such as the prominent development of ‘linguistic turn’ in the 1950s and then the ‘cultural turn’ in the 1980s. The structuralist linguistics advocates the equivalent transformation between different texts by giving first priority to ‘language’. Thus, it demands functional equivalence and the verbal translating strategies between ST and TT. On the other hand, with the onset of deconstruction in the 1970s which uses translation not only to examine the nature of language but also ‘being-in-language’, TS has adopted a new approach different from the previous "limitations of Formalist roots, scientific approach and dualistic epistemological assumptions." (Gentzler, 2004, p.145).

The flux of cultural studies in the 1980s has also influenced TS by changing its focus on the cultural differences between texts and the influence as well as reception of the translated texts on the target cultures. Under the great influence of this ‘cultural turn’, the translators became mediators with subjectivity and somewhat power of manipulation. Cultural turn and deconstruction, which began to examine the topics of races, ethnicities and imperialism, had a tremendous impact on the translators and theorists in the era of postcolonial translation. TS then started inquiring the power relationship between different cultures especially between strong and weak cultures in terms of political and ideological constrains. Thus, the postcolonial aspects in TS challenge the normal or traditional concepts about translating. Accordingly, in the first decade of 21<sup>st</sup> century, postcolonial aspects have introduced ‘power turn’ in TS (Liu, 2007).

Postcolonial perspectives in TS show the application of model and research paradigm of postcolonial criticism. Postcolonial translation theorists aim at reclaiming TS and using it as a strategy to resist the conceptual system based upon the Western religion and philosophy. They examine the power relation and operation presented in the translated texts. Along with the internal linguistic textual analysis, postcolonial perspectives of translation provide an external observation of the translated text. They

start with the fact of cultural inequalities and bear in mind the context of translation. Then they select the translating strategies after considering the political, religious, ideological, racial, ethnical and imperialistic, etc., issues. These issues are considered as the decisive external elements in TS. Then they point out the influence and reception of the translated text in the target culture (Liu, 2007).

There are many translation scholars who are concerned with the theory and practice of translation in the context of postcolonialism such as Gayatri Spivak, Tejaswini Niranjana, Homi K Bhabha, Michael Cronin, Maria Tymoczko, Samia Mehrez and Sherry Simon. Gayatri Spivak presents her concepts in her essays “The Politics of Translation” (1993) and “Can the Subaltern Speak?” (1988) and also in her book *Outside the Teaching Machine* (1993). Tejaswini Niranjana provides her theory in her book *Siting Translation: History, Post-Structuralism, and the Colonial Context* (1992). Michael Cronin’s *Translating Ireland* (1996) and Maria Tymoczko’s *Translation in a Postcolonial Context: Early Irish Literature in English Translation* (1999) are also the examples of postcolonial translation perspectives. Linguistic and cultural aspects of hybridity are explored by Samia Mehrez in *Translation and the Postcolonial Experience: the Francophone North African Text* (1992). Sherry Simon, the feminist translator, presents her views in *Gender in Translation: Cultural Identity and the Politics of Transmission* (1996).

The process of translation not only includes linguistic elements but it also pays attention to the cultural elements and ideology of a text. It may be said that a translator is almost always influenced by his or her personal or collective ideology. By keeping in mind this fact, it is inevitable for the translators to understand the ideology of both source and the target texts. Therefore, in this current study the nexus of translation, ideology and meaning is explored. In the topic of current study, translation and ideology are independent variables whereas the meaning is dependent variable. Furthermore, theory of translation by Gayatri Spivak is used in this research study due to its linkage with Edward Said’s concepts and ideology. Edward Said talks about Orientals and the marginalized presentation of the East by the West. Spivak, not only deals with this perspective but also focuses on the resistance from the side of colonized subjects.

Spivak is a world famous theoretician, translator, literary critic, philosopher, Marxist, deconstructionist, and a feminist. Calcutta is the birthplace of Spivak (1942) but she travelled a lot for the sake of her study and career. She settled down in the USA and joined various universities after completing her education. There she is language professor at Columbia University. She appeared on the horizon of academia after her translation of Derrida's work. She raised her voice for the rights of subjugated individuals especially of women from the Third World (Spivak, 1993).

She highlighted miscommunication between the West and the East. She considers herself as 'practical Marxist-feminist-deconstructionist' and devoted her efforts for the marginalized by the European cultures. She basically points out the political role of translation in the process of colonialization and postcolonialism. She posits that translation includes both political and linguistic elements (Spivak, 1993).

Spivak translated Derrida's *De la grammatologie* into English language followed by a detailed introduction. This preface and translation made her famous in the world and made her as a great reader of Derrida in the American academia. Her favorite topics are translation, ideology, postcolonialism, feminism, races, class and multicultural people. Her ideas are based on poststructuralism. She is an Indian scholar, literary critic, feminist, practical Marxist deconstructionist. Her ideas were triggered from the translation of Derrida, French feminism and poststructuralist theory (Spivak, 1993).

She highlights this role of translation in her essay "The Politics of Translation" in a way that translation was a main source of establishing colonial control over the colonized people. It has got a great influence even on the post-colonial studies. The four parts of the essay enhance readers' understanding about the twofold purposes of translation. She uses many metaphors in her essay which make her writing difficult to grasp (Spivak, 1993).

Her essay begins with the description of language and cultural identity. There is a deep relationship between language and social identity. In her essay, she presents three-tiered notion of language: Rhetoric, Silence and Logic. She discusses the importance of these notions by giving references to previous researches or translations (Spivak, 1993).



She introduces two terms to highlight the role of ideology in translation. According to her if a translation is not faithful then it is called as 'translationese' or 'translates'. Thus, translationese wipes out the ideology of the source culture and replaces it according to the target culture. This aspect of translation neglects economically and politically less powerful culture. Her main concern is with the literature of the Third World in the West. The English translations generally present Third World literature by changing its ideology (Spivak, 1993).

Language is a main source of getting identity, identity of self and cultural identity. Language is the combination of a nation's wisdom for ages. It shows the world view and specific ideology. That is why, she introduced three aspects of language that rule over the discourse. Thus, a translator's basic task is to get maximum awareness about the rhetoric of different cultures (Spivak, 1993).

Consequently, she advises the translators that they should be objective while studying the rhetoric of different cultures. They should not give preference to particular culture's rhetoric over the others during translation. Their approach should be critical and objective one. In this way, to be bilingual is a blessing for a translator. Her main point is that a translator should be aware of the rhetorical and cultural differences while translating to avoid the ideological dislocations (Spivak, 1993).

The interrelationship between translation and is widely discussed by Gayatri Spivak (1993). Her approach on the subject is very comprehensive because she explained the subject theoretically as well as practically. She elaborates the interdependency in her essay "The Politics of Translation" (Spivak, 1993).

Postcolonial studies deal with the effects of colonization on the societies and cultures. The term was used after the WWII to describe the post-independence era of different former colonies. Later on, the term has been used by the literary critic from the 1970s to describe the effects of colonization (Ashcroft, 2003). India was a colony of Britain not because of the use of military force alone rather it was also due to the rhetoric of British culture. Britain convinced the elite and upper middle class that their living style or culture is civilized and Indian should also adopt it. They did all through language and

translation. After convincing them that British culture is civilized and superior, they ruled over India not by force but by culture and consent. This western culture and philosophy expanded imperialism (Spivak, 1993).

Spivak (1993) refers to Edward Said's claim that for the postcolonial critics Daniel Defoe's novel *Robinson Crusoe* (1719) is the spokesperson of European colonialism. It is one of the earliest and original English texts about the Western imperialism. Edward Said describes that it is not a mere chance that Defoe created such a story where a person goes and live in a non-European island (Said, 1993).

Although Karl Marx did not write directly about the European colonialism yet his writing is about the domination and resistance in the Third World. His writing belongs to the 19<sup>th</sup> century, the peak time of European imperialism, and he was aware of the situation even though he did not write anything directed towards imperialism. His main focus was on the dominated subjugated white male workers. Due to this approach, Marx's theory also influences postcolonial studies. For this reason, postcolonialism is not only the cultural product of decolonization but also the historical account of Marxism. For many postcolonial studies, Marxism provided basic theoretical framework. In the past, it was the starting point for researches based upon the intellectual culture. Spivak studied Marx from deconstructive point of view (Young, 2001).

In her eminent essay "The Politics of Translation", Spivak (1993) discusses the relationship of postcolonialism, feminism and post structuralism in translation studies. She points out various problems of these approaches and insists that a translator should surrender his/her self to the text. She considers translation as an act of reading and describes that if someone wants to remain confined to one's own identity it is better for him/her to work with someone else's title. She relates this procedure with common language of people and describes that language is one of the main seductions of translation. According to her, a translator should be aware of the ideological use of language. On this account, a translator should find out the clues of language to find out the subjugation of people or specific gender (Spivak, 1993).

As a translator, Spivak, is aware of the challenges faced by a translator and she understands why the translators translate logically instead of using rhetorical inferences but in doing so a translator loses the hidden ideological meaning of the text. To convey the ideology of the source text into the target text, a translator should develop love and intimacy with the text before translation. That is why, the main task of a translator is to flourish this love between the original (source text) and its shadow (target text) (Spivak, 1993).

This love that joins these two texts not only allows the translator to fulfill the demand of the audience but also makes him/her a true translator. Spivak, in her essay, deals with the politics of translation of non-European women's text. She describes that translators generally do not convey the originality or rhetoricity of the source text. Translators try to present something meaningful and while doing so they harm the source text and create something new. This creates a challenging situation for other intellectuals (Spivak, 1993).

Spivak deconstructs preconceived ideas, based on post-structuralists thoughts like Derrida, by presenting three-tiered concept of language: logics, silence and rhetoric. She introduces a different approach to translation in terms of local color, synonym and syntax. She favors Derrida's approach and his notion about language. He pointed out the difficulties between English and French languages and decides to speak English. He said that he would speak for the rights of women in the Arabic and Vietnamese texts (Spivak, 1993).

On the basis of these ideas, she decided to challenge the English language dominated feminist movements. She is of the view that just because of the law of majority; the English language feminist movements are making minority language feminists silent. This is not the case for the feminists only rather the poor countries in the Asia and Arab are also suffering this subjugated behavior. Thus, she describes that in the process of wholesale translation into English language this law of majority is playing a betrayal role in creating a text that is far from originality (Spivak, 1993).

She criticizes the Western feminists who think that the feminist writing from non-Western regions should be translated into the language of powerful people, English. Spivak calls such translations as 'translationese' and describes that such translations eliminate identity of economically or politically less powerful cultures and individuals. Here, she suggests that the powerful countries should express real solidarity with postcolonial women and individuals by learning their lingua franca. This solidarity can only be shown by learning postcolonial individuals' mother languages. She describes that the first task of a feminist is to learn language of postcolonial people instead of imposing someone else's notions on them (Spivak, 1993).

Spivak confirms that translation is an important way of understanding ourselves and others. Thus, it's a process of understanding the self and others. She describes that the process of translation is under the influence of politics and a translator, while translating, should consciously perform it. She states that a translator should develop intimacy, submission and understanding of the source text or original before translation. She illustrates that "The Politics of Translation" favors English language and the other powerful dominant languages of the ex-colonizers. She points out those translations into English language from Bengali which usually do not present the essence of the real original rather these translations are colored and painted according to the Western culture (Spivak, 1993).

Spivak points out the role of translation in cultural studies and postcolonialism for the last decades. She indicates that, in recent decades, the cultural studies focus on the problems of translation studies, transnational and colonization. She points out that the ideologically motivated image of the postcolonial countries is distorted through the process of translation (Spivak, 1993).

Her feminist approach seems harsh for the writers but it would help them to understand the rhetoric of postcolonial cultures and languages. On the other hand, individuals of postcolonial countries would be in a better position to express their inner ideas freely. It would enhance their understanding of postcolonial countries' history, politics, culture and ideology about which they have been showing solidarity through

dominant English psyche. She describes that colony is the translational copy and its identity is overwritten by the colonizers. Such role of translation is also pointed out by Bassnett and Trivedi (1999). They consider this ideological manifestation through translation as ‘a shameful history of translation’ (Spivak, 1993).

Postcolonial theories of translation aim at uncovering the hidden power structure and complex cultural exchanges in the text. While translating from or into the language of previous colonizer different specific notions are used such as intercultural space, space-in-between and hybrid identity and hybridity (Niranjana, 1992; Spivak, 1993; Robinson, 1997). The concept of power has become the key term in the postmodern context and scholars are finding out translators’ ways of dealing with the notion of power (Venuti, 1998). Translation and gender are also linked with the concept of power in translation according to Godard (1990), Flotow (1997) and Sinon (1996). All these researchers talk about ideology, identity and power resistance (Schäffner, 2007). Leung (2002) discusses the role of ideological turn in translation in detail to highlight its nature. Thus, the postmodern translation theories stress on the power structure present in the target text.

Spivak suggests that language is a source of constructing identity of self and others. Her view of language is broad which includes both linguistic and metalinguistic elements. She points out that language gives us identity (Venuti, 2000). Translation should be a time consuming process where a translator develops the habits of reading before translation. Thus, translator’s preparation and his/her love for the text creates good translation. Post-structuralism presents three-tiered concept of language: silence, rhetoric and logic. One should direct the process of translation as a director does in a play or an actor interprets a script. This approach will make translation a matter of syntax, synonym and local color. A translator should surrender to the text and persuasively express the text to indicate its limits, because the rhetorical elements of a language will show the silence of language arguments in its specific manner. Therefore, a translator must be a good reader (Venuti, 2000).

Without intensive reading no one can be a good translator who can surrender the text and convey the real meaning of the text. Spivak describes that in order to earn the right of friendship or surrendering identity, one has to develop a different and vast relationship with language apart from the specific text into consideration (Venuti, 2000).

A translator should surrender to the linguistic rhetoricity of the original text. It also includes the political aspects. A translator should translate in speed without thinking about the audience, culture and any ideology. In this way, surrendering creates literal translation of the text. The process of translation in a Third World language is a political practice. Rhetoric indicates an absolute contingency or 'weather' not the sequence of time of season (Venuti, 2000).

The concept of *Subaltern* is central to Spivak's theory. The term relates to the military science which means 'lower rank'. She borrowed this term from the Italian Marxist Antonio Gramsci. She used this term in one of her most important essays "Can the Subaltern Speak?" to indicate the changing of identity of women, tribal people, third world orient and colonies due to the political historiography (Stephen, 2003). In this essay, she exposes the harms done to the subaltern and she speaks for the rights of those people who cannot speak even for themselves. She illustrates the practical utterances of the subaltern against the hegemony and unjust to ensure their rights (Spivak, 1993).

She criticizes the Eurocentric attitude of the West towards the subaltern. According to her, knowledge is never innocent as it is always used to achieve the Western economic and cultural power and imperial objectives. Knowledge just like other things is exported from the Western culture to the Third world. The Western writers always claim for being objective in presenting Eastern cultures. Whereas, the Eastern image is constructed according to the economic and cultural interests of the West. Spivak criticizes the writers such as Foucault who promoted imperialism and capitalism. She joined Edward Said in exposing the improper attitude of the West towards the subaltern (Spivak, 1993).

### 3.3.1 Rhetoric, Logic and Silence

Rhetoricity is a key concept in the theory of Spivak. Rhetoricity and idiomaticity are two interchangeably used terms. Spivak describes that without knowing the rhetoricity of the culture or text no one can translate accurately. Failure to know the rhetoricity may lead to neocolonialism. Therefore, the chief task of a translator is to know the rhetoricity of the text. The tree-tiered concept of language presents rhetoric, silence and logic. Logic shows the universality or commonality that can translate among various cultures and languages. On the other hand, rhetoricity or idiomaticity refers to untranslatability, irreducible specific cultural norms or differences and purely cultural-specific singularity. Logic indicates travelling of narration, ideas, and images from one culture to another and rhetoric helps the culture and language to develop and grow (Evans & Fernandez, 2018).

Thus, rhetoric, being a soul or inner and original aspect of culture, provides identity to its culture and language. The loss of rhetoric is the loss of language. That is why, when a language dies; a culture or wisdom of that nation also dies. The rhetoricity of a language indicates unique cultural traditions, history, social norms and world view different from other cultures. Therefore, if a translation does not pay attention to rhetoricity of a culture, it misleads and creates more gaps between cultures. In her essay, Spivak gives an example of misused rhetoric in the translation of Mahasweta Devi's poems. There are two different versions of translation; *Breast Giver* and *The Wet-Nurse*. Devi approved that the former version of translation because it was relevant to her rhetoricity. The title 'Breast Giver' was a faithful representation of Devi's rhetoricity (Evans & Fernandez, 2018).

Therefore, without paying sufficient attention to rhetoricity of a text or culture one cannot produce a true or faithful translation. Rhetoricity relates to two different aspects. Firstly, it indicates unique and integral aspects of aspecific language or culture and secondly it shows the signature style or theme of the writer. Thus, without surrendering to rhetoricity a translator cannot produce a faithful translation. Spivak calls

it as 'software' with which people communicate with each other. Rhetoricity shows the cultural traditions, ideology, norms, values, beliefs and world view. For this reason, such unique rhetoricity of cultures should be guarded and a specific culture's rhetoricity should not be imposed on other cultures in translation studies. that is why Butler argues that Spivak presents cultural translation as a theory and practice of political responsibility (Evans & Fernandez, 2018).

Rhetoric shows the possibilities of randomness, contingency, dissemination and falling apart of language with the possibility that text may be semiotically disorganized. Culture might not have this three-partmodel but it does have a close relationship with language and contingency. If a person wants to know whether he is ready for translation, he should look at his knowledge about the intimate matters of the source culture. Spivak describes that a translator should not consider publishers' conveniences or of others during translation. A translator should not present the image of the target people just for the conveniences of others (Venuti, 2000).

Logic enables a translator to move from words to words by highlighting their relationships between them. Rhetoric works in silence and find out the best figurative combinations of these words. The relationship between rhetoric and logic prepare a ground for the translator to translate ethically, politically or in a general way. This relationship is essential for translation otherwise there is no translation. Without constructing this relationship, the process of translation, unfortunately, is not very easy (Venuti, 2000).

Silence is the omission or deletion of the ideology of the ST in the process of translation. Spivak talks about the subalterns and tries to give them voice. Therefore, in the process of translation, if a translator does not surrender to the rhetoricity of the ST, s/he will silence the ideology of the source culture. On this account, Spivak states that rhetoricity works in silence.



### 3.4. Research Method

In this present study, textual analysis is applied to analyze the ideological dislocations in the Urdu translation of Edward W. Said's *Culture and Imperialism*, (1993) translated by Yasir Jawad as *Saqafat aur Samraj*, (2009) due to its maximum capacity of analyzing the notions of ideology, cultural, religious and power relation related issues.

Edward Said elaborates the relationship between translated text and its ideological representation by pointing out that there are three Arabic translations of the *Orientalism* and none of them is accurately translated. He is of the view that 'methods of translation' adopted by the translators are one of the main reasons behind these ideological dislocated translations. In order to further evaluate the translated version of his book, he also compares Arabic translations of the *Orientalism* with the European translations and highlights the role of text, ideology and translation in a subtle way (Elmenfi, 2013).

In order to solve this issue, Spivak (1993) provides useful pieces of advice to the translators that they should remain objective in the process of translating the ideology of a source culture into the target culture. Therefore, they should study and examine the rhetoric of the source cultures objectively without giving preference to any culture. In this way, the process of translating a text is an objective and critical one which ensures faithful translation of meaning and ideology of a source text.

This relationship between meaning and ideology is further elaborated by Fairclough (1989). He states that one can produce a text by means of linking meaning with the type of discourse. He further describes that there is a relationship between meaning and ideologies in words like synonym. He describes that either the ideology is presented in a text or the text is creating an ideology. Thus, ideology may affect meaning of a text.

Van Dijk (2002) defines ideology as a system of beliefs shared by the members of a specific social group and called it 'social representations'. Members of a specific culture share many things for example traditions, principles, norms, and societal values, such as their viewson justice, equality, objectivity or freedom that provide the basis for their 'social representations'. Beliefs that are adapted into norms become more or less

automatized and naturalized (Fairclough, 1992). A society hands down these ideologies to successive generations, which become the part of their unconscious. That is why, they may not even be aware that they are influenced by a specific ideology (Dijk, 2002).

Van Dijk (1995) illustrates the relationship between language and ideology by stating that meanings are manipulated and specific language structures are used to favor in-group ideology. Out-group ideologies and beliefs are neglected and removed, which is a very common activity in a social context and these ideological dislocations can be detected through analysis. He characterizes that discourse is semantically directed by ideologies and is based on 'group schema categories' which ensures in-group interest and beliefs against out-group ideology. In an ideological analysis of text or discourse, an analyst should focus on the meanings of the words especially the words that have meaning of positive self presentation and justification and negative representation of others.

Another factor that shows ideology is the surface structure. It refers to the variable forms of expression at the level of graphical realization and phonology. This structure presents the ideological meanings hidden in the text that includes special stress, highlighting words, words written with capital letters to indicate the importance of certain meaning. Syntax refers to the use of active voice and passive voice, word order, rearranging the word order and lexicon or the selection of words is also ideologically influenced. Local semantics provides reasons and justification from a group getting involved into negative actions. It includes positive self-representation and negative representation of others. Schematic structure presents the overall structure or system of meanings which covers the whole text. The use of rhetorical language shows the dominance over the text. Pragmatic aspects of the text also show ideological nature of discourse. Dialogical interaction shows the conflict of ideologies (Van Dijk, 1995).

Van Dijk (2002) states that ideology and politics are interlinked. In fact, the nature of ideology is political and all the political actions and their practices manifest ideological interaction and competition. This relationship is reciprocal, ideology tries to achieve political agenda and political stance establishes a specific ideology. He expands the notion of ideology by including the political aspects. He states that ideology is a

system of knowledge, attitude and beliefs based upon the common values and norms of equality, justice, freedom and objectivity shared by a specific culture. Ideology, in linguistics, indicates the linguistic or language choices made by the translators to achieve three objectives. Firstly, it aims at presenting a specific perspective on the events and then to reflect writers' personal attitudes and opinions and lastly to influence the minds of the readers (Puurinen, 2003). Hatim and Mason (1990) discuss the interrelationship between language and ideology. They describe that even before the linguistic choices, writers select their ideology or topic to express. Consequently, ideology can manifest itself through language.

Therefore, in this current study, textual analysis is applied to examine the ideological dislocations in the translated version of *Culture and Imperialism* (1993). McKee (2003) defines textual analysis as the process of making educated guess about the interpretations of the selected text based upon some specific strategies. The purpose of interpreting the text is to find out how people of particular culture, at a specific point of time in history, develop worldview. Most importantly, researchers are concerned with multiple ways of explaining reality. In this way, people begin to compare and contrast their view of reality or limitations of their culture with other cultures and worldviews (McKee, 2003).

Textual analysis is a channel for the researchers to collect information about how people make sense of the world. It is a methodology of data-gathering process for the researchers to find out the ways in which people make their identity in their specific culture or subculture and link this identity with the outer world. Textual analysis as a methodology is useful for the researchers who work in the fields of linguistics, cultural studies, philosophy, and sociology (McKee, 2003).

Textual analysis is a qualitative research method that analyzes the text taken from linguistics, culture, media, and politics. Thus, there is a close link between cultural studies and textual analysis. Textual analysis is based on narrative and semiotic approaches and qualitatively analyzes the ideological and cultural assumptions of the text. The scope of textual analysis is broader than the systematic quantitative content analysis. Unlike content analysis, textual analysis goes beyond the apparent content and

figures out the hidden ideologies behind a particular historical or cultural moment or text. Cultural studies scholars consider social factors as source of cultural identity and reality (Fürsich, 2018).

Roland Barthes (2013) describes that text is not a fix and final identity rather it is a complex flexible set of discursive approaches based upon specific historical, cultural, political and ideological contexts. Consequently, any text can be interpreted in more than one ways and this interpretative quality is called as 'polysemy'. The main objective of text analysis is not to point out the apparent truth mentioned in the text rather to examine and state the possible hidden meanings of the text. This methodology is generally used along with other approaches such as ideology, rhetorical, narrative, discourse analysis, gender or genre. Thus, the term textual analysis is taken as a collective term to indicate qualitative, textual, interpretative and critical analyses (Fürsich, 2018).

Furthermore, this methodology adopts eclectic approach towards various disciplines and is based upon different subjects such as linguistics, anthropology, literary studies, sociology, and rhetoric. It is also based on intellectual approaches such as deconstruction, post-structuralism, and semiotics. Textual analysis is also different from other qualitative content analysis in terms of its critical socio-political focus on ideology and power. Moreover, it neither follows any pre-arranged fixed set of approach to the text nor considers linguistic elements as the only or main evidence (Fürsich, 2018).

Textual analysis adopts inductive and interpretative approach and aims at finding out the sequences or structures of readings on the basis of observation and contextual analysis. In textual analysis, the focus is on the deconstruction of textual representation in order to find out the ideological relationship between cultural artifacts and language. That is why, the method revolves around constructionist framework (Fürsich, 2018).

Patton (2002) states that text is a narrative set of cultural information that is useful for anthropologists and sociologists. The religious texts were analyzed by using this methodology historically in the 17<sup>th</sup> century. The earliest thesis based on this methodology was presented by the students of theology between 1690 and 1699 (Krippendorff, 2004).

Barthes (2013) points out the importance of textual analysis historically and illustrates its cultural role in postwar France. Fiske (2011) talks about the powerful cultures and claims that these cultures are read and interpreted more than any other culture because of their ideological assumptions. The main concern of textual analysis is to find out how representations are presented in the text.

Textual analysis theorists point out that meaning lies in the dialectical process between the reader and text within a particular historical and social context unlike the semiologists who believe that meaning of a text lies in its semantic content (Hill, 1979). This social aspect of meaning and language as a source of generating meaning are the base of French structuralist approach. However, unlike strict structuralist views of reduction or non-production, textual analysts believe that language produces meaning and produces reality. Language is polysemic and has different meanings, therefore, text should be polysemic as well (Hall, 1982).

Kress (1983) states that when a textual analyst uncovers the polysemic nature of text or points out more than one meaning of the text, he/she unfolds the force of hidden ideology of the text. Ideology resides in and through language and the ideological system of a text is distinguished by the analysis of the text within linguistic and cultural context (Grossberg and Slack, 1985). Ideology is the power of language that constructs perception of people and they accept the text accordingly without questioning it and by considering it natural or the last choice to accept (Luke, 1975).

Ideology, in a society, is not hidden or obscure rather it is an open thing. However, its foundation or source is hidden. Infact, this hidden sources make ideology communication more powerful. Through language one can present a specific shade of the world from a particular point of view because language is not all about linguistic elements but it also relates to ideologies, underlying beliefs and assumptions (Banks, 1989).

Employing textual analysis, then, the analyst must decenter the text to deconstruct it, working back through the narrative's mediations of form, appearance, rhetoric, and

style to uncover the underlying social and historical processes, the metalanguage that guided its production (Hall, 1975).

Textual analysis is a way of researchers' communication about the description and interpretation of the text. The target in textual analysis is to analyze the text from the perspectives of structure, content, function, and meaning. The first step in textual analysis is the selection of text type, then selecting the textual analyzing approach after acquiring the appropriate text. There are four important approaches to textual analysis: rhetoric criticism, interaction analysis, content analysis and performance studies (Frey, 1999).

Rhetoric criticism is applied to a grand, eloquent, verbose and bombastic discourse. According to the definition of Aristotle, rhetoric is the means of persuasion and criticism is the systematic process of illuminating and evaluating products of human activity (Andrew, 1983). Therefore, rhetoric criticism is a systematic way of analyzing, describing, evaluating, and interpreting the eloquence of the text. It points out the objectives of persuasive text and enhances one's cultural, historical and social contexts. It can also be used to build a theory about the verbose text. Thus, it is a form of social criticism to assess society. There are seven ways of conducting this method: Historical criticism, Oral histories, Historical case studies, Biographical, Social movement studies, Neo-Aristotelian criticism, and Genre criticism (Frey, 1999).

Content analysis identifies, analyzes and points out the number of occurrences of specific messages in the text. In qualitative content analysis, researches are concerned with the meanings of messages. While, in quantitative content analysis, researchers are interested in pointing out the number of times a message occurs. It is a systematic method that follows step by step approach towards research questions and hypothesis. Content analysis deals with five main aspects of the text such as physical unit (Time and space given to content), meaning units, syntactical unit, referential unit, and thematic unit. Interaction analysis is done to analyze the interaction and performance studies deals with one's own or others' aesthetic communication by expressing performance (Frey, 1999).

### 3.5. Research Design

Comparative Textual Analysis is applied in this qualitative research based upon the Spivak's postcolonial theory of "The Politics of Translation" (1993). The present study is based upon qualitative research. In linguistics, qualitative research is defined as "research that relies mainly on the reduction of data to words (codes, labels, categorization systems, narratives, etc.) and interpretative argument" (Benson, 2013, p.1). As compared to quantitative research, qualitative research is based upon specific ways of collecting, analyzing and interpreting data in a particular context (Denzin & Lincoln, 2017).

There are two main approaches of qualitative research in linguistics. First, there is the analysis of ecological and socio-cultural contexts of language learning and teaching. Second is the analysis of spoken and written texts or the construction of reality through discourse (Harklau, 2011). The first one tends to focus on the analysis of participant interviews and observation by including case study, action research, stimulated recall, phenomenology, and diary study. The latter focuses on the analysis of recordings and texts and consists of textual analysis, discourse analysis, conversation analysis, corpus study, systematic functional analysis, classroom interaction and genre analysis (Benson, 2009).

Every research methodology is based upon two philosophical branches: ontology and epistemology. These philosophical branches provide theoretical framework to research methodologies to perceive the reality and the nature and ways of knowing this reality (Crotty, 2009). These theoretical perspectives about reality and the possibility of knowing that reality remain passive in most quantitative researchers because the researchers aim at finding out the objective reality realistically existing beyond human perception (Sealey, 2013). Nevertheless, in qualitative research ontology and epistemology are definitely used.

In social science, some scholars claim that qualitative research shows a shift from personal views to social or cultural problems and issues such as social justice and policies (Denzin & Lincoln, 2017). While in linguistics, Benson (2013) illustrates that when an applied linguist adopts socio-cultural approach or theoretical perspective like socio-

cultural ideas, cultural realism, and communities of practices, they are inclined towards qualitative research method. Benson (2013) and Harklau (2011) describe that in qualitative research data can be collected through observation, interviews, audio and video recordings interaction, questionnaire, and the collection of texts.

Qualitative research deals with people behaviors, thoughts, motivations, experiences, interactions and general meaning-making actions. Data is collected through the collection of texts and discourse apart from interviews, observations and questionnaires, etc. In this methodology, researchers allow their subjectivity to analyze the participants for in-depth understanding of the context (Starfield, 2015). Textual analysis is used in this ongoing qualitative study.

### **3.6. Selected Text**

In this present research, the Urdu translation of Edward W. Said's book '*Culture and Imperialism*' (1993) is analyzed from the perspective of ideological dislocation. The whole text has been selected to analyze whether or not there is an example of ideological breakdown. The Urdu translation of the book is published by a very renowned and reliable publisher, *Muqadra Qaumi Zuban* (National Language Authority) in Pakistan. Said's *Cultural and Imperialism* (1993) is one of his most famous and influential books written in the 1990s. The book introduces new dimensions of cultural criticism especially about the western relationship with the east. The text is a mixture of decolonialism, humanism, Marxism and post-structuralism and reclaims from Europe the intellectual and geographical territories that have been taken by empire (Karpinski, 1993). Said, in his book, discloses the imperial history of Britain, France and America and shows that how their current identities are based on power. He describes that the actual imperial era is gone but the imperial effects, ideologies and political activities are still present. By linking culture and empire, he describes the political, ideological and literary relationship between the East and the West (Karpinski, 1993).



Said introduces another most influential function of literature especially of the European literature in his book *Culture and Imperialism* (1993) and enhances the scope of literature in the sense of establishing and maintaining imperialism. He is not rejecting the literature of the Britain, France or America rather he uncovers the imperial aspect of their literature in his book by presenting another way of examination. During the empire time, the literary works of Kipling, Austen, Camus, and Conrad were produced that's why the texts such as *Kim*, *Mansfield Park*, *L'Etranger* and *Heart of Darkness* respectively show imperialism. He describes that Conrad was not in favour of colonialism even than he did not give the right of freedom to the natives in his novel (Nicholls, 2014).

## Chapter 4

### DATA ANALYSIS

#### 4.1. *Culture and Imperialism* (1993)

The current chapter presents an in-depth analysis of *Culture and Imperialism* (1993) and its Urdu translation to find out ideological dislocations by applying Spivak's theory of translation. The current study points out the effects of ideological disruptions on the cultural comprehension of the target readers besides illustrating the interrelated relationship between ideology and meaning in the process of translation. To make the readers aware of the selected text, it seems helpful to introduce it here. Therefore, this subsection consists of a brief description of the selected text to be analyzed. Edward Wadie Said's *Cultural and Imperialism* is one of the most influential books written in the 1990s that presents a new cultural criticism by highlighting the relationship between the West and the East. It presents the collection of de-colonialism, postcolonialism, Marxism, humanism, post-structuralism and reclaims from the Europe the intellectual and geographical territories that have been colonized by empire (Karpinski, 1993).

Said uncovers the imperial power of the Britain, French and American and establishes that their current identity is still based upon power relations. He states that the actual imperial age is gone but even than its effects, ideology, and political activities are still present. He creates a link between culture and empire and discusses the political, ideological and literary history and relationship between the East and the West (Karpinski, 1993).

Said associates new dimensions to literature in his *Culture and Imperialism* (1993) especially of the European literature. He enhances the scope of the literature by re-examining it in a different critical way. He mentions novels and music produced in the colonial era and points out the imperial supporting elements in different novels such as

Jane Austen's *Mansfield Park*, Kipling's *Kim*, Conrad's *Heart of Darkness* and Camus's *L'Etranger*. He states that Conrad was not in favor of imperialism even though he did not give the right of freedom to the natives in his novel, paradoxically (Nicholls, 2014).

He asserts that numerous operations of imperialism such as its economical, institutional, and political functions are forced and sustained through specific culture. He analysed the European literature to show that how much it is affected from imperialistic objectives. He concludes that the British culture is the culture of empire (Armand, 2007).

He considers novel as an influential narrative tool that can be used to impose imperialism and for establishing empire. Here, he also pays a significant importance to culture and considers it as a source of identity and a force that convinces the people of other cultures to accept a specific culture or ideology. In his book, he establishes a link between domination and subjugation and points out the conditions of the European empires. He introduces culture in its broadest sense which involves politics, micro-politics, ideology, media, and popular cultures. He adds that culture is a junction between literature and empire and creates empires (Armand, 2007).

Another revolutionary concept of this book is 'contrapuntal reading' which indicates an analysis and interpretative way of reading to examine the imperial narration mentioned in the text. It is a reading-back activity done from the point of view of the colonized people to uncover the imperial elements. The book consists of four chapters and each chapter consists of distinct sections dealing with novels. Said adopts a unique approach to novels that has never been used ever before (Armand, 2007).

Sara Suleri (1993) compares and contrasts Edward Said's two most important books: *Orientalism* (1978) and *Culture and Imperialism* (1993) and points out the structural differences between the two. According to her, *Orientalism* deals with the reconstruction of the Orient whereas, *Culture and Imperialism* (1993) presents the imperial history and relationship between the East and the West based upon culture and literature. The book presents an approach to comparative literature. It explains national literature and highlights the imperial role of literature and culture in establishing empire (Armand, 2007).

He declares in his book that his work is not translated faithfully in the Arab world as compared to the other cultures. His real message is not conveyed through translation and he thinks that behind this ideological dislocation the translators' methodology might be a possible reason (Elmenfi, 2013).

## **4.2. Textual Analysis**

The following lines/excerpts are taken from Edward Said's book *Culture and Imperialism* (1993) which manifest ideological dislocations in its Urdu translation *Saqafat aur Samraj* (2009). ST and the TT were examined carefully by the researcher and all those textual examples are selected for the analysis where the translator had tried to change their meaning or ideology. The section is organized according to the translator's adopted strategies for creating ideological dislocations in the TT. The section is further divided into different sub-categories which indicate ideological dislocations in the areas of orient vs. occident discourse, power relation discourse, ideological domination process, contrapuntal reading, cultural transposition and religious discourse.

### **4.2.1. Examples of Deletion and Ideological Dislocations**

This subsection presents the examples of ideological dislocations created by the translator by adopting the deforming strategy of deletion. To highlight the nature of ideological modifications in the TT, the section is further divided into six different parts, i.e., orient vs. occident discourse, power relation discourse, ideological domination process, contrapuntal reading, cultural aspects and religious discourse. Spivak (1993) presents the ideas of rhetoric, logic and silence in her theory and she states that the rhetoric of a text indicates the set of ideas or ideology of a nation whereas silence is the unsaid or deletion of this ideology. Therefore, rhetoric works in silence. This part of analysis mainly deals with silence and rhetoric and points out all those examples where the translator has changed the rhetoric of the ST by adopting the technique of silence. It points out how the translator silences the rhetoric of the ST in order to make the text acceptable for the target readers.

#### 4.2.1.1. Orient vs Occident Discourse

This subsection presents the examples of ideological dislocations mainly related to the topic of orient vs occident discourse. Said has discussed the nature of the relationship between orient and occident in his book CI in detail. This nature of relationship is translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

##### Example No. 1

“But the reverse is true, too, as experience in the dominant society comes to depend uncritically on natives and their territories perceived as in need of *La mission civilisatrice*” (Said, pp. xxi-9).

لیکن اس کے برعکس صورت بھی درست ہے، کیونکہ غالب معاشرے میں تجربہ غیر تنقیدی طور پر دیسی لوگوں اور ان کے علاقوں پر انحصار کرنے لگتا ہے۔

The translator does not translate “*La mission civilisatrice*” which means to civilize the Orientals or the colonized people (pp. xxi-9). That shows his ideology about the ‘already civilized Orientals’. The translator hides the superiority of imperial Masters and their belief that they are born to rule or civilize and that they are the cream of the world. This is another example of ideological dislocation where the translation is not presenting the ideology of the source text and culture. Gayatri Spivak (1993) also talks about ‘marginalized natives’ and highlights the role of English translator in considering them subaltern. Here the translator ‘silences’ the ideology of the ST by creating a gap of communication between the cultures. The readers are not aware of this idea which may be a humiliated one for them. Therefore, the translator has compromised the rhetoricity of the ST due to the ideology of the target culture.

Furthermore, the translator does not point out Imperial Masters’ slogan ‘*La mission civilisatrice*’ to domesticate the ST. These examples of omission are not

accidental; in fact, these are deliberately omitted due to ideological reasons. The translator does not want to offend the readership by illuminating the imperialistic slogan of White man's mission to civilize the orient. The translator is rationalizing the ST as pointed out by Venuti (1998). It is a technique of domestication which filters the unreasonable elements in the process of translation.

#### Example No.2

“The point of my book is...thanks to the globalized process set in motion by modern imperialism...and battled each other through projections as well as rival geographies, narratives, and histories “(Said, pp. xxii-10).

میری کتاب کا نکتہ یہ ہے کہ جدید سامراجیت سے تحریر یک یافتہ عالمی عمل کی بدولت اس قسم کی آبادیاں اور آوازیں کچھ عرصہ سے موجود ہیں۔ اہل مغرب اور اہل مشرق کے باہم گندھے ہوئے تجربے نوآبادکار اور نوآبادی کے باشندوں کی ثقافتی سرزمین کے باہمی انحصار کو نظر انداز کرنا یا بے وقعت بنانا گزشتہ صدی میں دنیا کے متعلق ایک نہایت بنیادی چیز کو نظر سے اوجھل کر دینا ہے۔

The translator does not consider globalization a result of imperialism. Therefore, he just deletes that phrase which shows the relationship between the both, for example “*thanks to* the globalized process set in motion by modern imperialism” (pp. xxii-10). This shows that the translator does not appreciate modern imperialism for creating globalization as the author does. This is another example of personal and collective ideology where imperialism is associated with evil only. Furthermore, the logic or flow of narrative is also remarkably affected due to the translator's omissions.

In the above example, the translator does not present history of the West and the East as an account of battle between colonizers and colonized people and tries to avoid the clashes of geographies, narratives and histories. Therefore, he deletes the above line and makes the text non-controversial. Furthermore, the selected line indicates the co-existence of colonizer and colonized, which may not be admirable for the target reader. According to Gayatri Spivak (1993), if a translation does not convey the same meaning or ideology, then it is not a translation rather it becomes ‘translationese’ or ‘translate’. These are the terms introduced by her to distinguish between the true translation and

filtered translation. Therefore, she states that a translator must develop love or intimacy for the ST and source culture and he/she should surrender to them before the process of translation. In the above example, the translator is omitting the controversial line which indicates clash of colonialists and colonized people.

### Example No.3

He also tries to neutralize the situation between ‘Us’ and ‘Them’ by deleting the following line:

“In fine, this is a book about the past and the present, about "us" and "them," as each of these things is seen by the various, and usually opposed and separated, parties” ( Said, pp. xxvi-13).

یہ کتاب ماضی اور حال ہمارے اور ان کے متعلق ہے۔

The line shows differences and separate identities. Spivak also talks about ‘us’ and ‘them’ and the selected line shows that Said was very much aware of the fact that his audience consists of two totally opposite groups. Therefore, he states that this book outlines the history of these both different groups which have been seen and perceived differently. This concept of history (of ‘us’ and ‘them’) is overlooked by the translator and in doing so he changes the meaning of the source text. This shows that ideology plays an important role in determining the meaning.

Gayatri Spivak (1993) in her world famous essays, “The Politics of Translation” and “Can Subaltern Speak?” examines the role of European writers and imperial masters in assigning a specific marginalized identity to the natives. She states that their discourse does not represent Orients truly rather its ideology is not only different rather contradictory. Therefore, the translator omits this line and exhibits another deforming strategy ‘mistranslation’. According to Venuti (2013), mistranslation refers to semantic loss and makes ST unrepresentative in the process of translation.

Such types of omissions make the readers ignorant of the real message of ST. This creates cultural comprehension and meaning related problems for the target readers

regarding the concept of Orient vs Occident mentioned in CI. Therefore, the linguistic choices made by the translators determine whether the translated version bridge the communication gaps between the source and target cultures or not.

#### Example No.4

At some very basic level, imperialism means thinking about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others. For all kinds of reasons it attracts some people and often involves untold misery for others. (Said, pp. 5-20)

کچھ بہت بنیادی سطح پر سامراجیت کا مطلب اپنے تصرف سے باہر کی ، دور دراز اور دوسروں کی زیر ملکیت زمین کے متعلق سوچنا، وہاں آباد اور قابض ہونا ہے۔

The translator is not presenting the colonized people's miserable situation and save their image by deleting this miserable condition of the colonized people. This shows his support for the colonized people. This is again a clear example of ideological difference. This deleted idea of 'others' is largely discussed by Spivak and Said and is the basic point of discussion for them. The translator, while translating the definition of imperialism given by Said, ignores the reasons and effects of imperialism and left the target reader ignorant of it. He does not want to point out the misery even untold misery of ex-colonized target readers which shows ideological dislocation resulting in different meaning.

In her essay "Can Subaltern Speak?" Spivak intensively talks about the difference between 'Us' and 'Them'. Especially when the concept of 'they' is associated with the marginalized people who are considered to be ruled and are called as 'subject' as pointed out for many times by the author, Edward Said in the source text. In the selected example, Said is highlighting the nature of imperialism and states that it attracts many people and has several untold miseries of others. Over here, the translator does not want to highlight the miseries of others who have suffered a lot due to this imperialism. Since the target culture has been the victim of British imperialism, therefore, the translator does



not highlight the miseries of the target readers' ancestors. Furthermore, he also does not want to highlight that imperialism attracts or could attract many people due to the above mentioned factors. This ideological deletion of the ST creates an intellectual gap between the target culture and the source culture.

Therefore, Spivak's (1993) idea of maintaining the rhetoricity of the ST becomes more important. The figurative language, tropes and the ideology of the ST should not be affected in order to communicate the true message from one culture to another, especially when the identity of one culture is dependent upon a person i.e., 'the translator'. The target readers look at the source culture through the lens of the translator, therefore, the role of a translator becomes extremely significant.

#### Example No.5

As a precursor of today's polemics about the superiority of Western civilization over others, the supreme value of purely Western humanities as extolled by conservative philosophers like Allan Bloom, the essential inferiority (and threat) of the non-Westerner as claimed by Japan-bashers, ideological Orientalists, and critics of "native" regression in Africa and Asia. (Said, pp. 18-28)

The whole paragraph is deleted that is about the Western superiority over Orientalists, the conservativeness and the undesirable things about the orient. Consequently, this ideological dislocation makes the text free from threats and humiliations. In this way, ideology is playing an important role in translation but there is a question on the true meaning of the source text and its ideology. This omission is not by chance rather it is a deforming strategy in translation adopted by even the Greek writers. They used to filter the foreign text according to their ideology. But the Romans left them behind due to their extensive use of addition and deletion deforming strategies. Roman used to change the ST according to their values and norms to make the foreign text appropriate, therefore, the Roman translated works heavily depend upon deletion and

addition. This result in appropriation and the ideological dislocation in the text (Baker, 1998).

Furthermore, this ethno-political aspect of translation is significantly linked with the notions of ideology; power, hegemony, authority and control. Translation has been playing a crucial role in creating, maintaining and diffusing the differential power relations in a given society. It constantly includes the politico-historical and socio-cultural imperatives. Therefore, it can be considered as a political scheme of convergence as well as antagonism. Thus, the social signification and implication, created by translation, produced socio-political effects which help people imagine their relationship with society (Sakai, 1997).

This, in turn, makes translation a decisive practice where a translator decides what to include and what to exclude based upon ideology, socio-political and religious aspects. It is a tool as well, to maintain the power relationship, hegemony and control. That is what the translator is doing in the above selected lines. This strategy may maintain the power relation or safeguard the ideology but it misleads the target readers regarding the meaning of the ST.

Furthermore, Shaffner (2003) states that in a text, ideological dislocation can be pointed out at grammatical and lexical level. At lexical level, it happens by omitting the specific offensive words or by adding the appropriate words. On the other hand, at grammatical level, a translator adopts different sentence structure from the sentence structure of the ST. Moreover, the nature of the topic determines ideological dislocation in the text.

Example No.6

“Conrad's genius allowed him to realize that the ever-present darkness could be colonized or illuminated-*Heart of Darkness* is full of references to the mission civilisatrice” (Said, pp. 33-35).

In this selected example, the translator omits the Western discourse on imperialism which considers it as a ‘mission civilisatrice’. This mission of imperialism is omitted most of the times by the translator due to its clash with the target culture ideology. Therefore, to make the foreign text appropriate and acceptable, the translator deletes this section that shows Orient vs Occident ideological modification in the text. Thus, the translator does not consider imperialism as a system to civilize the dark world or the ever-present darkness could be removed and enlightened through colonization. This omission strengthens the nexus of ideology and translation.

Edward Said describes ‘mission civilisatrice,’ which means to enlighten the darkness of the natives and make them civilized ones. This excerpt ironically shows the positive aspects of imperialism as projected by the novelist. Therefore, the translator does not include these ideas into his translation due to its controversial nature. It has become his permanent technique to omit the idea that shows the positive effects of imperialism even if that is discussed ironically by the author.

This example uncovers the key role of a translator in the process of translation. He or she decides on the basis of ideology, culture and, in many cases, publishers’ policy. In any case, s/he creates a modified version of translation that dictates the target readers in its own way different from its ST. The selected example indicates how a translator filters the text to make it acceptable or less challenging for the readers. Consequently, it creates communicative gaps between the cultures instead of minimizing them.

‘You are what you are because of us; when we left, you reverted to your deplorable state; know that or you will know nothing.’ (Said, pp. 40-39).

Said is reporting Imperial Masters’ arrogant attitude towards the natives. He describes that in the discussion of colonialism this discourse is prevailing that the success of natives depends upon colonialists and their identity is determined due to the imperialist masters. They are what they are because of ‘Us’ and when we left, they again went back to their pitiful condition. The translator is avoiding this humiliated situation of the colonized people and does not translate the idea that success or identity of natives depends upon imperialism. This omission is another clear example of ideological dislocation and the change in meanings. The translator is trying his best to make the text digestible for the target readers by minimizing such types of harsh, humiliated remarks. But this ideological dislocation changes the meaning of the source text.

Gramsci (1971) illustrates the nexus of ideology and hegemony and states that ideology has become a source of establishing hegemony and maintaining power relation in a society. In the above example, the author is discussing the notions of ideology, identity and power relation which have been omitted by the translator. The ST is pointing out the narrative of the imperial masters about the identity of the target readers. According to it, the current identity of the natives is due to the imperial masters, as a result, the translator appropriates the text by omitting the said idea. It is another example of ideological difference in the text, which would affect the perception of the target readers about the ST.

#### Example No.8

there is no less strong a commitment to the belief that European pre-eminence is natural, the culmination of what Chisolm calls various "historical advantages" that allowed Europe to override the "natural advantages" of the more fertile, wealthy, and accessible regions it controlled. (Said, pp. 55-45)

The translator again appropriates the foreign text by excluding the belief in the superiority of the West over the natives and the advantages which the West had in the past to rule the colonies against the will of the natives in order to consume the natural advantages, i.e., fertile land and wealth. The translator does not like the discussion that there was a commitment to the belief that the West is superior, therefore, has the right to avail the natural advantages of the colonies so, he deletes these lines. This point is also raised by Spivak who is of the view that the Western Empires considered it their basic right to rule over India. This idea might provoke the audience against England which could end in a clash. So, in order to mold the text, he is domesticating it and in doing so he changes the meaning. Thus, meanings are ideology dependent.

This type of domesticated translation may present ST in an appropriate way to the target reader but at the same time misleads them because they remain in the dark and do not know the true meaning of the foreign text or the aspects of foreign culture. That is why various translation scholars have pointed out this aspect of translation to maintain the ideology of the source text. It might make the ST acceptable or digestible but ultimately it enhances the cultural and intellectual gaps between the source and the target readers. Therefore, a translator should maintain the rhetoricity of the text by following the logic of the ST.

#### Example No.9

“We now know that these non-European peoples did not accept with indifference the authority projected over them, or the general silence on which their presence in variously attenuated forms is predicated” (Said, pp. 78-57).

Edward Said is describing imperial Masters’ realization about the colonized people that these natives did not accept the authority willingly and even their silence was also meaningful. The translator is not highlighting this aspect of colonized people’s attitude which might be a bad joke for the natives that after many years the imperial masters realized this obvious fact. Furthermore, he does not point out the role of the natives as freedom fighters or any violent figures. He does not translate the concept that

the natives accepted the authority after showing resistance. Consequently, the translator 'silences' the ideas where the natives are shown as 'subjects', or the late realization of the imperial masters about the feelings of the subjects is given and the hint that the subjects showed resistance before accepting the authority. He does not present the ST rhetoric in the TT and in turn makes the translation ideological oriented.

#### Example No. 10

Salvation in this context is an interesting notion. It sets "us" off from the damned, despised Romans and Belgians, whose greed radiates no benefits

- onto either their consciences or the lands and bodies of their subjects.

"We" are saved because first of all we needn't look directly at the results of what we do; we are ringed by and ring ourselves with the practice of efficiency, by which land and people are put to use completely; the territory and its inhabitants are totally incorporated by our rule, which in turn totally incorporates us as we respond efficiently to its exigencies.

(Said, pp. 82-61)

In the above mentioned example, the translator omits the biblical idea of Salvation. Secondly, he is not presenting Said's criticism on the West's selfish, rude, authoritative and ruling attitude. He is doing so because in the selected example the arrogant attitude of the West is highlighted which shows that the colonizers are the sacred cows and they are always on the right side and are very much expert in doing anything with the natives in the colony. This also highlights the difference between 'Us and Them' debate where 'Us' can easily get salvation. This debate is also present in the essays of Spivak as well. The selected lines point out the supremacy of the imperial masters over the natives and that is why the translator does not include this part in his translation. This ideological dislocation not only changes meaning but also affects target readers' perception. Said is again not prominent in the translation work. The translator, due to his decisions, appears as a co-author.

## Example No. 11

For the British writer, "abroad" was felt vaguely and ineptly to be out there, or exotic and strange, or in some way or other "ours" to control, trade in "freely," or suppress when the natives were energized into overt military or political resistance. (Said, pp. 87-63)

برطانوی مصنف کے لیے 'بدیس' مبہم اور غیر ماہرانہ طور پر محسوس کردہ یا انوکھی اور عجیب چیز تھا۔

Said is describing the job of an English writer. Being an English writer means to control the natives, trade freely and whenever natives try to get freedom suppress them. That might be the purpose of their writing. Now, again the translator is not presenting such type of controversial remarks about the writers which is a clear indication of ideological disruption. But in doing so, readers may be misinformed and deprived of Edward Said's actual message. The line consists of 'Us and they' debate discussed and criticized by Spivak in her essays 'The Politics of Translation' and "Can the Subaltern Speak?". The translator translates the first half of the line where the British writer considers 'abroad' a strange place and omits the second half of the line where the British writers consider themselves as the administrator, businessmen and the controller of the colony. This authoritative position of the British writer was omitted by the translator in the translation. The translator frequently silences the rhetoric of the ST and it may create a colored loaded text which might be far away from the ST in terms of meaning and cultural comprehension of the text.

## Example No.12

Kim's ability to sleep as the trains roar is an instance of "the Oriental's indifference to mere noise"; as the camp breaks up, Kipling says that it is done "swiftly-as Orientals understand speed-with long explanations, with abuse and windy talk, carelessly, amid a hundred checks for little things forgotten"; Sikhs are characterized as having a special "love of money"; Hurree Babu equates being a Bengali with being fearful; when he hides the packet taken from the foreign agents, the Babu "stows the entire trove about his body, as only Orientals can. (Said, pp. 181-129)

ٹرین کے شور شرابے میں بھی کم کا سو جانا 'شور سے مشرقی لاپرواہی' کی مثال ہے۔  
سکھوں کو 'روپے کی خصوصی محبت' میں مبتلا بیان کیا گیا؛ ہری بابو ایک بنگالی ہونے  
کے ناتے ٹرپوک ہے؛ وغیرہ وغیرہ۔

In this example, the translator omits all those lines or expressions which might be offensive for the target readers due to their humiliated and harsh meanings. Such image/s of natives is consistently avoided by the translator in the text to make it appropriate for the target readers. Therefore, all these negative judgmental remarks are omitted by the translator which is another clear example of ideological dislocation in the text. This shows how a translator, like a shield, protects the target readers from the negative and humiliated ideas in the text. But this strategy creates more cultural gaps between the source and the target cultures, instead of bridging the cultural gaps. To satisfy the target ideology and take care of the reader's feeling, a translator simply omits these lines but in doing so the intensity of the source text message is compromised and the readers may remain unaware of the several imperialistic aspects of ST.



“Yet no one with any power to influence public discussion or policy demurred as to the basic superiority of the white European male, who should always retain the upper hand”(Said, p. 182).

تاہم، کسی بھی با اختیار شخص نے سفید فام یورپی مردکی بنیادی فوقیت کے بارے میں عوامی بحث پر اثر انداز ہونے کی کوشش یا پالیسی پر اعتراض نہ کیا۔

The translator consistently establishes his personal and collective ideological stance when it comes to the honor and name of the natives. In this example, he omits the idea that white British people have permanent right of their superiority over the natives. However, this type of discrimination is not present in translation. Although Said is also not in favor of this superiority yet he presents all the claims and ideologies to cover the topic comprehensively unlike the translator. Thus, the author has broken the silence on the topic, as he claimed in the beginning of CI whereas, the translator could not do that. Therefore, the target readers may potentially be misled due to this omission and ideological dislocation, which could result in creating gaps between source and target cultures. As Spivak (1993) points out that a translator should be aware of both source and target cultures before translation and a translator should surrender himself to the text by developing intimacy for it. These steps would enable the translator to maintain the rhetoricity of the text by ensuring the logic of the text. Otherwise, the translation would be called as ‘translationese’. Therefore, a translator should present a faithful translation and aim at presenting the ideology of the ST.

#### Example No.14

Yet while it lasts the media play an extraordinary role in "manufacturing consent" as Chomsky calls it, in making the average American feel that it is up to "us" to right the wrongs of the world, and the devil with contradictions and inconsistencies. (Said, pp. 346-264)

بقول چوسکی، میڈیا یا اس میں غیر معمولی کردار ادا کرتے ہوئے 'اتفاق رائے وضع کرتا' اور اوسط امریکی کو احساس دلاتا ہے کہ دنیا کی خرابیوں کو درست کرنا 'ہمارا' ذمہ ہے۔

In this example, Said highlights the role of media in manufacturing consent of American domination as well as the attitude of the average American to civilize the world. The description of this consent may not be appropriate for the target reader due to its humiliated ‘us vs. them’ discrimination. Furthermore, it also points out the American superior attitude to right the wrongs of the world specifically the devil with inconsistencies and contradictions. In short, it expresses the legal right of even the average American to rule over the world by correcting the wrong of the world and the devil. The translator is not including this phrase of American supremacy where the rest of the world or at least the Muslims world is shown as the devil with contradictions and inconsistencies. This omission is done due to the target culture ideology. This style of translation shows the role of translator as well as target culture ideology in the process of translation. Therefore, the study becomes crucial to point out the prevailing ideological dislocations in the text to give the message to the translators that they should aim at minimizing the cultural gaps between the ST and TT instead of creating them.

Thus, it can rightly be said that the translator has modified the ST in terms of conveying the discourse on Orient vs Occident to the target readers. The translator has applied the techniques of ‘silence’ to change the ‘rhetoric’ of the ST on the basis of personal and collective ideologies of the target culture. This practice creates semantic gaps and cultural misrepresentation of the ST and misinforms the target readers.

#### **4.2.1.2. Religious Discourse and Ideological Dislocations**

This subsection presents the examples of ideological dislocations mainly related to the religious discourse. Said also uses religious references and motives in his book CI in detail. Religious references used by Said are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT. The translator tries to silence the controversial religious rhetoric of the ST and filters it properly before making it a part of the TT.

Example No. 15

One also recalls that only in the nineteenth century did European historians of the Crusades begin not to allude to the practice of cannibalism among the Frankish knights, even though eating human flesh is mentioned unashamedly in contemporary Crusader chronicles. (Said, pp. 16-28)

To satisfy the target ideology, the translator is omitting the discussion on cannibalism; eating human flesh. Said states that historians of the crusades begun to report the practice of cannibalism directly even the present crusader chronicles are full of such references. It is very recent that the European historians of the Crusades begun not to refer to the practice of cannibalism. The discourse on cannibalism is not desirable in the target culture, therefore, the translator deletes the line. These ideas are not present in the ideology of target readers, therefore; he does not translate them.

The practice of omission illustrates the ideological reasons. He omits only those lines which have to do with cultural or intellectual differences and presents the text in an acceptable form. But as Spivak (1993) states, it is not a translation rather it is a translationese. Consequently, the translator has created a TT with a different rhetoric.

#### Example No. 16

In post-colonial national states, the liabilities of such essences as the Celtic spirit, negritude, or Islam are clear: they have much to do not only with the native manipulators, who also use them to cover up contemporary faults, corruptions, tyrannies, but also with the embattled imperial contexts out of which they came and in which they were felt to be necessary. (Said, pp. 17-28)

In this paragraph, Said is talking about the natives' identity before and after imperialism and how the colonized people including Muslims became insurgent natives. Then he talks about how native manipulators use Islam or any religion to manipulate the situation, cover up current faults, corruptions and tyrannies. Religions do have relationship with imperialism. So, the translator is not translating this paragraph due to the soft image of religion. The translator is molding the text according to the ideology of target readers.

Edward Said talks about the liabilities of religion i.e., Islam, Christianity and a literary movement against the French colonization (negritude), in postcolonial national states and asserts that they are linked with not only the native manipulators but also with the imperial context. He is of the view that the native manipulators use them as a tool to cover their corruption, tyrannies and faults. The association of religion or literary movement with imperialism and to consider imperialism as their fountain head prevented the translator to translate the line. Furthermore, he does not want to point out the manipulated nature of religion. As Carl Marx states that people use religion as opium to gain their interests from others.

This omission is another clear example of ideological breakdown. Therefore, this domesticated translation is called as 'translationese' (Spivak, 1993). Translation is the process or result of converting the expression of one language into the expression of other language in order to convey the meanings (Crystal, 1999, 344). On the other hand, this style of domesticated translation does not even satisfy the criterion of this simple definition of 'translation'. Since, a translator bridges the gaps between the source and target culture, therefore, as Spivak states, he/she must be well aware of the differences and similarities of these two cultures and the translator should develop love for the text in order to convey the same meaning.

Example No. 17

“This is especially the case when race relations are involved, for instance during the crisis over the publication of Salman Rushdie's *The Satanic Verses* and the subsequent fatWa calling for Rushdie's death issued by Ayatollah Khomeini” (Said, pp. 18-28).

These lines are also deleted due to the description of Salman Rushdie and racism which is another prominent example of ideological dislocation in the text. In the above selected line, Said is referring to Salman Rushdie's controversial book as well as the fatwa for Rushdie's death by Ayatollah Khomeini by considering it all as a result of racism. Whereas, this is not a matter of racism rather it is a religious matter for the target reader. This person is highly controversial in the target culture; therefore, the translator does not mention his name in TT. This discourse is contradictory to target readers' ideology; therefore, he deletes this reference and makes the source text acceptable for the target reader. This shows that translation is ideologically dependent.

This style of translation represents the system of values and beliefs hold by the target culture. As Van Dijk (2002) asserts that ideology is a system of norms and beliefs shared by a specific culture and this system is also called as 'social representation'. They share various common things, for instance, social values, norms, tradition, principles which reflect their ideas about freedom, justice, objectivity and justice. Their beliefs become a part of their norms. Therefore, in the selected example, the translator does not violate this social representation that's why he omits this contradictory notion to the target culture.

#### Example No.18

Another big example of ideological dislocation is the omission of paragraphs on Rushdie. The translator simply deletes three paragraphs on Rushdie where Said analyzes his role in the context of imperialism. Salman Rushdie, due to his blasphemy, is unacceptable in the target culture, therefore, the translator is adjusting the text by keeping in mind the ideology of the target culture (p. 22-24/31). Lefevere (1992) introduces the concept of 'rewriting' which is the manifestation of the text in a way to make it appropriate, acceptable and relevant to the target culture. According to him, translation is a

remarkably vital activity that acts as a channel to introduce source culture by reshaping it under the light of target culture ideology. Therefore, it is the most prominent form of rewriting. The translator's style of translation affirms the ideas of Lefereve by manifesting the text according to the ideology of target culture.

#### Example No. 19

“Salman Rushdie's novel *Midnight's Children* is a brilliant work based on the liberating imagination of independence itself, with all its anomalies and contradictions working themselves out” (Said, pp. 260-194).

The translator has been deleting all the lines/excerpts about Salman Rushdie but for the first time in the third chapter of *Saqafat aur Samraj* (2009) he translates the lines on Rushdi. He translates only those lines which are not against Islam. This selection of translation is again ideological because the translator deletes the lines where Rushdi is talking about liberating the imagination without any limitation. Therefore, he deletes the idea of boundless imagination that is a clear indication of ideological dislocation. The translator mentions Rushdi's name but does not point out his ideas and this ideological dislocation may mislead the readers. Rushdi is a controversial name in the target culture; therefore, the translator has been deleting his references so far but for the first time, he mentions his name but again he deletes the main stance of Rushdi in this reference as well. Therefore, this is another example of ideological dislocation in the text.

#### Example No. 20

“The terms of Rushdie's description, ... is to defend the Western spirit” (Said, pp. 30-34).

The translator again deletes three paragraphs on Rushdie which is a clear cut indication of ideological disruption in the translated work. Salman Rushdie is a controversial person in Islamic World due to his controversial book. Here Said is linking Conrad's *Hart of Darkness* with Rushdi's ideas and then he links it with imperialism. This deletion is again ideological one. This omission indicates the religious ideology of

the target readers and the translator is very much aware of their emotions, therefore, he translates accordingly. This proves that translators have to bear in mind the cultural restraints in the process of translation.

According to Bassnett and Lefevere (2001) TS is a shaping force due to its manipulation and rewriting aspects. These aspects illustrate that whenever a translator translates s/he moulds or rewrites the ST in order to make it compatible with ideology, norms and values of the target culture which ultimately results in promoting communication between source and target cultures. According to them, this rewriting produces interaction between various cultures. Therefore, in this selected example, the translator is trying to rewrite the ST in order to make it compatible with target culture's ideology.

#### Example No. 21

The translator again deletes the lines about Rushdie where Said is admiring the work of Rushdie. All the paragraphs are deleted by the translator to satisfy the target culture ideology (pp. 373-285 and 397-302). According to Lefevere (1992), translation is an activity of rewriting the text and he further states that this activity is manipulated by politics and ideology. Therefore, the current style of translation proves Lefevere's words and appears as a rewriting of the ST which is manipulated by ideology and politics. That is why, he omits the controversial part of the ST and filters the text based upon the target readers' ideology.

#### Example No. 22

In his book on Arab poetics Adonis associates literal, hard-bound readings of great Arab poetry with the ruler, whereas an imaginative reading reveals that at the heart of the classical tradition—even including the Koran—a subversive and dissenting strain counters the apparent orthodoxy proclaimed by the temporal authorities. (Said, pp. 379-289)

عرب شعریات کے متعلق اپنی کتاب میں ایڈونس عظیم عرب شاعری کے لغوی اور دو ٹوک مطالعات کو حکمران سے جوڑتا ہے، جبکہ ایک تخیلاتی مطالعہ انکشاف کرتا ہے کہ کلاسیکی روایت کے سمندر میں ایک شورش پسند اور منحرف لہر دنیاوی کام کی بدیہی راسخ الا اعتقادی کا مقابلہ کرتی ہے۔

In this example, Said is giving reference of Adonis and states that in his book on Arab poetics, he links Arab poetry with the rulers where as an imaginative reading reveals that classical traditions oppose the political majority or the rulers. In this line, Said uses the words of ‘subversive and dissenting’ in the context of opposing the orthodoxy of government/ dominant ideology. Said also includes *The Holy Qur’an* in this category and this reference is deleted by the translator. By keeping in mind the target culture ideology, the translator excludes *The Holy Qur’an* from the discussion and considers the terms inappropriate for target readers’ holy book. This show how silence works in changing the rhetoric of the ST.

#### Example No. 23

“Internationally prominent writers like Salman Rushdie, Carlos Fuentes, Gabriel Garcia Marquez” (Said, pp. 399-303).

یہ تحریکیں کارلوس فیونٹیس، گابریل گارشیا مارکیز اور میلان کنڈیرا جیسے مصنفین کی وجہ سے جاندار میٹرو پولیٹن علاقوں میں ایک دوسری کو قطع کرتی ہیں۔

In this example, Translator does not consider Rushdie as an international famous writer due to ideological reasons. His name is, therefore, excluded from the list of internationally prominent writers by the translator. This is another example of ideological dislocation where he is omitting the name of a controversial person in the whole Islamic world. This omission is not by chance rather it is a deliberate act due to the target culture ideology. The translator largely avoids his name due to his rejected status in the Islamic world. All the examples related to Rushdi illustrate the concept that the current translation is ideological and at the same time point out the significance of ideology in the process of translation.

#### Example No.24



“The language we are speaking is his before it is mine. How different are the words home, Christ, ale, master, on his lips and on mine!”( Said, pp. 270-202).

To satisfy the target culture’s norms, the translator does not translate the word ‘Ale’. Since alcohol is prohibited in the target community, therefore, he avoids this word. This small thing even shows ideological differences. The lexical choice of the translator affects the meaning of the text by changing the ideology of the text. In this given example, the translator translates all the words except the word ‘ale’ to make the TT appropriate for the target readers. Alcohol is not allowed in the target culture’s religion; therefore, this omission is another example of religious ideology. Therefore, the lexical choices of the translator have a great ideological impact upon the ST.

Said states that the world is not as dark as Conrad speaks of in his novel rather it has become a place of vigorous cultural efforts. Then he mentions important writers, including Pakistani writers. He also includes Salman Rushdie on this list. But, the translator does not include his name. He does so due to the cultural norms and target culture ideology (p. 293/220). The translator, by deleting Rushdie’s reference, satisfies the religious ideology of the target culture. Ideology, as pointed out by various scholars, plays a crucial role in the process of translation and especially the ancient translations were heavily depended upon the ideology of the target culture, for instance, ‘Beowulf’ was revised according to the Christian European ideology. Therefore, ideology; religion and cultural norms are the lighthouse for the translator and he or she translates according to their values and norms. But this deforming strategy, instead of bridging the cultural gaps, enhances the cultural gaps and misleads the readers about the meaning and ideology of the ST. Therefore, a translator should render the meaning and ideology of the ST faithfully by observing the ethics of translation.

Therefore, the translator, at a large scale, has filtered the ST to avoid the religious ideological clashes between the source and target cultures. He aims at creating a TT free from any controversial religious rhetoric by observing silence on these sensitive ideas. He, thus, applies the techniques of silence to make the text acceptable and none challenging for the target readers. However, this modifies rhetoric of the ST and creates

meaning related issues for the readers and as a result, they are not in the position of grasping the real cultural comprehension of the ST.

#### **4.2.1.3. Contrapuntal Reading**

This subsection presents the examples of ideological dislocations mainly related to the notion of contrapuntal reading. Said introduces a new and critical method of reading the text to point out its imperialist role. Said's approach of contrapuntal reading is translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.25

Silence from and about the subject was the order of the day. Some of the silences were broken, and some were maintained by authors who lived with and within the policing strategies. What I am interested in are the strategies for breaking it. Toni Morrison, *Playing in the Dark*. (Said, pp. 1-17)

The translator is again ignoring modernization or raising the critical, opposite or new questions or voices by deleting the first quotation of the chapter given by the author. Edward Said starts his book from this quotation which is actually his objective statement that he is going to break down the silence on the subject. The quotation shows two types of authors one who breaks the silence and the other who maintains the silence. The translator again does not show these types of writers and he does not even prefer to translate Edward Said's mission of breaking the silence on the subject.

The above quote divides the writers into two main categories i.e., those who maintain the silence and those who do not. Here the translator again seems defending the writers but this omission hides the approach of Edward Said, the author. It makes the ST unrepresentative. The translator does not translate, usually, first pronoun used for the author as well as personal comments of the author. This deforming strategy makes the

author invisible in the TT. Therefore, Spivak (1993) asserts that a translator should surrender to the ST to convey the ideology of the text.

#### Example No.26

“The basis of imperial authority," he says, "was the mental attitude of the colonist. His acceptance of subordination-whether through a positive sense of common interest with the parent state, or through inability to conceive of any alternative-made empire durable” (Said, pp. 11-24).

سامراجی حاکمیت کی بنیاد نو آباد کار کا ذہنی رویہ تھا۔ اس کی جانب سے محکومیت کی قبولیت نے ایمپائر کو پائیدار بنایا۔

Here Said illustrates the history of empire and points out how the empires were established and remained for a long time. According to him, it is because of the psyche of the colonialists, their positive common interests relevant to their own state and the fact that they did not have other substitutes. In this way, the colony was the only available option for them to protect their common interests in favor of their homeland. On the other hand, the translator omits the materialistic reasons of maintaining the empires. He also omits the notion that colony was the only available option for the colonists. The translator does not want to inform the target readers that the empire was established and maintained due to the common interest of the colonist in favor of their homeland and the fact that they were compelled to hold their control over the colony due to the limited options. This materialistic reason of maintaining the empire might offend the readers, therefore; the translator filters the text and associates another identity to the ST.

#### Example No.27

“Almost unnoticeably sustaining the society's consent in overseas expansion, a consent that, in J. A. Hobson's words, "the selfish forces which direct Imperialism should utilize the protective colours of ... disinterested movements" such as philanthropy, religion, science and art” (Said, pp. 12-25).

ایک اور مثال دی جا سکتی ہے کہ جب تک ہم ادراک نہ کر لیں کہ عظیم پور پی حقیقت پسندانہ ناول کس طرح اپنے مرکزی مقاصد میں سے ایک کو حاصل کر سکا تو ہم ثقافتی اہمیت اور ایمپائر میں اس کی بازگشت (تب اور اب) دونوں کا ہی غلط مطلب نکالیں گے۔

While stating the importance of culture and the role of European realistic novel in establishing empire, Said also involves religion, philanthropy, science and art in this process and the idea is deleted by the translator. On the other hand, the translator does not point out the imperialistic role of European realistic novel in creating the consent of overseas expansion. Furthermore, he does not present religion, science or philanthropy as the basic motives of establishing empires in the translation. Edward Said's voice is that there was consent of the society in overseas domination or expansion due to the European realistic novels and this voice is not present in TT. This shows that the translator is a co-author as well.

To highlight the role of European realistic novel in establishing public consent in overseas expansion, Said points out Hobson's idea that these selfish forces use science, art and religion to protect imperialism. This omission is not by chance rather throughout the translation, the translator does not mention the imperialistic role of novel or other literary work as much as the author does. In this context, the ideology of the author or the ST is not conveyed in its true sense.

#### Example No. 28

William Blake is unrestrained on this point: 'The Foundation of Empire,' he says in *his* annotations to Reynolds's *Discourses* "is Art and Science. Remove them or Degrade them and the Empire is No more. Empire follows Art and not vice versa as Englishmen suppose. (Said, pp. 13-25)

ولیم بلیک اس نکتے پر بے لگام ہے۔

Said is establishing his claim by giving reference of Reynolds's *Discourses*, that art and science both play a key role in establishing Imperialism rather he considers them a foundation of empire. If we remove art and science, we remove empire. Now the

translator is again deleting this reference and is protecting art which is apposite of the ST meanings. In this given example, English man is supposed to use art to maintain empire and this duty or aspect of English man and art is overlooked by the translator. This domesticated translation affects the meaning of the source text which ultimately affects the readers' perception. Venuti states:

Translation is often regarded with suspicion because it inevitably domesticates foreign texts, inscribing them with linguistic and cultural values that are intelligible to specific domestic constituencies. This process of inscription operates at every stage in the production, circulation, and reception of the translation. (1998, p. 67)

On this account, Venuti presents the “ethics of difference” in the process of translation. He is of the view that a translator should “move the reader towards the author” instead of ‘moving the author towards the readers’ or leaving the ‘readers in peace as much as possible’ (Munday, 2001, p. 29). On the other hand, the translator is trying to leave the target readers in peace as much as possible by not pointing out the role of culture and novel in establishing and maintaining imperialism. This hinders the ST ideology and misleads the readers by showing ideological dislocation in translation.

Example No. 29

“I might add, extremely rare-Third World intellectuals who manfully ascribed most of their present barbarities, tyrannies, and degradations to their own native histories, histories that were pretty bad before colonialism and that reverted to that state after colonialism” (Said, pp. 23-31).

This is another criticism on the credibility and courage of the Third World intellectuals to point out the prevailing situation truly. The selected line also points out that the histories of the colonies were not good before and after the colonialism. Therefore, he reports that there were very few Third World intellectuals who manly ascribed their current tyrannies, barbarities to their native histories and these histories

were in a bad form before colonialism and were reversed back after colonialism. Since the translator is defending the intellectuals and the writers throughout the translation, therefore, he does not talk about this humiliated expression for them. Furthermore, he does not want to associate the offensive notions like barbarities, tyrannies for the target culture. Another possible reason might be that he does not want to offend the target reader by informing them that their history was bad before colonialism and reversed back even after colonialism.

To avoid these differences between the source and target culture, the translator simply omits this selected example. But in doing so, the translator seems different from the author in the TT. It is just like rewriting and manifesting the text according to the prevailing values and norms of the target culture. So the translation is full of such examples where the translator is filtering the foreign text to make it acceptable for the target readers. This, in turn, results in ideological dislocation which ultimately misleads the readers regarding the culture and the text. So, the original text remains hidden from the readers despite its translation.

#### Example No. 30

Another ideological dislocation that affects the meaning of the text is the omission of Christopher Marlow's story (protagonist of *Heart of Darkness*). He is not creating context of the discussion that may mislead the readers in comprehending the essence of the text (p. 25/32). Apparently, it is a story of a protagonist who was an ideal English man but with the passage of time he becomes a corrupt person due to absolute power and the absence of check and balance. As it is said absolute power corrupts absolutely. Eventually, he was left with the foggy option of repentance. While, Said points out how the story favors the empires and imperial masters. This role of novel in establishing and maintaining imperialism is being ignored by the translator. It could mislead the readers.

#### Example No.31

“n all of this intellectuals ...and ideologists” (Said, pp. 41-39).

Here Said is talking about the disputed value of knowledge and he admits the important role of intellectuals and the public intellectuals who serve the role of ideologist and apologists in a society. These lines are harsh for the writer that’s why the translator is leaving this small but significant part which shows his personal or professional ideology. The translator consistently avoids the criticism on the intellectuals and writers. The author appears as an objective examiner who examines critically the role of art, literature, intellectuals and of course the writer is unlike the translator who always wants either to omit or euphemize the meanings of ST.

Example No.32

What concerns me is the way in which, generations later, the conflict continues in an impoverished and for that reason all the more dangerous form, thanks to an uncritical alignment between intellectuals and institutions of power which reproduces the pattern of an earlier imperialist history. This results, as I noted earlier, in an intellectual politics of blame and a drastic reduction in the range of material proposed for attention and controversy by public intellectuals and cultural historians.  
(Said, pp. 45-41)

In this example, Edward Said states that the uncritical relationship between the intellectuals and power institution may reintroduce imperialism because this relationship has already introduced earlier imperialist history. This relationship results in intellectual politics of blame. He, over here, is critically analyzing the relationship between public intellectuals/ cultural historian and institutions of power. The translator, just to appropriate the text, is not presenting authors’ ideas in a true sense. On the other hand, author’s ideas especially personal analysis must be presented for a clear and

comprehensive picture of his ideology. This ideological exclusion may mislead the target reader.

#### Example No.33

“A few years ago I had a chance...One should note that this touching story concerns an experience of imperialism ...by the post-imperial situation” (Said, pp. 45-41).

To clarify his views, Said tells a story of an Arab Protestant Christian clergyman. The story starts from 1860s based upon the clashes between small and big sects. How big sects manipulate small sects and how their modern history is discarded by a stroke of the pen in London or New York. Their small sect was charged that they were unsuccessful in converting Muslims or Jews. Then, in the 1980s, they were asked to return to orthodox fold otherwise their financial aid would be ceased resulting in disbanding Schools, Churches and other things. They made a mistake one hundred years ago in severing Eastern Christians from the main church. Now they must go back. These sects were produced largely due to imperial competition. Said infers from the story the power of giving and withholding attention.

All these paragraphs are deleted which are about the Christianity in the Arab world and its clashes with the main head church along with its brief history. However, the translator is not presenting this divine experience or issues stated by the author. There is a hint of imperialism and religion as well. There is again an ideological dislocation in the translated work and translator does not want to hurt the feelings of Eastern Christians and ensures their face saving. Furthermore, it shows that he does not give example of any event which is neither local nor familiar. This omission might show the deletion of irrelevant part of the ST for the target reader but such stories build the thesis of the author and help the readers to understand the true sense of ST. In this way, it creates problems for the target reader to comprehend the text.

The translator avoids the discussion of comparative literature and Christianity and their effects (Said, pp. 52-43). He generally tries to euphemize the meaning and avoid



contradictory remarks or an event which is not directly linked with this region or is familiar. Such types of omissions illustrate that the translators do omit the lines which might be irrelevant or redundant in the text. In any case, it becomes difficult for the target readers to grab the meaning of the ST and understand the ideology of the author. Thus, they become confused when the translator introduces or concludes something abruptly. This could also result in syntactic loss of the ST in the process of translation.

#### Example No.34

“It is very important...just such an undertaking” (Said, pp. 62-48).

Edward Said talks about the diversity in different writers’ ideologies and chalks out the possibility of new discourses and ideologies from their writings. Then he talks about the new generation of writers and the Third World intellectuals who played crucial role in establishing the idea of English culture’s superiority. This point is also discussed by Spivak (1993) and she states that these writers present India in a very different and damaging way. While the translator is saving the new generation of scholars and writers of the third world countries from the idea that English culture is adopted and spread by them. He avoids to talk about the role of writers and scholars in the establishment of imperialism. This is so far a constant ideology of the translator that he favors his profession fellows.

#### Example No.35

“Taken together, these allusions constitute what I have called a structure of attitude and reference” (Said, pp. 73-53).

یہ اشارے مل جل کر رویے اور حوالے کا ایک ڈھانچہ تشکیل دیتے ہیں۔

This is the style of translator to omit the subjective or personal expressions of the author to make the translation general or objective. But in doing so, he not only changes the meaning but also excludes the voice of the author from the text. In the translation, Said is not as active as he is in his source text and it is an alarming thing for the target readers. The translator omits the explanatory sections of the ST and the personal pronouns used for the author to make the concepts general. Furthermore, in this example

Said admits that he has given the name ‘structure of attitude and reference’ to the superior and arrogant attitude of the imperial masters. Therefore, his target readers do not know that it was Edward Said who associated the term ‘structure of attitude and reference’ with the imperialistic attitude for the first time. That is why, Mounin (1955) states that a translator should translate word for word in order to produce a faithful and accurate translation by considering the ST more important than anything else.

#### Example No.36

“Obviously no reading should try to generalize so much as to efface the identity of a particular text, author, or movement” (Said, pp.79-58).

Edward Said posits that reading should be specific and due attention must be paid to references, identity, authors and movements. On the other hand, it should not be a general one where a reader obliterates the identity and other references. While on the contrary, in the selected translation, the translator is doing the same most of the time. By deleting the subjective phrases of the author, bracketing sentences and not pointing out the names of the writers, he is making translation more general or domesticated. But all these choices are ideological which ultimately affect the meaning of the source text.

In this context, Katz (1978) elaborates the notion of an ideal translator by linking it with Noam Chomsky’s concept of the competence of ideal hearer and speaker. He asserts that an ideal translator’s competence is different from the competence of general translator. His translation should not be imperfect and should be free from any restriction, social or ideological. These restrictions would force the translator to create an unfaithful translation. Therefore, a translator just like an ideal reader, hearer or speaker should also be an ideal translator, a mediator who can produce a faithful translation. Whereas, the present translator generally effaces the identity of the ST and tries to make it a general text by omitting the names of different writers, excluding the authors’ explanations and eliminating the personal pronouns used for the author. The translator even omits Said’s idea of not making the text general because he knows that he himself is adopting the same deforming strategy in translation.

## Example No.37

“By giving an account of this series of pressures and counter-pressures in Kipling's India, we understand the process of imperialism itself as the great work of art engages them, and of later anti-imperialist resistance” (Said, pp. 79-58).

In the above example Edward Said is highlighting the role of novel in engaging imperialism and uses the term ‘great work of art’ for it. On the other hand, the translator does not highlight this aspect of novel which is the main stance of Said’s book, *Culture and Imperialism* (1993). This critical explanation of the nature of novel, as a genre, is overlooked here in this example. That is another example of ideological dislocation based upon the writer’s personal ideology and the readers’ general innocent meaning of novel. As a result, he deletes this involvement of novel in imperialism from the translation.

## Example No.38

“One of my reasons for ...engaged interest” (Said, pp. 81-59).

The translator is not presenting the voice of the author and his personal objectives behind writing this book. He generally does not include author’s personal expressions and opinion. He does so to make the text objective, authentic and general. In this example, Said is stating the purpose behind writing *Culture and Imperialism* (1993). He wanted to highlight that how the quest for overseas sovereignty extended especially in the works of famous literary figures. This awareness not only helps the critics but also the readers in comprehending the contemporary century and the world. Said describes that Conrad’s novel is an obvious example for promoting imperialism but surprisingly the novels written by Thackeray and Jane Austen also promote imperialism. This aspect of novel is being neglected by the translator which affects the source text and the target reader is unable to grab the actual meaning of the source text.

This omission is very alarming because it is the central theme of the ST. The translator does not point out the imperialistic role of novel, as a genre, as well as the imperialistic role of various novelists as much as the author does. For example, in the

above line Said talks about Conrad, Jane Austen and Thackeray and remarkably establishes the unique but true nature of novel. This novel nature of the novel, as a genre, is not translated which would ultimately create misunderstanding about the central theme of the ST. On the other hand, the translator usually omits the lines which point out the negative aspects of the novel or the writers. It is his personal ideology to present writers, art and literature in positive sense by euphemizing the meanings.

#### Example No.39

“So powerful was the process and so definitive its result that, as Seeley and Hobson argued toward the end of the nineteenth century, it was the central fact in British history, and one that included many disparate activities” (Said, pp. 84-61).

In this example, Edward Said explains the nexus of novel and the dominance of British Empire by the time of WWI in the world. Said is creating a link between novel and World War I and considers WWI as the result of the process that was started in the late sixteen Century. The translator is making the text general and hiding the arguments of Said with respect to novel as a source of imperialism. On the same page, the translator is again deleting the reference of Raymond William where he is considering novel as ‘knowledge community’ of English men and women. Said is describing the history and role of novel in England but the translator is making this genre less foreign. Unlike Said, the translator does not highlight the key role of novel in establishing and maintaining the empire. Novel is one of the favorite genres of the target readers that’s why the translator does not want to point out its controversial role as in detail as Said does. Venuti (1995), therefore, claims that a translator adopts two main strategies, either foreignization or domestication. When a translator appreciates the foreign culture and its ideology by presenting them faithfully in the TT, he adopts foreignization strategy while on the contrary when a translator changes the ST according to the norms and ideologies of the target culture, s/he follows domestication strategy. In this context, the translator is domesticating the ST.

#### Example No.40

The crucial aspect of what I have been calling the novel's consolidation of authority is not simply connected to the functioning of social power and governance, but made to appear both normative and sovereign, that is, self-validating in the course of the narrative. (Said, pp. 92-66)

The translator, once again, is making novel uncontroversial something harmless or innocent by simply deleting the whole paragraph. Unlike the author, he is not mentioning the authority of the writer/novelist, narrator and Community. He tries to make novel something very simple and innocent as a part of 'art for the sake of art' school of thought. In this example, Said points out that the association novel with authority is not only due to governance but it also depends upon its own normative narrative. These internal and external elements of novels are omitted by the translator either to make novel less imperialistic or to avoid the redundancy. In both ways, he does not present the faithful translation of the author's ideology. Therefore, Hatim and Mason (1990) states that translator's ideology affects the syntactic and semantic elements of the ST. Consequently, they state that ideology is not only reflected through the lexical choices but it is also manifested through the language structure in the translation. Thus, the translator changes lexical, syntactic and semantic elements of the ST to create ideological dislocation.

#### Example No.41

“Jane Austen sees the legitimacy.....Bleak House where Lady Dedlock.....  
 Ruskin speaks of England's pure race...”( Said, p. 94-66).

The translator is describing the three points of Said without telling the supportive arguments. Here Said is uncovering the real objectives of *Mansfield Park*, a novel written by Jane Austen. This novel promotes and favors imperialism. He then talks about Black House and specifically the story of Lady Deadlock. He also talks about Ruskin and Shakespeare and their views about England in the context of imperialism. Such amount of versatile detailed and supportive arguments should be mentioned in translation to help

the target reader understand the source text. The omission will definitely affect the perception of the target readers because they will not be in the position to understand the theoretical framework or basis of Edward Said's ideas on novel and imperialism. The target readers cannot grab the reasons behind Said's stance regarding the imperialistic role of novel. Edward Said's ideas might appear abruptly to the readers and, in turn, they might not comprehend the logical reasons behind the novel interpretation of novel, as a genre.

#### Example No.42

“Mainly, of course, the book is about ...early Orwell, Maugham” (Said, pp. 98-69).

Said is giving a detailed account of Raymond William's book 'the Country and the City'. The book is about empire and geographical possession and in this example Said is talking about the mechanism of English culture regarding land. The translator deletes this discussion and the aim of the book. In doing so, the translator is not highlighting the imperialistic role of English culture. This constant strategy of translation may potentially create ideological dislocation in the translation and mislead the readers' source cultural comprehension. This linguistic modification results in ideological dislocation in the text.

#### Example No.43

“We are to surmise, I think,... the rudderless drift continues” (Said, pp. 102-72).

The translator for the second time avoids the imperialistic aspect of Mansfield Park novel by Jane Austen. By giving reference to this novel, Edward Said states that it gives the impression that without imperialism the colony would suffer from lawlessness. Therefore, Raj is inevitable to maintain order and civilization. This is again the theme of 'mission of civilization' and the translator does not translate it not to discuss the effects of imperialism in the target text. By doing so, he not only molds the source text according to the target culture but also presents source culture or literature in a less offensive way. But this style of translation compromises the meanings of source text and misleads the

target readers. Therefore, the translator is playing the role of decision maker and eventually of co-author.

#### Example No.44

Sir Thomas was able to fix, thereby maintaining his control over his colonial domain. More clearly than anywhere else in her fiction, Austen here synchronizes domestic with international authority, making it plain that the values associated with such higher things as ordination, law, and propriety must be grounded firmly in actual rule over and possession of territory. (Said, pp. 104-72)

In this paragraph, Said is narrating the story of *Mansfield Park* by paying specific attention to Sir Thomas. This example shows the ability to fix and control over possessions i.e., domestic as well as colonial because Sir Thomas was able to control and civilize the state. Said states that Sir Thomas was able to fix and hold control over the domestic and colonial domains. Edward Said associates Jane Austen's description of Sir Thomas's ability to control and fix the domestic domain with the colonial domain by linking higher things with the actual rule and possession of land.

While on the contrary, the translator avoids this discussion again and tries to present the general story without imperialistic aspects. This example relates again to the theme of civilization which is not included in translation by the translator. This shows the managerial qualities of imperial masters and the concept that without them the colony would revert to darkness. Furthermore, the colony is a source of financial means to have possession of many other things as well. Therefore, overseas domination or land has become a norm for them. All these ideas are not presented in the target text. This omission would certainly result in misleading the target readers by affecting the cultural comprehension of the ST.

#### Example No.45

“The clues are to be found in Fanny, ...these were more or less constantly, competitively at issue” (Said, pp. 106-74).

The translator does not provide references, detailed description related to colonialism and imperialism. He also deletes author’s first person pronoun and many other famous writers’ names. He makes the colonial effects lesser by omitting them and ultimately misleads the target reader. Said is so particular about his argument and the supportive details equally. In this passage, Said is giving clues and examples of supportive discourse on imperialism in *Mansfield Park*. In this example, the translator is also hiding Conrad’s *Heart of Darkness* which is another Said’s discourse on colonialism and its effects. These selected examples of the novels were not highlighted by the translator. This style of translation does not achieve even the basic aim of translation especially if we take into account the definition of translation given by Nida (1982). According to him, a translation syntactically and semantically reproduces the meaning by selecting the exact natural equivalents to the ST message.

#### Example No.46

I have spent time on *Mansfield Park* to illustrate ... in reading it carefully, we can sense how ideas about dependent races and territories were held both by foreign-office executives, colonial bureaucrats, and military strategists and by intelligent novel-readers educating themselves in the fine points of moral evaluation, literary balance, and stylistic finish. (Said, pp. 114-77)

Finally Said is sharing the reason why he discussed *Mansfield Park* to such extent and this reason is again not shared by the translator with the target reader. He again does not present colonial details or the personal arguments of Said regarding the imperialistic aspects of *Mansfield Park*. In this example, Edward Said presents a novel interpretation of *Mansfield Park* by pointing out its colonial elements. This unique interpretation is important and it should have been shared with the target readers by the translator as well.



Furthermore, it seems the translator is a co-author who is deciding what to take and what to leave in the text. Therefore, target reader is compelled to look at Said from the perspective of the translator. A translator should convey the meaning of the source text as they are especially when the text belongs to a key figure in literature.

#### Example No.47

Aida is thoroughly confused; Rhadames seems like a throwback, if not to Metastasio, at least to Rossini. It goes without saying that some pages, numbers, and scenes are beyond praise, reason enough for this opera's great popularity. Nevertheless, there is a curious falsity about *Aida* which is quite unlike Verdi, and which recalls Meyerbeer more disturbingly than the grand-opera apparatus of triumphs, consecrations, and brass bands.  
(Said, pp.136-94)

The translator is omitting the personal criticism of Edward Said on 'Aida'. He is habitual of deleting the personal or subjective remarks of the author, therefore, keeps the target reader away from the essence of Edward Said's ideology. Over here, in this example, he gives critical comments on 'Aida and Verdi' by drawing a comparison between them. Another possible reason behind this omission is to delete the irrelevant material. This again shows ideological dislocation in a way that the translator is only translating those lines which are relevant to or in favor of the target readers. So, he selects the lines to translate on the basis of target readers' ideology. On the other hand, this strategy not only keeps the readers in dark but also affects their cultural comprehension.

#### Example No.48

“My account here speaks of largely unopposed and undeterred will to overseas domination, not of a completely unopposed one” (Said, pp. 225-163).

In this example, Edward Said is sharing his comprehensive approach to the readers that he is going to discuss the unopposed as well as undeterred will to overseas domination in the text. So, he highlights that the will was not opposed and prevented by the natives, writers, etc. This intellectual approach of the author is not included in the TT; hence, the translator does not inform the target readers about this comprehensive approach of the author. This omission makes the author invisible in the text. A translator should convey the true meaning of the text to the target readers especially the author's personal comments or the reflections must be included in the TT, in order to convey, at least, his or her personal voice to the target readers.

#### Example No.49

History ... is not a calculating machine. It unfolds in the mind and the imagination and takes body in the multifarious responses of a people's culture itself the infinitely subtle mediation of material realities, of underpinning economic facts, of gritty objectivities. (Said, pp. 236-174)

In this example, Said explains the meaning and nature of history. There are two main aspects of his explanation, the first is about imagination and cultural aspect whereas the second aspect is about the materialistic realities, basic financial/economic facts and the unpleasant objectives. Now, the translator is only highlighting the imaginative aspect of history by ignoring its materialistic interpretation. This is not a co-incident that the translator has omitted such type of interpretation because he did the same in the first chapter of the book. So, he consistently, defends history and presents its innocent and imaginative aspects that have nothing to do with underpinning materialistic realities.

#### Example No.50

“The sense for ...disorienting...was entirely new” (Said, pp. 237-174).

In this example, Said describes that the change in the relationship between the West and the East was not only tremendous but also a confused one. The word ‘confused’ is not translated by the translator. That shows translator’s ideology in a sense that he does not even want to state that this new realization of distinctive relationship between the West-non-West was confused. Therefore, TT highlights the separate identity of the native and shows that this change of relationship was the best one. The translator is presenting the relationship between the East and the West in a euphemized way to appropriate the text by excluding the confusion between the East and the West. However, this deforming strategy of translation results in ideological dislocation.

Thus, it can be said that the translator has not presented the actual materialistic role of novel, as a genre, as Said does. He even does not present the details to support Edward Said’s concept of contrapuntal reading. The translator does point out the imperialistic role of novel but he does not express it as forcibly as Said does in the ST. He tries to neutralize the role of novel in the establishment of imperialism. The imperialistic role of novel is one of the main claims of this book which is not faithfully translated by the translator. Therefore, the translator has adopted silent approach on the materialistic role of novel. He also silenced Said’s critical remarks about the writers and their approaches. The translator prefers not to challenge the position of the writers by either deleting Said’s critical remarks about the writers or presenting them in a moderate way. In this way, the translator has silenced the rhetoric of the ST.

#### **4.2.1.4 Power Relation Discourse**

This subsection presents the examples of ideological dislocations mainly related to the power relationship discourse. Said also presents power relationship examples and explains their history in the context of the West and the East relationship in his book CI. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.51

“We can sit and watch. Of course, some day we shall step in. We are bound to (rule). But there's no hurry” (Said, pp. xviii-7).

ہم آرام سے بیٹھ کر دیکھ سکتے ہیں۔ یقیناً ایک دن آئے گا جب ہم اندر قدم رکھیں گے۔

The translator does not translate this line which not only indicates the intention of imperial rulers but also establishes their supremacy over the colonized people. That is the manifestation of ideological dislocation. The similar example can also be found on page no xix/7 where Said is stating that ‘with its redolent self-congratulation, its unconcealed triumphalism, its grave proclamations of responsibility’. This line is again omitted due to its imperialistic triumphalism. The translator is not admiring or establishing the superior status of Imperial Masters to satisfy the ideology of target reader. That is why, he does not mention the feelings of colonizers as fully as the author did because he deletes some harsh lines where they consider their right to rule over the Orient. Another similar example is also present on page no xx/8 where the translator is again deleting the humiliating phrase “Duped by some of their Western masters”.

The deletion of these phrases clearly indicates ideological dislocation and to protect the target readers from the effects of these humiliated ideas, the translator is domesticating the source text by changing its meaning. Here, Said explains the overall attitude of imperial rulers who considered it their basic right to rule over others and that they were not in hurry rather they would take their due time to accomplish their task. And in doing so the Western masters would make a fool of the natives. The issue is also discussed by Gayatri Spivak (1993) who talks about the same subject or the natives and exemplifies the line between the colonized and colonizers.

The strategy of omission or elision, in the practice of translation, is very much present among the Anglo-American translators as well. There are many European translators who consider deviating diversification of foreign text as a liability, instead of an asset. For them it is a liability, therefore, they try to get rid of these ‘irrelevant’ or ‘insignificant’ aspects from the foreign text. But this attitude in itself is an arrogant and snobbish one. Whereas, many translators aim at creating organization in the narrative of foreign text in order to make it understandable for the target readers by maintaining its

syntactic-lexical order (Munday, 2009, p.51). This omission is a serious thing since it changes the voice of ST rather suppresses it and conveys it in a totally opposite way.

#### Example No.52

When natives rise up and reject a compliant and unpopular ruler who was ensnared and kept in place by the imperial power; there is the horrifically predictable disclaimer that "we" are exceptional, not imperial, not about to repeat the mistake of earlier powers, a disclaimer that has been routinely followed by making the mistake, as witness the Vietnam and Gulf wars. Worse yet has been the amazing, if often passive, collaboration with these practices on the part of intellectuals, artists, journalists whose positions at home are progressive and full of admirable sentiments, but the opposite when it comes to what is done abroad in their name. (Said, pp. xxvi- 13)

The translator deletes the above given lines which show the victorious attitude of the natives and the twofold role of the artists. One person carries two main identities; hero and villain, hero in his/her land by promoting imperialism and villain in the occupied land or vice versa. Since, the translator supports the artists and writers, therefore; he does not highlight this twofold role in his translation. Furthermore, he also does not establish colonized people supremacy over the weak representatives of the Raj. Sense of superiority is generally associated with white man but in case when their position is not strong the natives claim this superiority. So power determines the distinctions of 'Us' and 'Them'. Therefore, the translator does not point out this shift of power and excludes the natives from such victorious claims. This omission is another clear example of ideological dislocation in the process of translation.

#### Example No.53

...and studious defenses or explanations of American policy as non-imperialist written by various strategists, theoreticians, and sages-all this has kept the question of imperialism, and its applicability (or not) to the United States, the main power of the day, very much alive. (Said, pp. 3-19)

In the selected example, Said states that many theoreticians have tried to establish American policy as a non-imperialistic one but these attempts have kept the question of imperialism very much alive and have successfully associated its relationship with the main power of the day that is America. The translator deletes this line where a hint of supremacy of America or the American non-imperialistic policy is given. Thus, he does not consider American policy as a non-imperialistic. Furthermore, the text talks about the supremacy of the USA as a superpower which is being omitted by the translator. This is ideological which results in associating different meaning to the target text. The translator usually tries to avoid translate any line which shows American supremacy over the world. Another important thing is that he tries to establish a soft image of discourse, history and the writers unlike Edward Said who claims that culture and literature have tremendous effects on imperialism.

This ideological dislocation creates a lot of semantic issues for the target readers which also results in syntactic loss. This change of sentence structure and semantic loss collectively mislead the target readers. So, the question of ideology in translation is extremely vital due to its decisive role.

#### Example No.54

At the center of these perceptions is a fact that few dispute, namely, that during the nineteenth century unprecedented power--compared with which

the 'powers of Rome, Spain, Baghdad, or Constantinople in their day were far less formidable--was concentrated in Britain and France, and later in other Western countries (the United States, especially). (Said, pp. 6-21)

ان ادراکات کے مرکز میں حقیقت موجود ہے کہ چند ایک لوگ ہی اس بات سے اختلاف کریں گے کہ انیسویں صدی کے دوران بے نظیر طاقت برطانیہ و فرانس میں مرتکز تھی اور بعد ازاں دیگر مغربی ممالک (بالخصوص یو ایس اے) اس کا محور بن گئے۔

In the given example, Said is comparing the historical powerful states and the current ones by placing more emphasis on the current powerful states in this particular example. Therefore, the translator is not mentioning names of Muslim countries in comparison of powerful historical empires or imperial countries. So, he is trying to defend Muslim states' good image in the past. This omission is not by chance rather the translator constantly tries to establish a good image of Muslim states or rulers and omits those phrases which show weaker aspects of these Muslim states or Rulers. He does mention them when the context is not threatening at least for the target readers.

This is another ideological dislocation in the TT. The translator generally avoids such types of context where the Muslim states or rulers are being criticized, presented in a negative sense or their weaker aspect is highlighted. The selected example shows the shift of power within many countries including the Muslim states and shows that now the powerful states are Britain, France and the USA. That's why the translator tries to hide this comparison which shows that the Muslim states are no more powerful ones. This indicates ideological dislocation in the Urdu translation of CI by Edward Said.

The will, self-confidence, even arrogance necessary to maintain such a state of affairs can only be guessed at, but, as we shall see in the texts of *A Parsage to India* and *Kim*, these attitudes are at least as significant as the number of people in the army or civil service, or the millions of pounds England derived from India. For the enterprise of empire depends upon the idea. (Said, pp.10-24)

Edward Said, in this selected example, points out the equal importance of ‘idea’ and considers it as important as army or materialistic gains are for establishing the empire. Thus, to him idea plays a crucial role in establishing and maintaining empire. In fact, idea and army both are equally important for maintaining the Raj. The translator is hiding this significant role of idea and the fact that the Western masters looted the colonized people especially the Indian by sending millions of pounds to England. Correspondingly, he does not want to hurt the feelings of the target readers since they are being discussed in Edward Said’s example. This ideological dislocation prevents the target readers from provoking against England and at the same time misleads them. This approach keeps the readers in ignorance at the cost of loss of meaning.

Translation is closely linked with ideology and the decisions of the translator. A translator becomes a decision maker who decides what to take and what not to take. But this subjective attitude affects the TT and the ST equally and creates more gaps between the source and the target culture. Since, in this example the looting aspect of the empire is highlighted by the author that is omitted by the translator due to its direct relevancy with the target reader. So, this ideological dislocation not only filters the text but also affects the comprehension of the reader. Therefore, Spivak (1993) is of the view that a translator should surrender to the text after developing an intimacy with it and its culture.

Example No.56



..these "structures of attitude and reference," there was scarcely any dissent, any departure, any ' demurral from them: there was virtual unanimity that subject races should be ruled, that they *are* subject races, that one race deserves and has consistently earned the right to be considered the race whose main mission is to expand beyond its own domain.(Said, pp. 62-48)

Said gives reference of 'structures of attitude and reference' which uncovers the unanimous decision that the subject races must be ruled and deserved to be called as race not for the time being but for ever and the main target of this structure of attitude is to expand. This imperial attitude and ideology is not desirable or acceptable for the target audience, therefore, the translator does not want to offend the readers. Furthermore, he does not like to include the idea of the legitimization of imperialism. It also indicates 'us and them' discourse based upon inferiority of the locals and the superiority of the colonist. Another inferior identity was created for the locals and this identity was acknowledged at a large scale. Now the translator avoids such type of discussion that one nation has the right to rule over the others.

This omission is another clear example of ideological dislocation in the text. It points out the superior attitude of the imperial masters and the marginalized identity of the natives. It is another example where the natives are being called as 'subject' and the West has unanimous decision to rule over this subject forever rather to expand this imperial control over the colonies. Spivak (1993) also highlights this role of the West and the marginalized identity of the natives. She even states that the Western translators promote such type of identity for the natives. But she does express these ideas just like Edward Said while the translator does not mention them. That's why she is of the opinion that a translator must convey the ideology of the ST without disturbing its figurative language, figures, tropes and the syntax. Furthermore, Bell (1991) points out that a translator should be aware of source language, text-type, target language, subject area and constructive knowledge. Otherwise, the translation may suffer from unfaithfulness.

## Example No.57

“...Richardson's minute constructions of bourgeois seduction and rapacity actually relate to British military moves against the French in India occurring at the same time...”( Said, pp. 83-61).

In this selected example, the translator is not presenting the humiliated aspect of the history of Sub-continent where the two foreign powers are fighting with each other in order to hold control over the land and the resources. Furthermore, the terms like ‘seduction and rapacity’ are offensive. Therefore, he is avoiding these terms and filtering the text according to the target culture ideology. This is the second time when the translator is not translating the term ‘rapacity’. He avoided the term for the first time on pages no. 82-60 and translated it as ‘*dastdaraazi*’ instead of ‘greed or wanting more money/goods than you need’. This lexical selection changes the perception of the target readers due to its different meanings.

## Example No.58

Britain was indeed preoccupied with holding what she already had,"as Platt puts it, "and whatever she gained was demanded because it helped her to preserve the rest. She belonged to the party of Jes satisfoits, but she had to fight ever harder to stay with them, and she had by far the most to lose. (Said, pp. 86-62)

برطانیہ اپنی مقبوضات کو قائم رکھنے میں مصروف رہا، اور اس کی کامیابیوں نے بقیہ کو محفوظ رکھنے میں مدد دی۔

In this excerpt, Said points out the British strategy to hold its control over the colonies especially on India. He states that it seems there was an agreement among the scholars until 1870, to write on maintaining and upholding British control instead of expanding. He describes that it was a tough task for Britain to hold the things which she had gained after colonization. Whatever she gained from the colonies was not only demanded but also it, later on, served as future resource. Britain tried hard to maintain her

control over the colonies but she had to lose a lot as compared to other colonists. This line is not translated by the translator. The translator does not want to clarify to the natives that they have been looted by Britain, therefore, he molds the source text to make the text less provoking for the target readers.

#### Example No.59

The actual geographical possession of land is what empire in the final analysis is all about. At the moment when a coincidence occurs between real control and power, the idea of what a given place was (could be, might become), and an actual place-at that moment the struggle for empire is launched. This coincidence is the logic both for Westerners taking possession of land and, during decolonization, for resisting natives reclaiming it. (Said, pp. 93-66)

The part is also omitted by the translator. In this example, Said explains the relationship between imperialism and geographical possession of land. The ultimate purpose of imperialism is to gain land and control over it. Whenever there is a resistance against the empire, the imperial masters initiate the comparative discourse on the present and pre-colonized developmental status of the colony. In this way, the British got logic to hold their control over these territories and even during decolonization to resist natives' reclaim. So, here the translator ignores this reciprocal relationship between empire and geographical possession and the discourse of the imperial masters. Thus, imperialism and its culture both have got specific ideology about the control of geographical possession. This whole debate and Said's stance have been ignored by the translator. He domesticates the source text not to offend the target reader and at the same time creates a soft image of source culture.

The same imperial masters' discourse on the comparative developmental stages of the former colonies is still under discussion. Through this discourse, a specific group of

scholars try to create a soft image of imperialism among the public. They mainly talk about the miserable state of the colonies before colonization and idealize the developmental projects of the imperial masters during colonization and eventually they evaluate the current status of these former colonies after colonization to idealize imperialism. While on the contrary, there are some scholars who held the view that all these developmental projects were actually meant for the White men only and these projects were not for the colonized people. For example, the project of laying down the rail, it was meant to transport arms of the imperial masters basically. This project was also omitted by the translator in the beginning of chapter two in CI. So, Edward Said points out all the factors that paved way for imperialism in his world famous book CI.

#### Example No.60

‘...what I have called the rhetoric of blame, so often now employed by subaltern, minority, or disadvantaged voices, attacks her, and others like her, retrospectively, for being white, privileged, insensitive, complicit...’ (Said, pp. 115-77).

In this example, Said illustrates the reaction of the subalterns; minority or disadvantaged voices against Jane Austen and others like her. The translator does not translate this line to avoid the words like ‘subaltern, minority or disadvantaged voices’ not to offend the target readers. Furthermore, he does so to omit the subaltern’s racist ‘rhetoric of blame’ against the white men. Therefore, to avoid the offensive terms and to associate the rhetoric of blame with the readers, he filters the text and presents it in a euphemized way. Spivak (1993), the theorist of the current study, mainly deals with subaltern and in one of her most important essays, she discusses them in detail. This important discussion is omitted by the translator just to avoid the humiliated terms/status for the target readers by eliminating the theoretical discussion of the author. Another possible reason is to save the image of the novelist since he does not criticize the writers as Said does.

#### Example No.61

All this in turn produces what has been called "a duty" to natives, the requirement in Africa and elsewhere to establish colonies for the "benefit" of the natives or for the "prestige" of the mother country. The rhetoric of *la mission civilisatrice* (Said, pp. 130-90).

جواب میں دیسی باشندوں کے درمیان ایک "فرض" جنم لیتا ہے۔ افریقہ اور دیگر جگہوں پر دیسی باشندوں کے 'فائدے' کی خاطر نوآبادیاں قائم کرنے کی ضرورت یا مادر وطن کے 'وقار' کی خاطر۔

Said, once again, illustrates imperial masters' attitude towards the colonies. He points out that they consider it their 'duty' to colonize peoples for the sake of their 'benefits' and at the same time for the 'prestige' of their own mother land as well. It highlights the importance of imperialistic power especially its ability to codify and disseminate knowledge to deal with the several entities of other cultures. Thus, this power qualifies the imperial masters to rule over the natives to civilize them. On the other hand, they cover all this under 'The rhetoric of *la mission civilisatrice*.'. Therefore, the translator does not talk about the nexus of power and discourse as well as how power affects other entities of the colonized culture in the text. At the end, he again omits the non-English reference which highlights colonizer's mission of civilizing the colonized people. Therefore, these syntactic and semantic modifications result in change in meanings by creating ideological dislocation in the text.

The translator does not want to offend the readers by presenting the intentions of the imperial masters and their concept of 'duty' to rule over the readers in order to civilize them. This imperialistic civilization mission is not appreciable in the target culture; therefore, by keeping in mind this prevailing ideology, the translator omits the lines to make the ST appropriate for the readers. This omission not only indicates the ideology of the target culture but also changes the meaning of the ST. It could mislead the readers regarding the imperialistic attitude towards the colonies.

The translator, once again, omits the non-English references as if they were not part of the text. In the last two sections (vi and vii) of chapter two, Edward Said gives quotations written in Spanish language and all are deleted by the translator. Edward Said talks about the role of politics, French imperialism and the Arabs in determining the various forms of dependency and independency in Algeria. Target reader may wonder about the meaning of these paragraphs. This omission is again ideological because the translator does not want to show the miserable state of Algeria and the role of Arabs and the French imperial masters. In doing so, the readers might not be aware of the cultural differences between the source and target cultures. Instead of cultural comprehension, it would mislead the readers, due to the lexical and syntactic choices of the translator.

#### Example No.62

To this sort of antagonistic collaboration belong such different configurations of culmral dependency as Western advisers· whose work helped native peoples or nations to "rise" (one aspect has been well chronicled in Jonathan Spence's book on Western advisers, *To Change China*), and those Western champions of the oppressed Mrs. Jelly by is an early caricature, members of the Liverpool School a later example-who represented their own versions of the natives' interest (Said, pp. 318-239)

In this selected example, Said states that Western advisers inspired the Orientals to fight for freedom. These lines exclude or ignore natives' national heroes, their freedom fighters and their ideologies, as a result, the translator does not add them into translation. It is another obvious example of ideological dislocation. The translator does not want to challenge or go against the target culture norms, history and ideology. The translator does not want to give the whole credit to the Western advisers in motivating the natives to rise against the imperial masters.

## Example No.63

“American Ascendancy: The Public Space at War..”( Said, pp. 341-259) امریکہ کا عروج

In this chapter of CI, Said is discussing the role of American ascendancy that is the embodiment of the public space at war. While translating this part of the chapter, the translator deletes the concept of the public space at war related to the USA in gaining ascendancy. The translator is avoiding this phrase not to hurt the feelings of the target reader and at the same time keeps the readers in dark. He just translates امریکہ کا عروج whereas, the linked idea which is war is neglected. Thus, it is a deforming strategy of omission which results in change in meaning and ideology. This lexical selection of the translator also makes the author invisible in the text.

In order to maintain power relation between the source and target cultures, the translator has silenced all those examples where the imperial masters express their supremacy over the colonized people. He generally modifies the rhetoric of the source text by adopting the techniques of silence and changing the logic of the text. As Spivak (1993) states that if a translator silences the rhetoric of the ST by changing its logic, this translation is ‘translationese’ a type of modified translation which may mislead the readers in terms of meaning and comprehension of the text.

#### 4.2.1.5. Cultural Aspects

This subsection presents the examples of ideological dislocations mainly related to the Cultural aspects of imperialism. Said, in his book, also indicates cultural aspects and explains their history in the context of imperialism. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

## Example No.64

“...in the political realm, the creation of associations and parties whose common goal was self-*determination* and national independence” (Said, pp. xii- 1).

انیسویں صدی کے الجیر یا، آئر لینڈ اور انڈونیشیا جیسے نہایت متنوع مقامات پر مسلح مزاحمت کے ساتھ تقریباً ہر جگہ پر ثقافتی مزاحمت، قوم پرستانہ شناختوں اور قومی خودمختاری کے میدان میں بھی خاصی کوششیں ہو رہی تھیں۔

Edward Said describes that due to colonization, the white man faced armed, cultural and political resistance for independence. The translator does not consider 'freedom' as a product of any political movement or of any resistance. Consequently, he simply deletes those lines that show the political and power factors behind freedom. For Example, in the above line, the translator is presenting a non-political version of freedom. Yasir, the translator, deletes the political background of freedom by giving it the meaning of an innocent or sacred harmless movement which has nothing to do with political movement. This omission euphemizes the meaning of ST

Van Dijk (1988) states that deletion is the regular strategies in the news production process and it is done due to two main considerations i.e., internal and external. External consideration includes the issues of size and verification of news through other sources. The internal consideration indicates ideology, subjectivity and norms. Both considerations are quite opposite from each other but they result in deletion. Consequently, this deletion is not accidental rather ideological one. According to the translator, resistance from the natives against the Raj was mainly armed and cultural excluding the political parties, their leaders and their political efforts. Whereas, the author is of the view that politics, political parties and their efforts created resistance against the British Raj along with armed and cultural resistance. Thus, this omission creates differences in meaning and may mislead the target readers.

#### Example No.65

What does need to be remembered is that narratives of emancipation and enlightenment in their strongest form were also narratives of integration not separation, the stories of people who had been excluded from the main group but who were now fighting for a place in it. And if the old and habitual ideas of the main group were not flexible or generous enough to



admit new groups, then these ideas need changing, a far better thing to do than reject the emerging groups. (Said, pp. xxx-16).

اگر مرکزی گروپ کے پرانے اور راسخ ہو چکے نظریات اتنے لچک دار یا فراخ دلانہ نہیں کہ نئے گروپس کو قبول کر لیں تو پھر ان نظریات کو تبدیل کرنے کی ضرورت ہے۔

The translator does not include the above line that shows the need of modernization for accepting change or changing the system. Said is of the view that one should pay attention to the changing factors of the world and adopt the new emerging narrative which might be the discourse of integration instead of separation. But what happens, people usually are reluctant to adopt the new system or ideology but after some time they fight with each other to make their place in it. This need of adopting change or the radical approach is again overlooked by the translator and he domesticates the source text and hence changes the meaning. Thus, ideology and meaning are going side by side.

To accept change is a time consuming process in any culture. People generally resist against any change especially an abrupt one. Therefore, Said explains this cycle of change where people first reject it then fight to have a privileged place in that new system. The translator is doing the same what Edward Said has just said by not including Said's view on the importance of accepting change. The translator does not introduce Said's views on the importance of discourse of enlightenment to the target readers. Another obvious reason behind this omission is that the translator might not agree with the author in considering this enlightenment discourse as a discourse of integration. Difference in Ideology is one of the main factors behind hindering the implementation of this discourse of integration. The deleted line shows ideological dislocation because it highlights the history of different nations in accepting modernism/enlightenment. Modernism, initially, was not considered a good thing in the Muslim world, therefore, it was rejected and now according to Said those who rejected it are now seeking a place in it. Thus, the translator, to avoid such criticism on the Muslims' attitude towards modernism, deletes the 'unreasonable' part of ST.

The translator also deletes the line which emphasizes on accepting the new ideologies instead of rejecting them. That's another example of ideological dislocation. The author

states that if your ideology is not flexible enough to cope with the changing modern world you should change your ideology (pp. xxx-16). Edward Said is talking about the importance of modernism and lays stress on adopting it. According to him one should accommodate according to the changing situation of the world. This idea is deleted by the translator which indicates another ideological dislocation. It further indicates that change is not an easy task and people do not want to change especially their ideologies. Thus, the translator does not include this idea of flexible ideology or changing ideology with the passage of time.

This type of omission affects the rhetoricity of the ST due to its exclusion of the cultural norms and ideology by deleting its tropes or figurative language. The logic of ST is again compromised by the translator which creates ideological differences between ST and TT. This is the similar example to the previous one where the translator omits the necessity of accepting new ideology in case if the previous ideology does not work. Said explains that one should change with the passage of time and the translator deletes this idea again which indicates that this omission is not by chance rather it is a pre-planned omission by the translator.

#### Example No.66

Eliot's synthesis of past, present, and future, however, is idealistic and in important ways a function of his own peculiar history;~also, its conception of time leaves out the combativeness with which individuals and institutions decide on what is tradition and what is not, what relevant and what not. (Said, 1993, pp. -18).

تاہم، ماضی، حال اور مستقبل کے بارے میں ایلٹ کی تالیف آئیڈیلسٹ اور کئی حوالوں سے اس کی اپنی تاریخ کا ایک وظیفہ ہے۔

The translator omits T. S. Eliot's concept of time where the institutions and individuals have to decide about the elements of tradition. Thus, he is not mentioning the subjective aspects of tradition and by deleting human aspects of tradition mentioned in

the specific line; he makes tradition superior/ God given or something natural or objective one. Something might be based upon religion or a nation's centuries old wisdom. People usually admire their traditions and even consider them unbreakable or sacred ones, which might be the reason of not presenting this subjective side of tradition. That shows ideological dislocation. But this omission changes the meaning of the ST which not only affects the rhetoricity of the ST but also the perception of the target readers about the ST.

#### Example No.67

“One point needs further clarification. The notion of "discrepant experiences" is not intended to circumvent the problem of ideology...its continuing influence” (Said, pp. 37-37).

The translator omits Said's ideas about the nature of experiences, ideology and culture. An obvious reason might be that Said drew a comparison between the nature of experiences and the scholarly status of the authors. According to him, no author can claim perfection. The translator, throughout the book, supports authors or literary figures. That is why, he deleted this line. This shows how the TT gets affected by the individual ideology.

#### Example No.68

“Yet films and television shows portraying Arabs as sleazy "camel jockeys," *terrorists*, and offensively wealthy "sheikhs" pour forth anyway” (Said, pp. 42-39).

”تاہم، عربی کو بے ایمان اونٹ سوار بنا کر پیش کرنے والی فلموں اور ٹیلی وژن شوز کا سلسلہ جاری رہا۔

The translator again ideologically dislocates the meaning to make the text less offensive for the reader. He deletes the words like ‘terrorist’, ‘offensivelywealthy’, ‘sheikhs’, etc., regarding Arabs that shows ideological dislocation. Arabs have got an important place in the Islamic World and the target readers consider them a lot due to many religious reasons. Therefore, the translator is deleting the offensive expressions for the Arabs. Here, in this example, Edward Said is highlighting the role of English movies

in promoting Islamophobia or hatred against Islam. He describes that Arabs were projected negatively in these movies which ultimately created a discourse against them.

Furthermore, Spivak (1993) also talks about the quality of the TT and affirms that a translator should surrender to the source text and culture in order to maintain the rhetoricity of the ST. On the other hand, the translator maintains the target culture ideology in the process of translation which results in ideological dislocation in the text.

#### Example No.69

“What strikes me as especially dangerous is that it can mobilize passions atavistically, throwing people back to an earlier imperial time” (Said, pp. 42-40).

مجھے سب سے زیادہ یہ بات خطرناک لگتی ہے کہ یہ نسلیاتی بنیادوں پر جذبات کو تھر یک دلا سکتی ہے۔

Edward Said is talking about identity crisis in this new world which has become a global village due to its technology in all the fields of life. Therefore, he states that this may lead people back to imperialism resulting in wars. The translator is so sensitive towards Imperialism; he even deletes Said’s personal analysis on the reestablishment of imperial but in doing so readers are unaware of his analysis and the possible threats of Imperialism upon people. Anyhow, in any case, he avoids the chances of reestablishing the empires.

#### Example No.70

“No one had said anything so ludicrous as "Western culture must go," but Lewis's argument, focussed on much grander matters than strict accuracy..... would also come to an end” (Said, pp. 43-40).

In this context, Edward Said is giving reference of Bernard Lewis’s ideas that if Western culture and imperialism leave, the slavery, child marriage and polygamy would be restored in the colonies. Due to this reason, Edward Said is giving references about the possible situation in the absence of Western Culture. But the translator appropriates the text before translating it which indicates the ideological dislocation in the text. The

translator in this particular example, in comparison with Western civilization, does not mention such restoration. By doing so he makes sure that his culture does not need Western empire for enlightenment. This claim illustrates the superiority of the Western culture and its accomplishment as well as the marginalized view of the rest of the world. Therefore, the translator omits the idea to make the TT appropriate for the target reader. Thus, he changes the tropes and figurative language of the ST to adjust the rhetoricity of the ST.

#### Example No.71

“Lewis's argument has the effect of driving the non-Westerner into a violent rage or, with equally unedifying consequences, into boasting about the achievements of non-Western cultures” (Said, pp. 43-40).

لیوس کی دلیل کے جواب میں غیر مغربی ثقافتوں نے بھی اپنی کامیابیوں کے متعلق اسی قسم کی شیخیاں بیگھا  
ری ہیں

In the above two examples, Edward Said is describing the possible consequences of Lewis's argument that the absence of the West would restore slavery, child marriage and polygamy in the colonized areas. According to him, this argument can turn the non-Western into a violent culture. This possible violent attitude is not encouraged by the translator. So, he deletes the words of violent rage and presents Orients in a positive way. That is another clear example of ideological dislocation in the text. Furthermore, he changes the meaning of the sentence and gives the impression that in response to Lewis's argument, the non-Western cultures have boasted about their achievements to show their progress without imperial masters' help.

Thus, Edward Said points out two possible consequences of Lewis's argument. The first is to drive the non-Western into a violent rage (which is not translated by the translator) and the second is to make them boast about their achievements. Therefore, the translator translates this second consequence of Lewis's argument. By doing so, he gives the impression that the independent struggle and, in turn, the success, makes the non-western cultures to boast about their achievements to establish the fact that they are not

dependent on the empire for prosperity or success. This omission indicates ideological dislocation in the text.

#### Example No.72

“The East is partly a habitat for native peoples (or immigrant European populations)” (Said, pp. 74-54).

Said describes the different identities of the East habitants by pointing out that it is a place for the natives as well as for the immigrant European population. The translator does not translate the phrase which could show the possibility for the immigrant European population to be the resident of the East thus, it shows that the East is a place for the natives only. As a result, he excludes European immigrants as habitants of the East. This clearly shows ideological differences which ultimately changes the meaning of the source text and makes TT different from the ST. Toury (1955) states that translation, as a process, is a product of cultural transference. He further elaborates the nature of translation by giving its three different types of norms. The first is initial norms which deal with the choices and decisions of the translator. The second is preliminary norms which indicate translator’s policy of translation. The last is operational norms which illustrates the process of translation. So, according to him, a translator has to decide about his or her choices, policy and the process which ultimately determine the meaning of the text. In the given example, the translator is adjusting the ST according to the cultural norms; therefore, his choice, policy and process, all depend upon the target culture’s ideology. This ideological dislocation in the text affects the meaning as well as the perception of the target readers. They are not in the position to get the essence of the ST.

#### Example No.73

This accumulated experiences, territories, peoples, histories; it studied them, it classified them, it verified them, and as Calder says, it allowed "European men of business" the power "to scheme grandly" but above all, it subordinated them by banishing their identities, except as a lower order

of being, from the culture and indeed the very idea of white Christian Europe. (Said, pp. 267-200)

اس نے تجربات، علاقوں، لوگوں، تواریخ کو جمع اور ان کا مطالعہ، تدوین اور تصدیق کیا۔ بقول کالڈر اس طرح 'یورپی کاروباری لوگ وسیع پیمانے پر منصوبے بنانے کے قابل ہوئے لیکن سب سے بڑھ کر اس نے ثقافت اور یقیناً سفید فام عیسائی یورپ کے تصور سے ان کی شناختیں چھین کر انہیں حکوم بنایا۔

In this example Said is highlighting the important role of culture in imperialism. It was culture which led to Eurocentrism. These experiences allowed the white European Christians to subordinate the natives and accept them as a lower order of being. The translator does not translate this phrase which points out the humiliated status of the Orient. This ideological dislocation also affects meaning of the source text. Antonio Gramsci (1971), in the context of post colonialism, also deals with this concept of subalternity. In his book, he presents an in-depth analysis of cultural hegemony and its role in establishing control over the working class through capitalism. Then the concept was further elaborated by Spivak (1993), who is of the view that the subaltern studies in South Africa revises the concept and tries to give voice to the invisible and silent people whose history was neither recorded nor acknowledged. Whereas, the translator omits this phrase which indicates the lower status of the target readers. This omission is an ideological one resulting in changing the meaning of the text.

#### Example No.74

“culture....at the material center of imperialism” (Said, pp. 268-200).

اس ثقافتی عمل کو جان دار معلوماتی اور معاشی و سیاسی مشینری کے جوش انگیز مقابل کے طور پر دیکھا جانا چاہیے۔

Said is of the view that one should read cultural process as vital, informative, and invigorative one. On the other hand, in this example, the translator avoids to link cultural process with the materialistic aspects of imperialism. The translator is not highlighting the imperialistic role of culture as Said does. This is the main stance of Edward Said in this book which has been omitted by the translator. He usually tries to present culture in a positive and innocent sense by presenting it in a euphemized way. But this style of

translation not only affects the meaning of the text but at the same time also affects the cultural comprehension of the readers. A translator should, at least, present the main stance of the author regarding the main terms of his or her book. In CI, Edward Said, establishes the relationship between culture and imperialism and points out how culture and Novel pave way for the establishment and maintenance of imperialism. By keeping in mind this main theme of CI, it becomes a deforming strategy to omit or change the meaning of the main terms or concepts. This style of translation, in turn, may affect readers' comprehension of the ST.

#### Example No.75

The amazing thing about this is not that it is attempted, but that it is done with so much consensus and near unanimity in a public sphere constructed as a kind of cultural space expressly to represent and explain it. (Said, pp. 346-263)

اس حوالے سے حیرت انگیز بات اس کی کوشش کیا جانانہیں بلکہ اس قدر متفقہ انداز میں اس پر عمل کیا جانا ہے۔

The translator has already deleted the role of public in accepting and supporting imperialism and he does the same in this example as well. Edward Said is amazed that how this imperialistic discourse became popular in public sphere and was accepted unanimously. In other words, how the public was used by some personalities to create a census on American supremacy. Again the translator is excluding the public or public opinion in making or supporting US supremacy. The translator does not inform the target readers about this general public opinion about imperialism not to offend them. Therefore, he filters the source text and presents its filtered version before the target readers. This style of translation affects the logic and rhetoricity of the ST by changing the ideology of the text.



#### 4.2.1.6. Ideological Domination Process

This subsection presents the examples of ideological dislocations mainly related to the ideological domination process. Said, in his book, brings into limelight the politics of ideological domination process between the East and the West. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.76

“These lectures form the core argument of the present work, which has occupied me steadily since that time” (Said, pp. xi-1).

یہ لیکچرز زیر نظر تصنیف کا محور ہیں۔

“Ever since I can remember, I have felt that I belonged to both worlds, without being completely of either one or the other” (Said, pp. xxx-16).

جہاں تک میری یاد داشت کام کرتی ہے، میں نے ہمیشہ خود کو دونوں دنیاؤں سے منسلک محسوس کیا۔

In the above examples, the translator is idealizing the author by deleting Said’s highlighted disclaimers that he still believes in his previous ideas and that he belongs to both worlds. He deletes this dual identity and tries to make the author acceptable for the Pakistani community by presenting him as a well-wisher for the Muslims. He does so to present Said as a person who belongs to the Arab world more than the American society. The translator successfully wins the feelings of the target reader about the author by creating ideological dislocation and associating cultural meaning because the readers are not aware of the fact that Said confesses his dual identity in the beginning of his book. This shows translator’s personal ideology which is manifested throughout the translation. He not only admires the other writers, men of letters but also defends them. He does so either by selecting other words or deleting the words. In both cases, his personal ideological stance is obvious in his translation.

In the process of translation, translators have to struggle a lot to find out the true equivalents, appropriate words and expressions that could convey the ideology or rhetoricity of the source text or culture faithfully. Whereas the general practice is that translators have to bear in mind the ideology of the target culture as well. Consequently, it becomes a challenging job for a translator to convey ideology or rhetoricity of the source text in his/her translation. This complex nature of job is also discussed by Toury (1987) who is of the view that translators do know the textual relationship of the ST, what they want to do is to create an acceptable translation for the target readers. For this purpose, they omit some word or words to make the TT acceptable or favourite for the target readers.

According to Nida (1964), translators also adopt the strategy of omission if the language of ST is redundant. But mainly translators omit either to filter the offended ideology or to make the ST favorite, relevant and acceptable for the target reader. As for this selected example, the translator is giving impression that Edward Said is an updated person, a well wisher of the East without pointing out his confession that he neither belongs to the East or West completely. This dual association is deleted to create the effect that he belongs to the East as well since the general perception, in the target culture, about him is that he talks in favor of the East. So, the translator does not disturb this general public opinion about him in his translation.

On the other hand, Spivak (1993) defines rhetoricity as a trait in the process of translation which maintains the ideology, cultural norms, meaning and originality of source text by using equivalent tropes and figurative language. If a translator omits some words he or she compromises rhetoricity of ST which is neither acceptable nor desirable. This compromise creates ideological dislocation which ultimately affects meaning of ST and perception of target readers.

## Example No.77

What are striking in these discourses are the rhetorical figures one keeps encountering in their descriptions of "the mysterious East," as well as the stereotypes about "the African [or Indian or Irish or Jamaican or Chinese] mind;" the notions about bringing civilization to primitive or barbarian peoples, the disturbingly familiar ideas about flogging or death or extended punishment being required when "they" misbehaved or became rebellious, because "they" mainly understood force or violence best; "they" were not like "us," and for that reason deserved to be ruled. (Said, pp. Xi-1)

پراسرار مشرق کے متعلق ان کے بیانات میں نہایت حیرت انگیز چیز فصیح و بلیغ ہستیاں ہیں اور اس کے علاوہ 'افریقی' [یا ہندوستانیا آیرش یا جمیکاٹیا چینی] ذہن، کے متعلق یکسانیت زدہ بیانات، و قدیمیا بربری لوگوں کو تہذیب سے روشناس کروانے کے نظریات کا بھی پتا ملتا ہے۔

The above line shows another ideological clash which is being resolved by the translator just by deleting these harsh lines which manifest natives' humiliation and inferiority. That shows ideological dislocation and how translation affects meanings of the source text. He does not translate the bitter lines about the nature, status of the Indian or 'They'. From his translation, he excludes the ideas of ruling Indian of Subcontinent; considering them inferior, worthy of to be ruled and punished, their misbehavior and the superiority of the imperial master. So, he does not add the following lines in his translation.

Spivak (1993) also talks about the discourse of 'Us and They' by highlighting the oriental description of the natives. The same discriminatory discourse is being discussed here which shows the inferiority of the natives and the superiority of the Imperial Masters. To create a bridge between source and target culture, the translator is making the text acceptable by changing the meaning of the text and ultimately shows ideological

dislocation. He constantly supports and safeguards the natives and tries to euphemize the terms against the target reader.

Omission means deleting the words in the process of translation for various purposes. Ivacovoni (2009) defines omission as dropping the words, in the process of translation from ST. This omission could be the result of clashes between the source and target cultures and it happens specifically during the translation from English into Arabic texts. Omission is at its peak in these English-Arabic translations. The translator omits such words which may cause problems of interpretation for the target readers. But this thing causes lack of communication in TT.

#### Example No.78

This, I believe, is as true of the contemporary United States as it is of the modern Arab world, where in each instance respectively so much has been made of the dangers of "un-Americanism" and the threats to "Arabism" .....political party is in power. (Said, pp. xxix-15)

مجھے یقین ہے کہ یہ بات موجودہ دور کے یو ایس پر اسی طرح بالکل صادق آتی ہے جیسے جدید عرب دنیا پر۔ افسوس کے دفاعی، ری ایکشنری اور حتیٰ کہ خطبی قوم پرستی اکثر تعلیم کے انتہائی تانے بانے کے اندر بنی ہوئی ہے جہاں بالغ طلبا کے ساتھ ساتھ بچوں کو بھی 'اپنی' روایت کا احترام کرنا اور اس کی بے مثال حیثیت کو سراہنا سکھایا جاتا ہے۔ یہ کتاب تعلیم اور سورج کی انہی غیر تنقیدی اور با تفکر صورتوں سے متعلق ہے۔ اسے لکھتے ہوئے میں نے یونیورسٹی کی فراہم کردہ بوٹوپائی جگہ سے فائدہ اٹھایا۔ مجھے یقین ہے کہ یہ جگہ اس قسم کے مسائل پر بحث، تحقیق اور غور و فکر کے لیے نہایت اہم ہے۔

In the above example, the translator is not presenting author's ideas completely as he avoids the idea where both Eastern and Western are held responsible for 'un-Americanism' and 'threats to Arabism'. The translator deletes the highlighted line which shows Modern Arab world's struggle for 'un-Americanism' and American struggle for 'threats to Arabism' which shows ideological dislocation. The translator's decision of selection seems depended upon ideology and, in turn, this ideological stance affects meaning significantly. The translator does not want to highlight Arabs' struggle against America and presents ST without such identity or role of the Arabs. He constantly seems

to defend Muslim states and rulers which seems his norm or value based upon the collective ideology. The translator rationalizes the ST at the cost of ideology or rhetoricity loss. A translator should present the norms and values of source text and culture without paying attention to any internal or external factors like ideology, publishers, etc. (Spivak, 1993).

The above example also indicates the crucial role of educational institutions in the development of nationalism and consequently, children are asked to celebrate the uniqueness and importance of 'their' culture and it happens usually at the expense of others (p. xxix/ 15). Whereas, the translator does not mention this comparison, therefore, he deletes the notion of 'at the expense of others' and just makes the educational system uncontroversial. Furthermore, the implied meaning is that an educational system highlights the importance of its own culture only and it has nothing to do with other cultures and identities. Said is of the view that an educational system promotes nationalism by highlighting the unique aspects of its culture by undermining the cultures of other nations. Now, the translator adjusts the ST by changing its meaning. Spivak's concept of rhetoricity and logic both are affected due to the style of translation. The translator consistently favors the writers, men of letters or educational institutions. Therefore, he does not highlight the role of educational institutions in promoting nationalism or hatred against the other cultures.

History, in other words, is not a calculating machine. It unfolds in the mind and the imagination, and it takes body in the multifarious responses of a people's culture, itself the infinitely subtle mediation of material realities, of underpinning economic fact, of gritty objectivities. (Davidson, pp. 1-17)

He translates the first part of quotation regarding the artistic nature of history and ignores the second part of quotation which presents the materialistic, economical aspect of history. Said points out the important role of history and distinguishes it from the stereotypical understanding. According to him, history is not only a calculating machine

rather it reveals itself in the mind and imagination of people with distinctive cultural aspects. It also relates with materialistic realities, economic decisions and facts and with many realistic objectives. So this broad concept of history, linked with imagination; culture, materialism, economics and gritty goals, is ignored by the translator. But in doing so, he is not presenting the meaning of the source text as the author, Edward Said does. The obvious reason behind this deletion is ideological in a way that the translator does not want to give this materialistic impression of shared history to his target readers. He does not want them to realize that history, in general and specific sense carries a lot of materialistic and gritty objectives.

Van Dijk points out the difference between ideology and belief and explains that few of us consider our views as ideologies rather we consider them as a true reality. On the other hand, we consider other's views as ideology (Munday, 2007). That is why, the translator also omits the idea that educational institutions promote ideology. Here the translator does not consider history as a combination of material realities, economic facts and gritty facts.

#### Example No.79

“Hobsbawm has so interestingly described as "the age of empire" (Said, pp. 6-21).

The translator generally deletes the references given by the author in the source book and he also avoids scholarly comments of various scholars. In this way, he is making the text less reference loaded and approachable to the general public or masses because many of the references are unknown to the Pakistani audience in general. But in doing so, the intensity and comprehensiveness and the theoretical base of the author's argument is lost. In the selected line, the same discourse is being carried on where Said is giving a reference of Hobsbawm, who considers the imperial time as 'the age of empire'. This concept is deleted by the translator to avoid the discussion of 'age of empire'. The translator does not point out 'empire' or 'imperialism' as intensively as the author does. This TT is marked with such types of ideological decisions. He mainly omits those lines which might be offensive, humiliated or not desirable for the target reader. But this filtration, in itself, creates a lot of issues for the understanding of the source culture.

## Example No.80

As for the curious but perhaps allowable idea propagated a century ago by J. R. Seeley that some of Europe's overseas empires were originally acquired absentmindedly ... As David Landes has said in *The Unbound Prometheus*, "the decision of certain European powers ... to establish 'plantations,' ( Said, pp. 9/23)

Here the translator is not accepting the idea that colonization might be acquired absentmindedly or without any intention. The selected line indicates the misery of the natives that they were colonized accidentally or by chance. It adds up more humiliation for the natives, therefore, the translator omits this idea. He presents his personal and collective ideology about it that the empire is the result of thoughtful procedure accompanied by economical, political, cultural and military aspects. Furthermore, he deletes another Western intention of ruling over these colonized areas forever as pointed out by David Landes. Said admits that this is his main concern that how the idea of 'colonies as continuous enterprises' flourished in Europe. Whereas, the translator, first of all deletes the idea that empires were established absentmindedly and then he does not let the readers know the intentions of the Europe or empires to make the colonies their continuous enterprises. This omission is ideological but this ideological decision affects the meaning of the target text which may mislead the readers.

In this example, the translator does not reveal the Europeans intention of making the colonies or establishing plantation. This is not desirable or acceptable for the current target reader, therefore, he simply omits the idea to avoid any possible conflict or criticism from the target readers.

## Example No.81

“I am interested in examining the set of cultural forms and structures of feeling which it produces, and partly because overseas domination is the world I grew up in and still live in” (Said, pp. 9-23).

میں اس کی پیدا کر دہ ثقافتی صورتوں اور ڈھانچوں کے مجموعے کا تجزیہ کرنے میں دلچسپی رکھتا ہوں -

The translator is not informing about the author that he still lives in the overseas domination world that motivates him to explore this subject. He is trying to make him a person who is not colonized. This is translator's effort to present Edward Said in a more independent and updated way. This personal ideology results in changing the meaning of the source text. Throughout the translation, the translator tries to establish a soft image of the author and usually tries not to associate him with any colonized area. Therefore, he presents him as a well wisher of the Muslims. For this purpose, the translator does not even present important personal information about the author.

## Example No.82

We see that it can be as false to create a politics-free fictional universe as to create one in which nobody needs to work or eat or hate or love or sleep. Outside the whale it becomes necessary, and even exhilarating, to grapple with the special problems created by the incorporation of political material, because politics is by turns farce and tragedy, and sometimes (e.g., Zia's Pakistan) both at once. (Said, pp.31-34)

In the above example Edward Said is talking about the nature of politics and considers it inevitable for human society. He is of the view that we cannot imagine a politics-free-fictional universe and it is as important as love, food, sleep and hate are for our life. He further states that politics is either a comedy or tragedy or sometimes both at once and for this confusing state he gives example of Zia's Pakistan. Here again the



translator is defending the Muslim ruler and does not point out the confusing state of target readers' own country. Therefore, the translator does not want to hurt the feelings of the target readers by pointing out the confusing state of their country. Furthermore, there is a considerable number of people who admire Zia's Pakistan. In consequence, the translator does not point out the political nature of society. While, Said describes that a writer is a part of a crowd or an ocean, therefore, objectivity is a dream even then one should strive for turning the dream into reality. This idea is applicable on the translator as well because he is a part of crowd and therefore, he defends ideology of the crowd.

#### Example No.83

“Besides, is there not an unquestioned assumption on our plan that our destiny is to rule and lead the world, a destiny that we have assigned ourselves as part of our errand into the wilderness?” (Said, pp. 65/48).

اس کے علاوہ کیا ہم نے بلا سوال یہ مفروضہ نہیں اپنا رکھا کہ ہمارا مقدر دنیا پر حکومت کرنا ہے، ایسا مقدر “رجویم نے خود ہی اپنے آپ کو تفویض کیا ہے؟”

The translator deletes the concept of leader or leading of the third world countries by the West. He translates the word of ‘Rule’ but not accept the West as a ‘leader’. A person may rule without one’s consent but this does not mean that the colonizer is his/her leader. The translated work is filtered according to the collective ideology of the target reader. This selected line highlights the difference between the ruler and the leader. A powerful person might be a ruler of a colony without the consent of people whereas, a leader wins the hearts of the public. People admire him/her and thrust their lives into his/her hands and they can even die for their leader. The translator does not mention the world’s ‘leader’ even in the hypothetical situation. Thus, a lexical deletion or addition can show ideological dislocation in the text. On the other hand, as Robinson (1997) states, a translator is supposed to translate faithfully and accurately without letting his or her personal likes, dislikes, values and ideology affect the process of translation because the ST is the intellectual work of the source culture.

## Example No.84

“No one has the ...relationships themselves” (Said, pp. 65-49).

The translator does not talk about the patterns of ideologically driven cultures. Said states that all the cultures are subjective and ideologically driven in giving opinion or establishing values about others. Besides, their knowledge is based upon their selective sources of knowledge. These subjective epistemological and ideological aspects of different cultures are not translated by the translator not to make the target readers to realize that their culture is again subjective just like others.

## Example No.85

We called ourselves "Intrusive" as a band; for we meant to break into the accepted halls of English foreign policy, and build a new people in the East, despite the rails laid down for us by our ancestors.” T. E. Lawrence, *The Seven Pillars of Wirdom*. (Said, pp. 73-53)

ہم اپنے آپ کو ایک گروپ کی حیثیت سے 'مداخلت کار' کہتے تھے کیونکہ ہمارا مقصد برطانوی خارجہ پالیسی کے مسلم ایوانوں میں دراندازی کرنا اور مشرق میں ایک نئی قوم تعمیر کرنا تھا، حالانکہ ہمارے اجداد نے ہمارے لیے راستے متعین کر دیے تھے۔

The translator is not mentioning the word of ‘Rail’ in this quotation which indicates ideological dislocation because the context shows that the colonists laid down the rail for their empire. There are two types of discourses regarding the Rail project of British Raj in the target culture; one admires it whereas the second discourse criticizes it. The second discourse consists of the claim that the rail project was basically built for the Raj and its army. The translator is avoiding the colonial achievement/projects and the concept that all such types of infrastructural developments were meant for themselves first. This omission is not only hiding the imperial projects but also the actual

beneficiaries of development. Therefore, to avoid the contradictory ideas he does not translate the word 'rail'. Whereas the translator is translating the expression 'rail laid down' as 'directions' for the colonists to act in the colonies. This metaphorical use of expression changes the meaning of the ST.

#### Example No.86

“It is, as I have been saying throughout...empire” (Said, pp. 95-67).

In this example, the translator again omits the personal expression used for the author. Thus, he changes the ideology of the ST by changing its syntactic structure. In this context, Said, expresses that throughout the book he is constantly stating that everything in Europe or America was preparing the grand idea of empire. While on the contrary, his claim that everything in European and American culture was preparing an ideology in favor of empire is omitted by the translator. Therefore, the translator is not only making the translation general but also excluding the author's voice.

#### Example No.87

“What are the salient features of the re-presentation of the old imperial inequities, the persistence, in Arno Mayer's telling phrase, of the old regime?” (Said, pp. 342-260).

پرانی سامراجی نابرابریوں، کو نئے سرے سے پیش کرنے کی نمایاں صفات کیا ہیں؟

The translator is deleting the reference to make his translation authentic or saving himself from any conflict of references by making the statement general. Furthermore, the deleted phrase indicates the features of the re-presentation of the persistence of old regime/imperialism. Target culture's ideology does not want to discuss even the feature of imperialism, therefore, to satisfy the target ideology, he is not translating this phrase. The translator generally deletes the references but where he thinks that the reference is in favor of target culture he translated them. This choice of translation is another indication of ideological dislocation.

### Example No.88

“Second, it accurately picks up the theme based on repeated projections and theorizations of American power, sounded in often very insecure and therefore, overstated ways, that we live today in a period of American ascendancy” (Said, pp. 344-261).

دوم، یہ امریکی طاقت کی بار بار پروجیکشنز اور تھیورائیزیشن پر مبنی موضوع کو نہایت درست طور پر لیتی ہے۔

Here the translator is not including the notions about the age of America or the period of American ascendancy and its ideological need to justify the domination of the West in the nineteenth century. Although American ascendancy phenomenon is so obvious even then he does not want to present this idea before the target readers. Moreover, this western ideological need of justifying imperialism is also avoided. American supremacy and its ideological need to justify its domination both are contradictory to target culture ideology. Ruskin (1987) highlights the role of linguistics and applied linguistic theories in the process of translation and points out that both linguistic and translation competencies of the translator are important in the process of translation. Therefore, translation deals with linguistic knowledge of both ST and TT and the awareness of cultural values of source and target cultures. This concept is further elaborated by Spivak (1993) who states that a translator must develop love for the ST and surrender himself to the text. She further states that a translator should know the similarities and the differences of the source and target cultures before translation. So, the linguistic and cultural awareness of both cultures is a must thing for a translator to translate faithfully.

#### **4.2.2. Examples of Sentence Structures and Ideological Dislocations**

This subsection presents the examples of ideological dislocations created by the translator by changing the logic (sentence patterns) of the ST. This section shows how the translator

changes the logic of the ST in order to modify its rhetoric. Spivak introduced the term ‘Logic’ to indicate the syntactic and lexical disturbances to change the ideology of the ST. To highlight the nature of ideological dislocations in the TT, the section is further divided into six different parts, i.e., orient vs occident discourse, power relation discourse, ideological domination process, contrapuntal reading, cultural transposition, and religious discourse.

#### 4.2.2.1. Orient vs Occident Discourse

This subsection presents the examples of ideological dislocations mainly related to the topic of orient vs occident discourse. Said has discussed the nature of the relationship between orient and occident in his book CI in detail. This nature of relationship is translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

##### Example No.89

“Although it was not the struggle of same with same, a standard imperialistic misrepresentation has it that exclusively Western ideas of freedom led the fight against colonial rule...”( Said, pp. 240-177).

ایک معیاری سامراجی غلط تعبیر یہ ہے کہ صرف اور صرف مغربی نظریات آزادی نے ہی نو آبادیاتی حکومت کے خلاف لڑائی کو متعین کیا۔

The translator changes the pattern of the above sentence by deleting the first discriminative clause. This clause shows that imperial masters and the Orientals are not equal opponents. This shows ideological disruption which is done to satisfy the target culture ideology. The translator generally avoids hate speech regarding the Orientals. Edward Said, in *Orientalism*, talks about the Orientals and their relationship with the West. Spivak (1993), in her essay, also talks about the relationship between the Orientals and the West and points out the same discrepancy between the both as highlighted by the author. On the other hand, the translator does not highlight this discourse unlike Said and Spivak, and produces ideological dislocation in the text. He does not want to clarify to the target

readers that the colonial effort was not the struggle of same with same. So, he is appropriating the text at the cost of syntactic and semantic loss.

#### Example No.90

“Everyone knows that "they" means coloreds, wogs, niggers” (Said, pp. 20-29).

(ہر کوئی جانتا ہے کہ وہ سے مراد گہری رنگت والے اور نیگرو ہیں)

The translator is again saving the natives from humiliation and such types of offensive words. In the given example, Said explains the meaning of ‘they’ and states that it means coloreds, niggers and wogs. These are offensive terms for the target readers and for the Blacks. Therefore, he changes the syntactic pattern by deleting the word Wog in the following line to avoid the controversial term. Since nigger as a term is used for Black Englishmen or Africans but the word wog may be used for Indians, this might be the reason of deleting the term not to offend the target readers. The lexical choice determines meanings of the TT and, in turn, affects the ideology of ST.

Andre Lefevere pointed out this interrelationship between ideology and translation and Venuti enhanced the concept further by introducing the terms of ‘domestication and foreignization’ to bring the concept of ‘ideology’ into limelight in translation studies (Kuhn, 1962). Then Spivak introduced the concept of ‘politics of translation’ to consider such types of domesticated translations as ‘translationese’ instead of translation. She is of the view that a translator should develop love for the ST and surrender himself/herself to it in order to convey source text ideology.

#### Example No. 91

“These (outlying possessions of ours] are hardly to be looked upon as countries”  
(Said, pp. 69-51).

ان کو بمشکل ہی (دیگر ممالک کے ساتھ اشیا کا تبادلہ کرنے والے) کے تصور کیا جاتا ہے۔

In this example the translator translates (outlying possessions of ours) as

(دیگر ممالک کے ساتھ اشیا کا تبادلہ کرنے والے) which shows the debate of 'Us and Others'. This line shows the arrogant attitude of the West towards the Eastern countries. Therefore, the translator does not present these countries as the outlying possession of the West. This syntactic difference changes the logic of the ST.

#### 4.2.2.2. Religious Discourse and Ideological Dislocations

This subsection presents the examples of ideological dislocations mainly related to the religious discourse. Said also uses religious references and motives in his book, CI in detail. Religious references used by Said are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.92

Behind such scholars was an even longer tradition of humanistic learning that derived from that efflorescence of secular anthropology--which included a revolution in the philological disciplines--we associate with the late eighteenth century and with such figures as Vico, Herder, Rousseau, and the brothers Schlegel. And underlying their work was the belief that mankind formed a marvelous, almost symphonic whole whose progress and formations, again as a whole, could be studied exclusively as a concerted and secular historical experience, not as an exemplification of the divine. (Said, pp. 50-43)

ان محققین کے پیچھے انسانیت پسندانہ علم و فضل کی ایک اور بھی زیادہ طویل روایت تھی اور جس میں ویکو، ہرڈر، روسو اور شلیگل برادران جیسی قد آور شخصیات آتی ہیں۔ اور ان کے کام کی تہ میں یہ یقین موجود تھا کہ نوع انسانی ایک شان دار اور ہم آہنگ کل ہے جس کا مطالعہ ٹھوس اور سیکور تاریخی تجربے کے طور پر کیا جا سکتا ہے۔

Edward Said is connecting Empire to secular interpretation. Since secularism is not considered a good idea in the target culture, therefore, the translator is avoiding the secular interpretation especially in the context of religion. The translator tries to neutralize the clash between secularism and religion and therefore, he first deletes secular word and then does not compare religion with secularism. Furthermore, the translator is again defending the writers from such a secular approach towards imperialism. He constantly defends the intellectuals and the writers. This ideological dislocation changes meaning of the source text.

This illustrates the nexus of ideology and translation in the TT. This ideological dislocation is not by chance rather it is a consistent practice of the translator to appropriate the text according to the ideology of the target culture. The issue has also been pointed out by various scholars, for instance, Fawcett (1998) states that institutions and individuals translate the ST according to their ideologies, throughout the course of history. He even claims that ideological dislocation is present in all the old translations.

#### Example No.93

“Far from being a placid realm of Apollonian gentility, culture can even be a battleground on which causes expose themselves to the light of day and contend with one another” (Said, pp.xiv-3).

حتی کہ ثقافت ایک ایسا میدان جنگ بھی بن سکتا ہے جہاں وجوہ خود کو دن کی روشنی میں لاتے اور ایک دوسری کے ساتھ مقابلہ کرتے ہوئے مثلاً واضح کرتے ہیں۔

Another important example of ideological dislocation is the translation of pagan terms. He does not translate the Greek mythology references like Apollonian Gentility. He changes the source text according to the religious ideology of the nation. Consequently, he deletes Apollonian gentility (p. xiv-3), a Greek reference related to gods and goddess contradictory to Islamic ideology. This is a clear indication of ideological dislocation where the translator is changing the text according to the target culture, religion and ideology. Here the role of translator becomes vital and prominent, a person who is not only making the decisions but also implementing them. Furthermore, these terms are not



familiar or common in the target culture. This shows the differences between the source and target cultures and readers.

#### Example No.94

In our wish to make ourselves heard, we tend very often to forget that the world is a crowded place, and that if everyone were to insist on the radical purity or priority of one's own voice, all we would have would be the awful din of unending strife, and a bloody political mess, the true horror of which is beginning to be perceptible here and there in the reemergence of racist politics in Europe, the cacophony of debates over political correctness and identity politics in the United States, and to speak about my own part of the world-the intolerance of religious prejudice and illusionary promises of Bismarckian despotism, a *Ia* Saddam Hussein and his numerous Arab epigones and counterparts. (Said, pp. xxiii-11)

اپنی بات سنے جانے کی خواہش میں ہم اکثر و بیشتر بھول جاتے ہیں کہ دنیا ایک پرہجوم مقام ہے اور یہ کہ اگر ہر کوئی اپنی ہی آواز کی اس سی پاکیزگی یا افضلیت پر اصرار کرے گا تو بس یہ دنیا مختتم پھوٹ کی ایک خوفناک کچھار بنی رہے گی ، اور ایک خونیں سیاسی گڑ بڑ ہی حاصل ہوگی جس کی حقیقی دہشت یورپ میں نسل پرست سیاست کے ظہور نو، یو ایس میں سیاسی درستگی اور شناخت کی سیاست پر مباحث کے شور اور مذہبی تعصب کے عدم تحمل اور بسمار کی آمریت کے فریبی وعدوں میں یہاں وہاں نظر آنے لگی ہے۔

Throughout his translation, the translator seems to defend and favor the Muslim rulers and personalities along with almost all the writers. Over here Said talks about intolerance of religious prejudices. On the other hand, the translator does not mention the name of Saddam Hussain (pp. xxiii-11) or any other Arab movement in the context of religious prejudices or in negative sense in his translation. That shows his personal and collective social ideology. But he does mention the name of Saddam Hussain where he

was not targeted (pp. xxvii-14). Thus, he deletes his reference from the translation which is a clear example of ideological dislocation. In doing so, he makes the text acceptable for the audience and does not want to provoke the feelings of a specific class in the target culture.

In the previous example, Said not only points out the importance of becoming flexible towards the ideologies of the others but also tries to justify his point by creating a hypothetical chaotic situation in the absence of tolerance. He states that there is a need of religious tolerance in our cultures in order to have a better living environment. Therefore, he talks against becoming radical or extremist and in this context he presents the example of the Middle East where he mentions the names of the Muslim rulers. That is why, in order to present a soft image of Muslims and to avoid these humiliated expressions for them, the translator is deleting their names. In doing so, he may appropriate the text for the scholars but it would not carry the actual meaning of the ST. This indicates how ideology plays its vital role in translation and how it changes the meaning. Thus, there are several examples of rationalization in this translation which make it syntactically difficult and semantically misleading for the target reader.

Berman (1992, 280-288) points out twelve deforming strategies given by Lawrence Venuti, an American translation scholar, and explains how these strategies affect the ideology of ST in the process of translation. Rationalization is one of them; technically it means to omit the 'unreasonable parts' of ST in the process of translation. This deforming strategy also affects the syntactic pattern of ST that ends up at semantic loss as well. The translator is doing the same by omitting the 'unreasonable' part of ST in his translation.

#### Example No.95

“However ... to all sorts of egregiously overstated claims on behalf of "Western" or "feminist" or "Mrocentric" and "Islamocentric" values, that is not all there is today” (Said, pp. xxvii-14).

انسانیت پسند مطالعہ کی پرانی روش پر سیاسی دباؤ کے حوالے سے چاہے کتنا ہی واویلا کیا گیا (شکایت کی ثقافت) لیکن آج صرف یہ واویلا ہی موجود نہیں۔

The translator does not translate those part which show supremacy of empire, justification for imperialism, or the humiliation of the Orient along with the double roles of the writers, loyal and traitors in the source and target cultures. He deletes the lines which indicate any negative sense about Islam, for example; “to all sorts of egregiously overstated claims on behalf of "Western" or "feminist" or "Mrocentric" and "Islamocentric" (Said, p. xxvii/ 14). This selected example illustrates religious ideology. There are numerous examples in this translation where the translator changes ST to safeguard target culture ideology. Hence, he makes the ST acceptable by deleting, adding and changing the selected parts of ST. Sometimes, he deletes to avoid redundancy or irrelevant information but even that ‘redundant or irrelevant’ information builds up thesis of the author which should also be conveyed to target readers. That is what Spivak (1993) indicates that a translator should surrender to ST and develop love for it. Only in that situation, he or she would be in the position to convey the rhetoricity or ideology of ST by maintaining its logic or syntactic characteristics. These omissions may make the TT acceptable for the target readers but in realty this strategy misleads them and creates more gaps between source and target cultures.

#### 4.2.2.3. Contrapuntal Reading

Example No.96

“These structures do not arise from some pre-existing (semi-conspiratorial) design that the writers then manipulate” ( Said, pp. 61-47).

یہ ڈھاپنے پہلے سے موجود منصوبے کی پیداوار نہیں، بلکہ برطانیہ کی جغرافیائی طور پر تصور کردہ دنیا میں ثقافتی شناخت کی ترقی سے بندھے ہوئے ہیں

Just like in this example, the translator always tries to save writers from any allegation and over here he appears to avoid (semi-conspiratorial) which is again an important phrase in deriving meaning. This type of ideological dislocation conveys incomplete meaning. This filters the source text and provides only what is best for the

natives or writers particularly, if one takes this example. Unlike Said the translator defends the writers whereas Said openly talks about the intellectuals and writers who had played an important role in establishing and maintaining Empire.

A translator plays an important role in the process of translation that's why various writers have written a lot on the ethics of translation studies. For example, Robinson (1997) states that a translator plays the role of a mediator between the source and the target cultures in the process of translation. Therefore, s/he has the great responsibility to create a work which could be called as faithful and accurate with respect to its origin. For centuries, scholars have been discussing the limits of adding, deleting or altering the text, for translators in the process of translation. The recent studies lay stress on the faithfulness and accuracy between the source and target texts in the process of translation. Therefore, the role of the present research becomes remarkably significant in elaborating the concept that a translator should maintain the ideology of the ST by following its syntactic and semantic characteristics so that the translation could minimize the communication gap between the source and target cultures.

#### Example No.97

“We must therefore...in such works” (Said, pp. 78-57).

چنانچہ ہمیں عظیم مسلم تحریروں یا شاید جدید اور قبل از جدید یورپی و امریکی ثقافت کے سہارے خزانے کو اس کوشش کے ساتھ پڑھنا ہوگا کہ ان میں نظر انداز یا غیرا ہم انداز میں پیش کردہ چیزوں ( میرے ذہن میں کپلنگ کے ہندوستانی کردار ہیں) کو اجاگر اور نمایاں کر سکیں۔

The translator is not conveying the true sense of Edward Said here because Said is of the view that we should read all the great and acknowledged works as well as pre-modern and modern archives of European and American culture in order to draw out, give emphasis and give voice to the silent people who cannot speak and that they are ideologically presented before the world. Spivak (1993) also talks about the same issue in her famous article ‘Can the Subaltern Speak?’ She also states that these natives are marginally presented and ideologically projected. But the translator does not point out

this ideological representation of the subaltern. Although in the selected line, Edward Said favors the ones whose voice was not heard or given attention yet the translator does not include this part in the text. This ideological dislocation affects the meaning of the source text.

Hodder (2009) states that Spivak is a key person of this school of thought who has extensively discussed the issue in her world famous essay ‘Can the Subaltern Speak?’. She identifies the potential in the colonized people and surprisingly indicates those, especially outside the culture, who want to be the voice of these subalterns; the unheard people. She advocates that subalterns rarely find any opportunity to speak or raise their voice in the social hegemony of imperialistic communication. That’s why this eternal silence makes it difficult for the outsider to speak about the subaltern.

#### Example No.98

“The novel is fundamentally tied to bourgeois society; in Charles Moraze's phrase, it accompanies and indeed is a part of the conquest of Western society by what he calls *les bourgeois conquerants*” (Said, pp. 83-60).

ناول بنیادی طور پر بورژوا سوسائٹی کے ساتھ بندھا ہوا ہے۔ چارلس کے الفاظ میں، یہ درحقیقت “مغربی معاشرے کی تسخیر کا جز و اور اس کی معیت میں ہے

Edward Said traces out the history of novel and gives reference to Charles Moraze’s *Les Bourgeois Conquerants* to indicate the relationship between bourgeois society and novel. He is of the view that novel is basically associated with bourgeois society and to defend his argument he cites the work of French writer Charles Moraze. This reference is deleted by the translator. The translator generally does not translate other than English phrases or references. He does so either to make the text general or wants to deal with English language only. He does translate non-English phrases somewhere in his translation. Therefore, in both cases, the decision shows ideological dislocation. This decision of the translator is again ideological in the sense that he does not want to associate imperialist propaganda with Robinson Crusoe as explicitly as the author does. His personal ideology of presenting the intellectuals neutral as possible as he can, affects the meaning of source text.

## Example No.99

“I am not trying to say ... its occurrence the most Western, its normative pattern of social authority the most structured” (Said, pp. 84-61).

میں یہ کہنے کی کوشش نہیں کر رہا کہ ناول .... یا وسیع مفہوم میں ثقافت نے سامراجیت کا سبب مہیا کیا؛ بلکہ ناول (بورژوا معاشرے کا ایک ثقافتی آلہ) اور سامراجیت ایک دوسرے کے بغیر ناقابل تصور ہیں۔ تمام نمایاں ادبی صورتوں میں سے ناول تازہ ترین ہے، اس کے ظہور کا دور درست طور پر بتایا جاسکتا ہے۔ ناول اور سامراجیت نے ایک دوسرے کو اتنا زیادہ تحفظ دیا کہ میرے خیال میں ایک کے بغیر دوسرے کا مطالعہ کرنا ناممکن ہے۔

In this example, Said is establishing a close link between novel, as a genre, and imperialism. He states that novel might not be the sole or basic reason behind imperialism or its expansion even then both are unthinkable without each other. In this context, Said describes that novel is the most recent genre and by nature it is Western and acts as a social authority. Now, the translator is not associating these Western or key/authoritative qualities with novel. In the target culture, novel is again one of the most read genres and it seems its product as well that's why the translator does not want to present a new totally different identity of novel as a genre. This perspective of translation is also pointed out by Munday (2001). For this purpose, he explains 'Brazilian cannibalism' to point out the role of translator in manipulating and rewriting the ST according to the demand of the readers' ideology, history and culture. Therefore, the translator presents the nature of novel in a less offensive way unlike the author.

## Example No.100

“Moreover, scholars who write about novels deal more or less exclusively with them (though Williams is not one of those)... and therefore creates what Williams calls "structures of feeling" that support, elaborate, and consolidate the practice of empire” (Said, pp. 14-26).

یہ عادات اس طاقتور مگر غیر درست خیال سے راہنمائی یافتہ لگتی ہیں کہ ادب پارے خود مختار ہیں، حالانکہ ادب خود (جیسا کہ میں اس ساری کتاب میں ثابت کرنے کی کوشش

کروں گا ) یورپ کی سمندر پار توسیع میں کسی نہ کی طرح شریک ہونے کے متواتر اشارے دیتا ہے۔

The translator is not pointing out the role of novel in establishing empire as forcefully as Said does. The translator is again defending literature, novel and is presenting its innocent role in empire to the target reader. He translates all the lines in the given paragraph except these where the role of novel is being highlighted. Since this is the main stance of Edward Said in this book even then the translator tries to avoid the discussion as possible as he can. He does not point out the new rather controversial identity of novel for the target readers. Here he seems to defend English literature so that the target readers should keep on studying them without any prejudices. This ideological trend is prevailing throughout the translation and sometimes it feels that he is trying to satisfy both source and target cultures at the same time.

To point out the complex nature of domesticated translation, Venuti states that it is generally considered as ‘fluent’ and this can ultimately create ‘an illusion of originality’. Due to this fluency, it might lay a pseudo claim to be a true substitute of the original text (Venuti, 2009, p. 16). Therefore, this misleading role of domesticated translation results in various linguistic and cultural issues. On this account, this domesticated translation creates ideological dislocation which ultimately affects the perception of the target reader.

#### Example No.101

“Moreover, they (novels) never advocate giving up colonies, but take the long-range view that since they fall within the orbit of British dominance, that dominance is a sort of norm, and thus conserved along with the colonies” (Said, pp. 88-64).

The translator does highlight the imperialistic role of novel but he does not articulate the message as Said does. Moreover, he generally deletes the foreign history of novel. So, in this context, he is not presenting the claim of Said as he should have. In these lines, Said is again criticizing the imperialistic role of novel and informs that they

did not try to give up colonies and they sustain British dominance as a norm which should be prevailed in the colonies. This subjective role of novel might offend the target readers; therefore, he does not translate this line. Said claims that novels are equally responsible for maintaining imperialism and they never spoke against the colonies. On the contrary, they consider it a norm just like British dominance is for them. Therefore, they are the advocate of imperialism.

#### Example No.102

“There can be no awareness that the novel underscores and accepts the disparity in power unless readers actually register the signs in individual works, and unless the history of the novel is seen to have the coherence of a continuous enterprise” (Said, pp. 90-65).

The translator is showing his personal ideology by making the imperialistic role of the novel less prominent and defending the novel in the context of imperialism. Perhaps in doing so he is trying to maintain the popularity of novel among the target readers. Said describes that novel served as an aesthetic source of gaining overseas lands. The translator does not point out this key role of novel therefore, the main question arises that where is author and his voice. This ideological selection affects the meaning of target text which would ultimately mislead the readers. Target reader is unable to know the sensitivity of novel in this discourse due to ideological dislocation.

#### Example No.103

Yet Thackeray and, I would argue, all the major English novelists of the mid-nineteenth century, accepted a globalized world-view and indeed could not (in most cases did not) ignore the vast overseas reach of British power. As we saw in the little example cited earlier from *Dombey and Son*, the domestic order was tied to, located in, even illuminated by a specifically English order abroad. (Said, pp .90-65)



تھیکرے اور انیسویں صدی کے تمام نمایاں انگلش ناول نگاروں نے عالمی نکتہ نظر قبول کیا اور برطانوی طاقت کی وسیع سمندر پار رسائی کو نظر انداز نہ کر سکے۔

In this example, the translator changes the sentence structure and deletes 'I', the personal pronoun, used for the author. He generally excludes the author whenever he presents his arguments thus, makes the author invisible and ultimately presents a general text before the target readers. He is also habitual of deleting the references that the author used to support his ideas. In this example, Said explains the imperialist role of novel and claims that all the major novelists of mid-nineteenth century were influenced from British Raj and anything mentioned in the novels was linked with British Raj in the colonies. This huge claim regarding novel is being ignored by the translator to minimize the imperialist effects of novel.

#### Example No.104

“There is a passage, a part of which I...I quote it here in full” (Said, pp. 108-75).

Principles of Political Economy کا ایک اقتباس آسٹن کے ہاں اینٹیگیا کے اس استعمال پر روشنی ڈالتا ہے۔  
جان سٹوارٹ میل کی Economy

In this example, the translator is adopting passive voice structure and excluding the author as a subject. He is shifting the stress pattern unlike the source text. By adopting passive voice, subject is subsided whereas object and verb are highlighted. The translator is constantly ignoring the author's personal expressions either by making the text general or changing the sentence structure. This strategy creates cultural and intellectual misunderstandings of the ST in the target readers.

#### Example No.105

Having read *Mannsfteld Park* as part of the structure of an expanding imperialist venture, one cannot simply restore it to the canon of "great

literary masterpieces"- to which it most certainly belongs--and leave it at that. Rather, I think, the novel steadily, if unobtrusively, opens up a broad expanse of domestic imperialist culture without which Britain's subsequent acquisition of territory would not have been possible. (Said, pp. 114-77)

Now, in this example, Said is criticizing Mansfield Park's status in English literature and claims that since this novel promotes imperialism, thereby, this novel should not be considered as one of the great novels of English literature. The novel was behind the establishment of imperialist culture in Britain and without which imperialism was not possible. The translator is again euphemizing the meaning and does not bitterly criticize it. He is not questioning the status of the novel unlike the source text. If a translator does not point out the sensitive role of the novel in the establishment and maintenance of imperialism as forcibly as the author does how he would be able to make the target readers understand the ideology, theme and the true essence of Edward Said's message mentioned in his book CI. Therefore, as Spivak (1993) asserts, a translator should surrender to the source culture and text in the process of translation.

#### Example No.106

"*kim* is as unique in Rudyard Kipling's life and career as it is in English literature"  
(Said, pp. 159-112).

”کم“ اتنا ہی بے مثال ہے جتنا کہ انگلش ادب میں رڈ یارڈ کیپلنگ کی زندگی اور کیریئر

The author wants to say that 'Kim' novel is as important in the life of its author as it is in English literature. But the translator states that 'Kim' is as unique as Ruddick's life and career in English literature. This syntactic modification has changed the meaning of the text completely. This shows the translator's ideology because he is elevating the status of Kim in English literature due to its relevancy with Subcontinent. Kim deals with the colonized India, this might be the reason of associating it with English literature instead of its importance in Rudyard Kipling's life. Furthermore, he constantly admires the writers and intellectuals in his translation. Thus, this syntactic pattern not only

changes the meaning but also points out ideological dislocation. So, the writer has successfully invited the readers to read Kim as well.

#### 4.2.2.4. Power Relation Discourse

This subsection presents the examples of ideological dislocations mainly related to the power relationship discourse. Said also presents power relationship examples and explains their history in the context of the relationship between the West and the East in his book CI. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No. 107

“The reality of unrivalled American power in the world, which he made more acceptable by stressing its moralism, realism, altruism with "a remarkable skill for not straying too far from the thrust of public opinion” (Said, pp. 344-262).

یہ حقیقت دنیا میں بلا مقابلہ امریکی طاقت تھی جسے اس نے اخلاق پسندی، حقیقت پسندی، بے ثوئی کے ساتھ ماہرانہ انداز میں زیادہ قابل قبول بنایا۔

In this line Said states that Lippmann, a journalist, made the reality of American unrivalled power acceptable to public without going too far from their thrust by highlighting its realism and moralism. On the other hand, the translator translates it in a different way by excluding journalist’s role in establishing the reality and the public or public opinion in accepting or supporting American supremacy. Thus, doer and receiver both are silent in the translation. In this line Said wants to say that it was the journalist who made this reality acceptable whereas the translator considers it as a pre-established or acknowledged reality. Therefore, he translates ‘The reality of unrivalled American power in the world’ as ‘یہ حقیقت دنیا میں بلا مقابلہ امریکی طاقت تھی’. Whereas in Urdu it should be translated like this ‘*Donya main bila muqabla Amriki qowat ki haqiqat .....*’ the translator has changed the syntactic pattern of the sentence as well. This selected example illustrates the ideological or subjective role of the writers which is not highlighted by the translator.

By doing so, he is not highlighting the role of the writers as Said does. It seems that unlike Said, the translator does not consider them so prestigious or powerful to play an important role in establishing empire because he is excluding them. Another interpretation is that he does not want to offend the target cultures writers, who might be his readers. This shift of focus not only changes the meaning but also presents ideological stance of supporting journalists.

#### Example No.108

“America strikes back” was answered resoundingly throughout the Muslim world with bloodcurdling appeals to “Islam,” which in turn provoked an avalanche of images, writings, and postures in the “West” underscoring the value of “our” Judea-Christian (Western, liberal, democratic) heritage and the nefariousness, evil, cruelty, and immaturity of theirs (Islamic, Third World, etc.) (Said, pp. 397-302).

ساری مسلم دنیا میں “America strikes back” کے الفاظ سننے گئے۔

The context of this selected example is the raid on Libya in 1986 by the Reagan administration. Now, the translator does not translate ‘America strikes back’ and writes it in English not to offend the target readers. But by doing so, he is also bringing it into limelight. It is a clear indication of ideological dislocation. Then the translator deletes the phrase ‘with bloodcurdling appeals to Islam’ that again shows the ideological response of ‘America strikes back’. It was not a threat to a particular Islamic government but to Islam itself. The translator hides this threat to Islam and confides this threat to the Islamic word. He is associating the threat to states not religion. Shuttleworth (2004) states that manipulation school associates manipulation with translation and ideology. He affirms that ideology plays a crucial role and affects the process of translation consciously or unconsciously. He further states that it becomes easy to publish a translation if the ideology of source culture does not clash with the target culture ideology. So, the

translator's decisions of omission and deletions are based upon ideology and the selected lines prove this notion of ideological manipulation.

#### 4.2.2.5. Cultural Aspects

This subsection presents the examples of ideological dislocations mainly related to the Cultural aspects of imperialism. Said, in his book, also indicates cultural aspects and explains their history in the context of imperialism. These examples and references are translated differently by the translator either by deleting the lines or translating.

Example No. 109

“...cultures are humanly made structures of both authority and participation, benevolent in what they include, incorporate, and validate, less benevolent in what they exclude and demote” (Said, pp. 15-27).

ثقافتیں کس حد تک انسان کی بنائی ہوئی چیز ہیں۔

The translator is not pointing out the pure human based cultural structures excluding religion where people are authority and this authority is all in all in deciding what to add and what to delete. So, by keeping in mind the religious target society, the translator is molding the source text. Secondly, this structure consists of two sections; rulers and public where public is also involved in deciding what to keep and what to exclude. Thus, the translator is hiding the less benevolent attitude of both authority and participation. Therefore, the translator is molding the text according to the prevailing ideology of target culture.

In *Culture and Imperialis* (1993), Said points out the key role of culture and art in establishing empire but this central concept is not being dealt with the same approach by the translator. He euphemizes the meaning and presents ST after filtering it according to the target readers' ideology. But this ideological dislocation changes semantic and syntactic structure of ST.

Example No.110

“European philologists acquired the ideological habit of passing over these embarrassing passages without comment, in the interests of Attic purity” (Said, pp. 16-27).

Is translated as

اس لیے یورپی ماہرین لسانیات نے ایک خالص پن کی خاطر ان پریشان کن اقتباسات کو بلا سوچے آگے منتقل کرنے کی عادت اپنالی۔

Said is talking about lack of pure blood or mixing of different casts or tribes within one nation and for this purpose he is giving reference to Greek civilization. Greek scholars not only accept this situation but also share it with others. Later on European scholars also adopt the same *ideological* (this word is not translated) habit of conveying such *embarrassing* (this word is also euphemized by the translator) information to satisfy objectivity. Over here, Said is establishing a link between Greeks and European by using the phrase ‘adopting Ideological habit’, which is deleted by the translator. This shows that he does not want to link European with Greeks. Secondly, he seems to promote pure blood in a nation because he translates ‘embarrassing as پریشان کن’. Therefore, he is criticizing the scholars who conveyed this information without comment. Furthermore, the translator translates ‘without comment’ as (بلا سوچے) whereas the context shows that they are conveying this information deliberately by adopting an ideological habit.

Example No.111

“Second, it can mean that "everybody" may now be finally permitted to realize what it means to be properly at home, and at rest, without the need to wander about or to come and go” (Said, pp. 109-76).

- دوسرے، اس کا مطلب ہوسکتا ہے کہ اب ہرکوئی آرام سے گھر میں بیٹھ سکتا ہے اور اسے ادھر ادھر بھٹکنے کی ضرورت نہیں

In this example, he again changes the sentence structure and, in turn, changes the meaning of the source text. Edward Said is stating that novel has done enough to disturb the life of everybody but now finally it is the time to permit others to realize the meaning

of staying home without wandering here and there. He is talking about the transitional situation in a culture where people are realizing and accepting changes whereas the translator is conveying the meaning that it is the capacity of people to decide. There is a huge difference between being allowed and restricted to do something. Anyhow, Said is illustrating the possibility of staying home whereas, the translator is talking about the capacity of staying home.

This shows the nexus of ideology and the linguistic elements. This change of linguistic structure results in changing the meaning of the ST. The translator changes the ideology of the translation by omitting the stress patterns and the agent of the sentences and by converting the sentences into passive voice, furthermore, by changing the sentence structures as well as by selecting subjective lexical equivalent to the ST message. All these deforming strategies produce a colored translation which may affect the cultural perception of the target readers.

#### Example No.112

“Imperialism did not end, did not suddenly become "past," once decolonization had set in motion the dismantling of the classical empires” (Said, pp. 341-259).

سامراجیت ایک دم ماضی نہیں بنی - نو آبادیت کے خانے کا عمل شروع ہونے پر کلاسیکی ایمپائرز کا شیرازہ  
بکھرنے لگا

The translator deletes the first phrase which indicates that imperialism is still going on or it did not end. So, he is not giving the impression that we are still living in the age of colonialism. The prevailing effects of imperialism are ignored. By doing so, the translator is not confusing the target reader about postcolonial imperialism. Rather he prefers to say ... which indicates the struggle behind the end of empire/imperialism. This ideological dislocation definitely changes the meaning and does not convey the true essence of the text. This concept is heavily discussed by Spivak, Edward Said and Hommi K Bhabha. They talk about colonialism as well as postcolonialism. Colonialism refers to the period when a stronger nation colonizes the weaker nations by gaining control over them. It indicates the clash between two cultures where the strong nation dominates the weak nation. Later on, after the independence of

these colonies, the study of their cultural and political situation is called as postcolonialism (Mutmann, 2010). Therefore, Edward Said states that Imperialism did not end rather it continues in a new way, and this idea of Said is omitted by the translator who does not want to include this notion in the text. But this deforming strategy of the translator keeps the readers away from the author.

#### 4.2.2.6. Ideological Domination Process

This subsection presents the examples of ideological dislocations mainly related to the ideological domination process. Said, in his book, brings into limelight the politics of ideological domination process between the East and the West. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No. 113

“European writing on Africa, India, parts of the Far East, Australia, and the Caribbean; *these* Africanist and Indianist discourses, as some of them have been called”( Said, pp. xi-1).

افریقہ، ہندوستان، مشرق بعید کے کچھ حصوں، آسٹریلیا اور کیریبین کے بارے میں یورپی تحریریں ؛ افریقہ اور ہندوستان کے ماہرین کے بیا نیے جنہیں میں دور دراز زمینوں اور لوگوں پر حکومت کرنے کی عمومیوں پی کاوش کا حصہ سمجھتا ہوں

In this selected example Said talks about the key role of European writing on Africa and India in establishing European Imperialism. However, the translator creates dual meanings by including the possible role of the native writers along with the European writers’ discourse. He creates this ambiguity or double meanings by omitting the relative pronoun (these) and thus the syntactic pattern of the sentence. Therefore, the translator brings Indians equal to the European writers by deleting relative pronoun ‘these’ and constructs the sentence in a way which implies the meaning that Said is considering the work of Europeans as well as Indians. Therefore, natives are also considered equal to evaluate their discourses. He should have translated ‘these’ to create



a reference. The absence of reference, in this context, gives another identity to the natives and changes the syntactic pattern of the sentence. Spivak (1993) also talks about this logic which means flow or travelling of ideas or narrative from one culture to another and that is disturbed in this example.

#### Example No.114

“..for instance, American, French, or Indian students who are taught to read *their* national classics before they read others are expected to appreciate and belong loyally, often uncritically, to their nations and traditions while denigrating or fighting against others” (Said, pp. xiv-3).

مثالا واضح کرتی ہیں کہ امریکی، فرانسیسی یا ہندوستانی طالب علموں (جنہیں دوسروں سے پہلے اپنے قومی کلاسکس پڑھنے کی تعلیم دی جاتی ہے) سے یہی توقع ہے کہ وہ اپنی قوم اور روایت کے ساتھ غیر تنقیدی انداز میں مخلص رہیں گے جبکہ دوسری کی تحقیر کریں گے۔

The translator does not use the word ‘Fight’(p. xiv/ 3) used in the above example because the idea also covers the natives. So, he presents a subjective image of Orientals that is very peaceful. His ideological bend is consistent and he throughout establishes the soft image of the natives or locals. He tries to eliminate the negative image of the natives in his translation. He does not present the violent aspect of the behavior of the natives and even the humiliated remarks are presented in inverted commas by the author. Furthermore, he uses parenthesis to present the ideas of Said, this style of translation gives the impression that the translator is giving something which is extra or not the part of original. It disrupts the flow of ideas and linguistic elements. Billiani (2001) states that a translator should not assume the role of censor and delete the sections in TT to satisfy a someone’s interest rather he or she should maintain the originality of ST. Furthermore, Baker (1992, p.40) describes that this is also done due to some cultural and traditional constraints according to her “omission of a lexical item due to grammatical or semantic patterns of the receptor language”.

#### Example No.115

“I discovered in working on this book...from that of culture” (Said, pp. xiv- 4).

اس کتاب پر کام کرنے کے دوران سامنے آنے والی ایک نہایت کٹھن صداقت یہ تھی کہ محدودے چند برطانوی با فرانسیسی آرٹسٹوں (جن کا میں مداح ہوں) نے ہی 'ماتحت یا مطبع'، نسلوں کے تصور کو حکام کے درمیان اس قدر عام پایا جوان نظریات کو ہندوستان یا الجیر یا پر حکومت کرنے کے طریقے کا جزو سمجھتے تھے۔ وہ وسیع پیمانے پر قبول شدہ خیالات تھے، اور انہوں نے ساری انیسویں صدی کے دوران افریقہ میں علاقوں کی سامراجی تحصیل کے لیے ایندھن فراہم کیا۔ مجھے یقین ہے کہ کارلائل یا رسکن، یا حتی کہ ڈکنز اور ٹھیکرے پر بھی سوچ بچار کرتے ہوئے نقادوں نے اکثر کے بارے میں ان اہل قلم کے نظریات کو ثقافت کے شعبے "niggers" نوآبادیاتی توسیع کمتر نسلوں یا سے بہت دور کسی بہت مختلف شعبے میں پھینک دیا

The translator does not translate the word 'Inferior' (p. xiv/ 4) for the Orientals but he does use that word in general sense even in the same paragraph. This is another clear indication of ideological dislocation. In the source text, there are various bitter or harsh remarks about the natives and these remarks are basically the indicators of the imperial Masters' attitude towards the natives and these remarks are deliberately used by Edward Said. The translator does not include them in his translation due to the target readers' ideology. Since the source text deals with the history of target readers, that's why the translator is so careful about these humiliating remarks.

This omission or elision results in syntactic and semantic loss which, in turn, creates problems for the target readers' comprehension of the text. In this regard, the following quote amply illustrates the point:

[T]he ideology of a translation resides not simply in the text translated, but in the voicing and stance of the translator, and in the relevance to the receiving audience. These latter features are affected by the place of enunciation of the translator: indeed they are part of what we mean by the "place" of enunciation, for that "place" is an ideological positioning as well as a geographical or temporal one. These aspects of a translation are motivated and determined by the translator's cultural and ideological

affiliations as much as or even more than by the temporal and spatial location that the translator speaks from. (Tymoczko 2003, p.183)

#### Example No.116

“If you were British or French in the 1860s you saw, and you felt, India and North Africa with a combination of familiarity and distance, but never with a sense of their separate sovereignty” (Said, pp. xxiii-11).

اگر 1860ء کی دہائی میں برطانوی یا فرانسیسی ہوتے تو ہندوستان اور شمالی افریقہ کو مانوسیت اور فاصلے کے ایک امتزاج کے ساتھ دیکھتے لیکن ان کی جداگانہ حاکمیت کے احساس کے ساتھ برگز نہیں۔

He does not even use the pronoun ‘you’ in the imaginative sense of imperialism for the Orientals as it was used by the author. In this example, it means that imagine you see the division of the country (p. xxiii/11). He changes the sentence structure here and writes indirectly just to take the Orientals out of this imperial network. Here the ‘logic’ or flow of words, ideas or syntax of ST is again disturbed. Spivak (1993) introduced three-tiered notion of language i.e., ‘Logic, Rhetoric and Silence’. Logic indicates different syntactic structure of TT from ST and ‘rhetoricity’ illustrates ideological differences by using different tropes.

The translator does not translate the word ‘terrorist’ which has been a favorite western discourse against the Muslims. The obvious reason is its clash with the target culture; therefore, the translator filters the ST and presents a comparatively less offensive expression for the Arabs. That is why the translator plays the role of mediating agent between the source and target cultures in the process of translation. He should create a faithful and accurate translation of ST and it is the moral duty of a translator. In different countries, translators have to take an oath that they will translate faithfully and accurately (Robinson, 1997).

#### Example No.117

Modern imperialism has been an accretion of elements, not all of equal weight that can be traced back through every epoch of history. Perhaps its ultimate causes, with those of war, are to be found less in tangible material wants than in the uneasy tensions of societies distorted by class division, with their reflection in distorted ideas in men's minds. (Said, pp. 10-24)

Is translated in this way by omitting the ideas,

جدید سامراجیت ایسے عناصر میں اضافہ کرنے کا عمل رہی ہے جن کے ڈانٹے تاریخ کے ہر عہد میں کھوجے جاسکتے ہیں۔ شاید اس کے مطلق اسباب ٹھوس مادی احتیاجات سے زیادہ طبقاتی پھوٹ کے باعث مسخ شدہ معاشروں کی تناو بھری ہے چینیوں میں ڈھونڈے جا سکتے ہیں۔

Said describes that modern imperialism has increased the elements, not all of equal weight, which have been present in all the eras of history. Furthermore, he links the causes of modern imperialism, including war, with tensions of societies, class division and distorted ideas more than the material wants. While the translator first adds the words (ڈانٹے) to show the signposts of modern imperialism then he deletes the word 'war' and 'distorted ideas' with respect to the ultimate causes of modern imperialism.

Therefore, in this given example, the translator applies the strategies of addition, deletion and ennoblement. According to Venuti (2007) ennoblement is a strategy to rewrite the ST in an elegant way to 'ennoble' or 'improve' the ST. In the above example, the translator is ennobling the ST by adding the word (ڈانٹے) to show the signs of elements enhanced by modern imperialism. But at the same time deletes the notion of increase in imperial elements '*not all of equal weight*' by intensifying the effects of modern imperialism on all the elements present in all the eras of history. So, the translator, over here, does not present the actual description of modern imperialism.

Therefore, the translator considers that modern imperialism has increased all the elements of society. His attitude towards 'imperialism' reflects target readers' ideology. He further does not mention 'war' as a cause of imperialism and its reflection in the

distorted ideas of man. This deletion creates syntactic and semantic loss. According to Spivak (1993) such type of domesticated translation is considered as ‘translationese’.

#### Example No.118

“Many people in England probably feel a certain remorse or regret about their nation's Indian experience, but there are also many people who miss the good old days” (Said, pp.18-28).

آج بھی انگلینڈ میں شاید متعدد لوگ اپنی قوم کے ہندوستانی تجربے کے متعلق تاسف اور پچھتاوے کا احساس رکھتے ہوں لیکن ایسے بہت سے لوگ بھی موجود ہیں جو پرانے اچھے زمانے کو یاد کرتے ہیں۔

The paragraph is about the past experiences of the empire and the reasons of its decline due to the complex race-relations. Now the translator is only translating the above selected line from the paragraph which is relevant and in favor of the target reader. So, this shows ideological dislocation and how ideological manipulation changes meaning. Furthermore, in this context, he also deletes Salman Rushdi name as well. It is another indication of ideological dislocation in the text. So, he is changing the meaning of the text according to the ideology of target culture.

#### Example No.119

Large groups of people believe that the bitterness and humiliations of the experience which virtually enslaved them nevertheless delivered benefits—liberal ideas, national self-consciousness, and technological goods—that over time seem to have made imperialism much less unpleasant. (Said, pp. 18-28)

لوگوں کے بہت بڑے گروپ یقین رکھتے ہیں کہ انہیں عملاً اور حقیقتاً غلام بنا لینے والے تجربے کی ذلتوں نے فائدے بھی پہنچائے۔ لیبرل خیالات، قومی شعور اور ٹیکنالوجی پر مبنی اشیا.... جنہوں نے وقت گزرنے پر سامراجیت کو کم ناخوشگوار بنا دیا۔

The translator, generally, does not translate the lines written within the hyphens but in this example, he translates to point out the different sections from the society

which admire the positive effects of imperialism. By doing so, one interpretation could be that he seems to criticize the liberals for making imperialism less unpleasant. If the natives have tolerance towards imperialism, these sections are responsible for it. Therefore, he is criticizing these sections which show target culture ideology. In this way, the translator appears as a patriotic person who can point out the imperialistic role of persons within his own society to not only pin point them but also giving them message to stop such type of imperialistic idealism.

#### Example No.120

“...There are British Intellectuals...giving up Empire... was bad for Britain and bad for “the natives” (Said, pp. 163-115).

ایسے برطانوی دانشور سیاسی شخصیات اور مورخین موجود ہیں جو یقین رکھتے ہیں کہ ایمپائر  
”برطانیہ اور ’دیسی لوگوں‘ کے لیے بھی بری تھی۔“

Said is referring to British political figures, intellectuals and historians who are of the view that giving up empire was not in favor of Britain and Indian. On the other hand, the translator is reporting something quite opposite. According to the translation, these intellectuals think that empire was bad for both Britain and the natives. This claim is totally opposite to the source text. This is another ideological dislocation where the translator does not want to turn the target reader against those Britain political figures, historian and the intellectuals who think that giving up empire was not good and the empire should have continued. The translator is trying to mould the text according the target culture ideology.

#### Example No.121

“Since that time....Iraqi invasion of a United States ally” (Said, pp. 345-263).

پر سال تیسری دنیا میں یو ایس کی عسکری مداخلت ہوئی تب کے بعد سے یو ایس متاثر کن انداز میں فعال رہا ہے۔ بالخصوص 1991ء کی خلیجی جنگ میں جب 6,000 میل دور کویت پر عراقی حملہ پسپا کرنے کے لیے 6,50,000 فوجی بھیجے گئے۔

In this example, Said is discussing Kuwait-Iran war. Here the translator is not associating Kuwait with the US ally. That shows the ideological aspect of this region. He is not considering the Muslim state Kuwait as a US ally. He is avoiding linking Kuwait with the US and presents it as an independent state. This ideological dislocation not only changes the meaning but also shows ideological differences between the source and target cultures. Edward Said points out the other identity of the Muslim country by calling it a 'US ally' unlike the translator. He does not translate this other identity of the Muslim states and translates 'US ally' as Kuwait. It is another example of ideological dislocation but this lexical selection changes the meaning of the text and its ideology.

This section presented the examples where the translator has changed the logic of the ST in order to change its rhetoric according to the target culture ideology. Spivak (1993) points out that rhetoric is the originality, cultural norms and ideology of a culture and writers manifest it by using linguistic elements and figurative language. Whenever a translator, in order to silence a controversial or opposed idea, changes the organization or sequence of a sentence by changing its clause patterns or lexical choices s/he changes the logic of the ST. Consequently, a modified translation is created which results in semantic loss and cultural comprehension gaps.

### **4.2.3. Examples of Addition and Ideological Dislocations**

This subsection presents the examples of ideological dislocations created by the translator by adopting the deforming strategy of addition. To highlight the nature of ideological dislocations in the TT, the section is further divided into three different parts, i.e., religious discourse and ideological dislocations, power relation discourse and ideological domination process.

#### **4.2.3.1. Religious Discourse and Ideological Dislocations**

This subsection presents the examples of ideological dislocations mainly related to the religious discourse. Said also uses religious references and motives in his book CI in detail. Religious references used by Said are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No. 122

( ملعون) سلمان رشدی کے ناول کے خلاف ..... ( Yasir, pp. 30-283)

The translator adds the word (ملعون) before the name of Salman Rushdi. This addition is a clear example of ideological dislocation. In Islamic world, this person is rejected due to his controversial book against Islam. In these given lines, Said talks about the effects of this book in the West regarding Islam. For the first time, in the second half of the last chapter of the book, the translator openly admits that ‘We’ are not discussing him due to some reasons. This ‘we’ shows translator and publisher at least. These lines show that the translator has to take care of the ideologies of target culture as well as of publishers. Therefore, these reasons are ideological. By admitting here, in the final part of the book, he not only pleases the target readers but also accepts the role/power of ideology in translation.

#### **4.2.3.2. Power Relation Discourse**

This subsection presents the examples of ideological breakdowns mainly related to the power relationship discourse. Said also presents power relationship examples and explains their history in the context of the relationship between the West and the East in his book CI. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.123



Although these words were published in 1972, they even more accurately describe the United States during the invasion of Panama and the Gulf War, a country which continues to try to dictate its views about law and peace all over the world. (Said, pp. 346-263)

آج بھی دنیا بھر میں قانون اور ان کے متعلق اپنے نظریات زبردستی منوانے کی کوشش کر رہا ہے

Here the translator is adding the words ‘آج بھی’ and implies the idea that even today America is trying to impose its policies throughout the world. He does so by dividing the sentences into two. He starts the sentence by stressing that even today America is imposing its laws. This addition is based on the ideology of the target culture. This addition is the indicator of target culture ideology where the readers are of the view that America, even today, tries to make other countries accept its ideas and thoughts about peace and law. This selection of word not only changes the syntactic pattern of source text but also changes meaning and ideology of ST.

#### **4.2.3.3. Ideological Domination Process**

This subsection presents the examples of ideological dislocations mainly related to the ideological domination process. Said, in his book, brings into limelight the politics of ideological domination process between the East and the West. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

“Though for the most part the colonies have won their independence” (Said, pp. 17-28).

In this selected line, the translator adds the word (لڑ کر) means ‘after fighting’ in the context of achieving freedom. The author states that most of the colonies won their independence while the translator translates it as (اگرچہ زیادہ تر نوآبادیوں نے اپنی خودمختاری ) (لڑ کر حاصل کی) means most of the colonies got independence after fighting. This addition by the translator is again the manifestation of target readers’ ideology. This ideological dislocation narrates much more than the author’s message. The translator is highlighting the freedom struggle and the combat of the natives in the given line. This addition is the indicator of target readers’ ideology. Ancestors of target readers have sacrificed their lives for freedom, therefore, the translator adds the word ‘fight/combat’ in the context of freedom. This ideological dislocation affects the perception of target readers. This lexical selection not only shows ideological dislocation clearly but also changes meaning of the source text.

Hermans (1985, 41) states that language is considered as culture itself instead of a part of it. Therefore, meanings are not just ‘carried’ as such by language but they are constantly negotiated by the complicated social, linguistic and cultural variables. As a result, translation is considered as a ‘form of manipulation’. This manipulation is evident in the selected example and it creates misleading effects on the readers. So, the lexical selection of the translator changes the meanings of ST in the process of translation.

#### Example No.125

“Many people in England probably feel a certain remorse or regret about their nation's Indian experience, but there are also many people who miss the good old days” (Said, pp.18-28).

آج بھی انگلینڈ میں شاید متعدد لوگ اپنی قوم کے ہندوستانی تجربے کے متعلق تاسف اور پچھتاوے کا احساس رکھتے ہوں لیکن ایسے بہت سے لوگ بھی موجود ہیں جو پرانے اچھے زمانے کو یاد کرتے ہیں۔

Furthermore, he is adding the word (آج) before the selected line to show that even today many people lament over their bad imperial experience in the Subcontinent. This addition is another prominent strategy of the translation apart from the deletion. The

translator uses the deforming strategies of addition and deletion just like Greek, Roman, Anglo-American and other translators to make the foreign text appropriate for the target readers. In the selected line, the translator only translates the appropriate lines and deletes the undesirable lines by showing ideological dislocation in the text.

Example No. 126

“Forster could not ignore something that Kipling easily incorporated (as when he rendered even the famous "Mutiny" of 1857 as mere waywardness, not as a serious Indian objection to British rule)” (Said, pp. 89-65).

فارسٹر اس چیز کو نظر انداز نہیں کر سکتا تھا جسے کیپلنگ نے بآسانی جذب کر لی (مثلاً جب اس نے 1857ء کی مشہور بغاوت کو بد تمیزی اور بدمعاشی کہا، نہ کہ برطانوی حکومت پر ایک سنجیدہ ہندوستانی اعتراض)۔

He translates ‘Waywardness’ as ‘بد تمیزی اور بدمعاشی’ in the context of considering the famous ‘Mutiny’ of 1857 by Kipling. While on the contrary, it indicates the difficult situation of controlling the resistance of the Indian in 1857. In the given example, Said is comparing two British writers on the nature of ‘Mutiny of 1857’. Forster, the first writer, considers this Mutiny as waywardness whereas Kipling, the second writer, considers it as a serious Indian objection to British Raj. Here the translator is exaggerating and using the offensive words not only to criticize but also to indicate the general English discourse on Mutiny of 1857. The translator is criticizing the British attitude regarding the mutiny, therefore, he adds Urdu words to bring this attitude into limelight. Thus, this style of translation includes addition and exaggeration by illustrating the target culture ideology. In this example, the translator uses ‘ennobling strategy of translation’ pointed out by Venuti to improve the text.

This section presents the examples of another translation deforming technique of ‘addition’ adopted by the translator to adequate the text according to the rhetoric of the target culture. The translator also adopts this deforming technique to change the logic of the ST to make the rhetoric of TT acceptable for the readers. In this selected translation, the translator has also used this deforming technique to change the logic of the ST. Consequently, it modifies the rhetoric of the ST and filters it according to the target

culture ideology. However, this type of modified translation has created meaning related issues for the target readers and they are not in a position to grasp the faithful meaning of the ST. Thus, there are religious; orient vs occident, ideological domination process, balance of power and cultural aspects related ideological dislocations in this selected translation.

#### 4.2.4. Examples of Exaggeration and Ideological Dislocations

This subsection presents the examples of ideological dislocations created by the translator by adopting the deforming strategy of exaggeration. To highlight the nature of ideological dislocations in the TT, the section is further divided into two different parts, i.e., contrapuntal reading and ideological domination process.

##### 4.2.4.1. Contrapuntal Reading

This subsection presents the examples of ideological dislocations mainly related to the notion of contrapuntal reading. Said introduces a new and critical method of reading the text to point out its imperialist role. Said's approach of contrapuntal reading is translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.127

When we read the novels attentively, we get a far more discriminating and subtle view than the baldly "global" and imperial vision I have described thus far. This brings me to the fourth consequence of what I have been calling the structure of attitude and reference. (Said, pp.91-65)

ناولوں کو غور سے پڑھنے پر میں واشگاف 'سامراجی' یا سامراجی وژن کی نسبت کہیں زیادہ امتیازی اور لطیف منظر ماتا ہے

In this example, the translator exaggerates in translating the word 'global' as سامراجی which could have been translated as 'aafaaqi'. He does so to support his personal ideology about the neutral or less imperialistic nature of novel. In the selected line,

Edward Said states that novels have other identities or roles apart from establishing imperialism, therefore, the translator is using redundancy by writing the word ‘imperial’ for two times to highlight this another function of novel. Furthermore, it is the translator’s personal ideology to present novel in a neutral way. That is why he translates the word ‘global’ as imperialism to highlight his stance. Apart from it, he is again omitting the personal pronouns of the author. He is not mentioning the author, again making him invisible. He prefers to make the text general. But the essence of the text is sacrificed.

In this example, the translator is using different lexical expression even by creating redundancy in the TT just to support his personal ideology about the less imperialistic nature of novel, as a genre. The translator also omits the personal pronouns and expressions used for the author which makes the text general. Said, in this example, is describing his comprehensive approach on the nature of novel and states that novels show globalism and imperialism. While the translator does not point out the personal expressions or the conclusions of the author and misleads the target readers about the intellectual stages of the author regarding the nature of novel.

Example No.128

“Studies during the past decade of major personalities of the mid twentieth century illustrate what I mean” (Said, pp. 344-261).

”گزشتہ دہائی کے دوران بیسویں صدی کے وسط کی اہم شخصیات پر مطالعات اس کا ثبوت ہیں“

In the context of American ascendancy, Said states that the studies of famous personalities during the past decade illustrate this phenomenon as well. Here the translator is exaggerating by translating ‘illustrates’ as ‘proof’ and strengthens Said’s view. At the same time, he deletes the personal pronoun used for the author and, to defend the point, presents the names of the major personalities instead of one person i.e., author. Thus, the translator is habitual of omitting the personal pronouns used for the author himself. This strategy of the translator makes the text too general and excludes the voice and ideology of the author.

#### 4.2.4.2. Ideological Domination Process

This subsection presents the examples of ideological dislocations mainly related to the ideological domination process. Said, in his book, brings into limelight the politics of ideological domination process between the East and the West. These examples and references are translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

#### Example No.129

“The images of Western imperial authority remain-*haunting*, strangely attractive, compelling” (Said, pp. 132-91).

مغربی سامراجی حاکمیت کی شبیہیں آج بھی باقی ہیں..... آسیب کی طرح منڈلاتی ہوئی ،

In this example, the translator exaggerates the situation by adding meaning in the text, in the context of the images of Western imperial authority. He does so by using simile and translates ‘haunting’ as ‘آسیب کی طرح منڈلاتی ہوئی’ which means ‘hovering like evil spirits’ in Urdu, to highlight the presence of the images of Western imperial authority. Said gives a reference about the prevailing effects of the Western imperial authority and states that imperialism still prevails, haunts, attracts and compels others. Therefore, the translator criticizes the aftermath of colonization by exaggerating the situation and presents it in a different form from the source text. This is a clear indication of ideological dislocation which affects the meaning of the source text. This shows that the lexical choice of the translator definitely affects meanings of the source text. Imperialism is compared with evil spirits, in this example, which is a crystal clear example of ideological dislocation. Addition and deletion are two deforming strategies to change the meaning of the ST based upon ideology.

#### Example No.130

“We must not condemn ourselves to repeat the experience of imperialism” (Said, pp. 401-305).

”ہمیں سامراجی تجربے کو دہرانے کی لعنت سے بچنا ہے۔“

In the above given line, Said is stating that we have to save ourselves from imperialism in future. On the other hand, the translator translates 'condemn ourselves' as 'لعنت'. This shows the ideology of the target culture or Orientals. Target culture ideology does not want to promote or welcome imperialism again. This lexical selection of the translation indicates the ideological stance of the target culture. This exaggeration makes the TT different from the ST and in turn illustrates ideological dislocation.

This section indicates the rhetoric of the target culture because here the translator selects extreme or exaggerated meanings instead of selecting moderate meanings for the words. It is due to the reason that imperialistic ideas are rejected and criticized by the target culture. In doing so, the translator changes the logic of the text in order to highlight target culture ideology.

#### **4.2.5. Examples of Euphemism and Ideological Dislocations**

This subsection presents the examples of euphemism and ideological dislocations mainly related to the topic of orient vs occident discourse. Said has discussed the nature of the relationship between orient and occident in his book CI in detail. This nature of relationship is translated differently by the translator either by deleting the lines or translating them in a modified way. This subsection presents such examples presented in the TT.

Example No.131

Even though India gained its independence (and was partitioned) in 1947, the question of how to interpret Indian and British history in the period after decolonization is still, like all such dense and highly conflicted encounters, a matter of strenuous, if not always edifying, debate. (Said, pp. 163-115)

اگر چہ ہندوستان نے 1947ء میں اپنی آزادی حاصل کر لی اور اس تقسیم کر دیا گیا لیکن ہندوستانی اور برطانوی تاریخ کی تعمیر کے انداز پر بحث بدستور جاری ہے

In this selected example, the source text describes more than this translated line. Edward Said also talks about ‘all such dense and highly conflicted encounters, a matter of strenuous, if not always edifying, debate.’ He is euphemizing the meanings by excluding the idea of conflict or clash between the former colonized people and the imperial masters. Therefore, it is omitted by the translator to avoid the discourse on the relationship between the target readers and their former imperial masters. Furthermore, Said describes the possible relationship between India and British after decolonization by bringing the pitiful condition of Indian economy under the limelight due to the British Raj. It was the Raj who had paralyzed Indian economy. Said uses the expression ‘Indian economy, bled by British needs and practices continue to suffer’. This expression is translated within parenthesis which shows ideological dislocation because the translator does not usually translate parenthetical remarks in translation whereas, in this example, he is presenting author’s ideas within parenthesis not only to highlight the idea but also to create the impression that these words belong to him.

Therefore, the translator is appearing as a co-author because he is giving impression to the reader that the parenthetical remarks are his interpretative remarks while, these are author’s words about the suffering of Indian economy due to British Raj. Secondly, he is changing the sentence structure to highlight the importance of the idea. Generally, the translator does not translate the parenthetical remarks but, over here, he is presenting author’s ideas into parenthesis to point out the role of British Raj to make India suffer economically. This syntactic change produces ideological dislocation which, in this example, elaborates the ideology of the target culture in a more prominent way.

The examples of these sections indicate the translator’s consistency in changing the rhetoric of the ST by either observing silence or changing its logic. The translator has changed the meaning, cultural aspects and originality of the ST by either making the ideas unsaid or modifying the clause patterns and lexical choices. There are different types of ideological dislocations in this translation such as religious, cultural, power relation, orient vs occident, ideological dominance clashes and contrapuntal reading related ideological dislocations and all these modifications reflect changing the rhetoric of ST. These ideological disruptions are created by using different translation deforming



strategies such as silence which was mainly reflected through ‘deletion’, ‘logic’, ‘addition’, ‘exaggeration’, and ‘euphemism’. Therefore, this translation is an example of ‘translationese’, a term used for modified translation given by Spivak (1993), because it dictates its own ideology to the readers by altering the intended ideology of the ST.

#### **4.2.6. Ideological Dislocations at Lexical Level**

Basil Hatim (2001) in *‘Teaching and Researching Translation’* illustrates various aspects of ‘the ideology of translation’ which have been the concern of the contemporary translation theorists. He points out the role of lexical choices in the process of translation and states that the decision of these choices is based upon what is valued and what should be excluded. Lexical choices are also based upon what should be omitted, added or altered to filter the text. Therefore, the lexical choices of a translator indicate his/her personal or collective ideology. In this ongoing study, the translator has made lexical choices to make the text appropriate for the target readers by filtering it according to the target culture ideology.

The following words are not translated into the target language (Urdu) rather the translator borrows the following words from English language and writes them in Urdu. There are various possible reasons to do that. The main ideological reason is to euphemize the meaning in order to make the source text less offensive for the target reader. Within the context, English words (written in Urdu) do not convey the same sense or force of meaning, therefore, these words play twofold roles one is euphemizing the meaning and the second is to avoid the clashes between source and target cultures and histories. But this borrowing is again ideological driven to make the text acceptable for the target audience by avoiding the translation of many contradictory words. This process not only saves the translator from the labor of selecting the equivalent words but also gives him an apparent status of objective/authentic translator, but the fact is that such choices are ideological in translation.

Example No.132

#### **Table 1.List of English Words Written in Urdu Alphabet**

S.No.	English words written in Urdu alphabet	Page No.
1	Metropolitan	(p. 1)
2	Empire	(p. 1,2,230,)
3	Professional	(p. 3)
4	Vision (Translated in Urdu on p.112,113,123,175)	(p. 5, 57, 65)
5	Gentleman	(p. 6)
6	Paradox	(p. 8, 302, 308)
7	Appeal	(p. 13)
8	Nostalgia	(p. 25, 27)
9	Seating	(p. 29)
10	Oil	(p. 30,)
11	Ideological	(p. 33, 241, 280)
12	Security state	(p. 39)
13	Calls	(p. 42)
14	Archive	(p. 46)
15	Themes	(p. 46)
16	Adventure	(p. 48)
17	Deconstruction	(p. 44)
18	Radical	(p. 49)
19	Strategic	(p. 70, 267,)
20	Ordination	(p. 73)
21	Theme	(p. 77)
22	Genius	(p. 79)
23	Lingua franca	(p. 83)
24	Categories	(p. 92)
25	Clichés	(p. 146)
26	Junior	(p. 119, 168)
27	International	(p. 145)

28	Calculating	(p. 174/236)
29	Cannon	(p. 148/265)
30	Challenging	(p. 201)
31	Specialized <i>shurfa</i>	(p. 201)
32	Cooperative <i>kawish</i>	(p. 201)
33	Theory, theoretical	(p. 238/316)
34	Community	(p. 239)
35	Missions	(p. 238/316)
36	Left	(p. 260)
37	world order	(p. 260)
38	Authorities	(p. 301/396,)
39	Proust	(p. 302, 398)
40	Evangelical	(p. 263/345)
41	Paradox	(p. 203)
42	Space	(p. 203)
43	Landscape	(p. 203)
44	Adjustment	(p. 220)
45	Ideologist	(p. 231)
46	Radical	(p. 243)
47	Shift	(p. 244)
48	Surgical strikes	(p. 270)
49	Discourse	(p. 295)
50	Advise	(p. 132/184)

The translator has borrowed the above words from English language and has written them in a euphemized way without contextualizing them in the local sense on ideological basis. While discussing the nature, role and etymology of ideology, Munday (2007) traces out its history by pointing out various translation theorists. He states that the various definitions of ideology have created problems in using the term. The English term ideology is the translation of the French word *idéologie* which was introduced by

Count Destutt de Tracy in 1796 to point out the ‘science of ideas’ which initiated the epistemological investigation of cognition and concepts. Then this term got the (Napoleonic) negative political meaning and later on it received (Marxian) notion of false consciousness. Therefore, the term ‘ideology’ has negative meaning of manipulation, concealment or distortion. Thus, van Dijk (1998, p.2) states that in the west or elsewhere, “few of us” associates our beliefs with ideologies rather ‘*our’s* are truth and ‘*theirs*’ is ideology. So, he presents a comprehensive scope of the term by including knowledge, values, and norms of the individual as well as society.

In translation studies, the term has been linked with manipulation (e.g., Hermans, 1985) and rewriting (e.g., Lefevere, 1992). According to Lefevere (1992, p. 9), “translation is the most obviously recognizable type of rewriting ... it is potentially the most influential because it is able to project the image of an author and/or (a series of) work(s) in another culture, lifting that author and/or those works beyond the boundaries of their culture of origin”. It highlights the intercultural transformation of ideology where the ST is introduced to new readers in new languages where it would be read as if it were written in target language. Therefore, Lefevere, is of the view that translators’ ideology and the target language poetics determine the TT. Due to this central relationship between language and ideology, the above given words written in Urdu alphabet in the TT are ideological to euphemize the meaning.

#### **4.2.6.1 Source Words Retained in Translation**

Example No.133

The translator does not translate the key term “Orientalism” and writes it in English even three times on a single page (pp. 1-173). There are two basic possible reasons to write the term in English language. The first is to highlight the term and make it prominent and the second reason is to make the translation accurate or authentic. This style of writing is ideological because he writes them in inverted commas to highlight the discourse of Orientals.

The translator does not translate the name of English books/novels, etc. like *Great Expectation*, *The Fatal Shore*, *The Road to Botany Bay*, *David Copperfield* (pp.4-5). Somewhere, in the translation he writes the names of famous literary figures of English Literature in Urdu like Milton, Shakespeare, Ruskin, Jane Austen, etc. but mainly he writes names of writers and their works in English. One reason behind this may be to make the names easy to write and understand for him as well as for the readers.

#### Example No. 134

The translator does not translate the term “Illusion perdues” (Said, p. 20) and leave the reader confused about its meaning. The author explains its meaning as the compelling relationship between culture and imperialism but the translator did not translate it. In this example, Said highlights the compelling relationship between culture and imperialism which may not be suitable for the translator to discuss it here. Furthermore, he generally avoids translating other than English expression. However, when it is in favor of the target culture readers, he does translate them. So, this shows that it is an ideological decision to leave this expression unsaid here in the TT. This may create issues for the readers in understanding the meaning and cultural comprehension of the text.

#### Example No.135

Said informs that despite the Western colonizers' ending up ruling over Asia and Africa they hold their control over these former colonies on the ideological maps through international markets. They keep the locals as their subject by governing them successfully even after imperialism. That is why the translator does not translate the term “Locales” (Said, p. 33) and writes it in English. Its translation could have been as “ماتحت” Therefore, he does not want to bring into light this postcolonial imperialism where the Orientals are still the slaves. This linguistic choice carries the ideological significance.

## Example No.136

The translator does not translate the term ‘subaltern studies’ and write it into English language. He even makes this term more prominent by writing it in parenthesis and inverted commas collectively like this (‘Subaltern Studies’ مثلاً). The translator not only gives importance to the idea but also highlights the idea due to its relevance with Pakistan and India (Said, pp. 39-195-228- 232- 288-289). Both Said and Spivak, talk about subaltern for many times in their writings whereas the translator always writes it in English and does not translate it due to its inappropriate Urdu meaning. This linguistic choice is again ideological which shows ideological disruption.

## Example No.137

Furthermore, Said uncovers that if your past is linked with imperialism your personality image would be based upon imperial theme. Over here, the translator does not translate the term “Theme” (Said, p. 57) which could have been more humiliating for the target reader. This linguistic expression is ideologically loaded and save the face of target reader. This changes the logic of the ST in order to appropriate the rhetoric of the text.

## Example No.138

The translator also prefers to write Discourse (Said, p. 90,194, 281) in English language instead of the target language in translation. The translator also avoids to write “America strikes back” (Said, pp. 302-397)’ in Urdu to euphemize meanings. This linguistic choice shows ideological dislocation. He is filtering the text to make the meanings less offensive for the target reader.

## Example No.139

The translator also avoids translating “Nigger” (Said, p. 4) an extremely offensive word, especially for the Black people. This deletion of linguistic expression is again ideological due to its controversial meaning in the society. Said has also pointed out the attitude of the West towards the colored people especially with reference to the people of the sub-continent. Therefore, in order to make the text less offensive for the

scholars/readers, the translator simply deletes the offensive or abusive terms from translation. This illustrates how ideology impacts the linguistic choices of the translator.

#### Example No.140

In this selected example, Said discusses the Gulf War of 1991 and Americans' interest and responses to it. He mainly differentiates between 'covering' and 'reporting' the war by media. He is of the view that this was the most covered and least reported war which Americans watched on their televisions (Said, pp. 279-366). Thus, Said explains the difference between 'reporting the war' and 'covering the war' by criticizing the subjective role of media. In order to explain this subjective role of media, the translator not only translates the expression in Urdu language but also writes the expression in English language as well. Thus, the war was not reported truly, this ideological aspect is highlighted by the translator due to the selection of linguistic expressions.

#### Example No.141

In this example, Said is highlighting the role of ideology in determining cultural, political, professional, literature and class based Commitments (Said, pp. 296-389). He states that due to this determination or delimitation, literary figures and scholars act within ideological limits. On the other hand, the translator does not translate 'commitments' due to its common usage as well as understanding in the target culture. This linguistic choice shows ideological stance to highlight the key role of ideology in literature.

### 4.2.6.2 Ideological Dislocations of the Translated Words

#### Example No.142

Stereotypical یکسانیت (pp. 1-xi) روایتی (Said, pp. 115-163)

The translator does not translate '*Stereotypical*' as 'تقیانوسی' because it is used for the natives, people of the sub-continent. Therefore, here this linguistic selection clearly shows the ideological dislocation and the translator is changing the source text according to the target culture ideology. The translator is using the Urdu word 'یکسانیت' in place of *stereotypical* whereas, this Urdu word also indicates *steadfastness* which is a quality. So,

this is how the translator is changing the meaning of the ST and presents the offensive words in a less offensive way. That's why Hatim (2001) is of the view that lexical choices play an important role in determining the ideology of the text.

The word relates to Indians, that is why, he translates it in this way (Said, pp. xi-1). Throughout the book, he not only favors the natives but also change the meanings to satisfy the ideology of the target culture. He does not consider Indian as stereotypical or outdated rather he considers them as consistent. He euphemizes the term and minimizes its negative connotation which not only shows his individual ideology but also the collective ideology. He is changing the source text and molding it according to the cultural and ideological norms of the target culture.

In her famous essay, "The Politics of Translation" Spivak (1993) claims that generally translators do not convey true ideology or rhetoricity of ST. What they want to target is to convey something meaningful and favorable for the target readers but this complex situation may create problems for the intellectuals and the target readers. In this example, the translator is doing the same by euphemizing the meaning of ST.

Example No. 143

Strange عجیب (Said, pp. 2-xiii)

"Being an English writer meant something quite specific and different ...political resistance" (Said, pp. 87-63).

ایک انگلش مصنف ہونے کا مطلب مثلا ایک فرانسیسی یا پرتگیزی مصنف ہونے سے قطعی مختلف ہے۔ برطانوی مصنف کے لیے 'بد یس' مبہم اور غیر ماہرانہ طور محسوس کردہ یا انوکھی اور عجیب چیز تھا۔



اجنبی Strange

“Botany Bay is ...turn them into "home" (Said, pp. 5-xvi).

سب سے پہلے سفر اور دریافت کا روشن خیال بیان ہے، اور اس “Botany Bay” چنانچہ کے بعد کہانی گوسیاہوں (بشمول کلک) کا ایک مجموعہ جن کے الفاظ، نقشے اور ارادے اجنبی علاقوں کی تحصیل کرتے اور انہیں 'گھر' میں بدلتے ہیں۔

In the first example, the translator translates *strange* as (عجیب چیز) whereas, in the second example, he translates the same word in the sense of (اجنبی) for the areas which were colonized. So, he prefers to translate it in the sense of ‘weird’ by bearing in mind the perspective of an English writer. On the other hand, he chooses a positive meaning for the same term, i.e., (علاقے اجنبی) from the perspectives of the natives. So, he does not consider colonized areas as weird places, therefore, he selects the meaning of the words according to the ideology of the target culture. This lexical item also indicates another ideological dislocation in the sense that for the White man, the ‘colonies’ were very strange and weird places to live in and, in turn, to civilize them. Thus, the single word has changed the meaning of the ST and this change has created an ideological dislocation in the text. The translator, unlike the author, does not consider the colonies as weird places rather he considers them as unknown places. Therefore, he prefers عجیب over اجنبی not to offend the target readers.

Example No. 144

بد باطنی Mischievous

“...a standard imperialist misrepresentation.....as one of imperialism's major triumphs” (Said, pp. 240-177).

ایک معیاری سامراجی غلط تعبیر یہ ہے کہ صرف اور صرف مغربی نظریات آزادی نے ہی نو آبادیاتی حکومت کے خلاف لڑائی کو متعین کیا۔ اس نکتہ نظر نے بد باطنی کے ساتھ ہندوستانی اور عرب ثقافت میں پائی جانے والی خفگیوں کو نظر انداز کر دیا جو ہمیشہ سے سامراجیت کے خلاف تھیں۔

The translator is selecting another ideologically driven meaning for the word ‘*mischievously*’. Instead of selecting the meaning of ‘شرارتی’ he prefers to use the meaning of ‘بد باطنی’. He does so to highlight the efforts of the Indians and Arabs in

resisting colonialism and promoting the ideals of freedom. In order to maintain the ideological domination process and highlighting the ‘voice’ of the East, he selects the meaning of ‘بد باطنی’ instead of ‘شرارتی’ for the word of ‘mischievously’. This is another example of ideological disruption in the TT.

#### Example No.145

خوفناک چہرا *Ultima ratio*

The translator usually does not translate non- English phrases but over here since the context is against imperialism and revealing its *Ultima ratio* ‘خوفناک چہرا’ that’s why the translator translates the word ‘*Ultima rati*’o as ‘خوفناک چہرا’ (p. 150). This decision of translating the non-English term is ideological one because the translator is putting stress on the negative aspects of imperialism. Therefore, in this selected example, he tries to strengthen the idea of the author about imperialism which shows his ideology is playing an important role in the process of translation.

#### Example No.146

“Such practices are anachronistic and supremely mischievous...” (Said, pp.359-274).

- اس قسم کی حرکات نہایت خبیثانہ تھیں

In this selected example, the author uses the Urdu word ‘Khabisana’ for two English words ‘anachronistic’ and ‘mischievous’, in the context of imperialism and war over oil. Said gives the example that in 1920s Britain bombed Iraqi troop for daring to resist against colonial rule and after 70 years America does the same but with more moralistic tone. The translator considers these practices negative ones; therefore, he exaggerates by translating ‘mischievous’ as ‘خبیثانہ’. To criticize imperialism and the wars over oil, the translator uses a negative term to express his personal and collective feelings about these two notions. As a result, this addition and exaggeration show ideology of the target culture.

#### Example No.147

“...in the great movement of decolonization all across' the Third World” (Said, pp. xii-1).

In the above sentence, the translator translates ‘decolonization’ in the sense of ‘آزادی’ whereas, most of the time he translates the same term as ‘نوآبادیت’. He takes the word of ‘decolonization’ in the sense of freedom because the context shows that decolonization was a response to Western dominance. Over here, to him, freedom is the right term as a response to Western dominance. Furthermore, on pages no. xviii-6 he translates the same term as ‘آزادی یافته نو آبا دیوں’. So, the logic and rhetoricity of ST is colored according to the target readers or culture.

#### Example No.148

Relentlessly اندھا دھند

Edward Said states that Europe has continuously and comprehensively observed the non-European world that only few cultures and spots of land remained untouched. Since the context is of Eurocentric, therefore, the translator translates ‘relentlessly’ as ‘اندھا دھند’ instead of “not stopping or getting less strong” (Yasir, pp. 200-268). This selection of word is ideological one because the translator could have selected a neutral term to translate instead of ‘اندھا دھند’ which is not a positive term. So, again the lexical choices of the translator create ideological dislocation in the text.

#### Example No.149

Vision تصور ، خیالی ، خیالات ، وژن

The translator sometimes translates vision as ‘خیالی’ ، ‘خیالات’ and sometimes does not translate the term (Said, p. 5, 57, 65). This selection of translation creates ideological dislocation due to the change in meaning and ideology of the ST. When the translator wants to idealize the situation or make it heroic, he does not translate the term rather he tries to give the impression of something visionary. On the other hand,

when he translates the term, he points out the literal or dictionary meaning of the term. Sometimes he also undermines the situation by translating it as ‘خیالی’ means ‘fictitious’. Thus, the selection of lexical items and their meanings determine the ideology of the text. This makes the text ideologically loaded and may mislead the readers either by undermining or exaggerating the meanings of the ST.

#### Example No. 150

“...the resistance finally won out” (Said, pp. xii-2).

اور زیادہ تر مثالوں میں انجام کار مزاحمت کا پلڑا بھاری رہا۔

Said states that resistance movements usually win out but the translator states that these movements become dominant. By doing so, he also includes the Imperial Masters in the process of resistance as well as indicating that these movements were not successful completely. Thus, only natives are not involved in the process of resistance or violence rather Westerns are equally involved. That is why, he wants to hide the resistance on the part of Indian alone. Said describes that in most of the examples the resistance finally won out whereas the translator does not accept the idea and rewrites it in the sense of dominance. The translator is using figurative language in TT whereas the rhetoricity of the ST is affected due to the selection of Urdu word ‘*Palra Bhari Raha*’ for the English word ‘Won out’.

#### Example No. 151

“In this second sense culture is a sort of theater where various political and ideological causes *engage* one another” (Said, pp. xiv-3).

اس ثانی الذکر مفہوم میں ثقافت ایک قسم کا تھیٹر ہے جہاں مختلف سیاسی اور نظریاتی وجوہ اک دوسرے سے گتھم گتھا رہتی ہیں۔

“Most professional humanists ... in these practices on the other” (Said, pp. xiv-3).

نتیجتاً بیشتر پرونیشنل انسانیت پسند ایک طرف غلامی، نو آبادیت اور نسلی جبر، اور سامرا جی ماتحتی کے طویل اور خوفناک ظلم اور دوسری طرف شاعری فکشن اور ان میں سے ابھرنے والے معاشرتی فلسفے کے درمیان رابطہ بنانے کے قابل نہیں۔

The translator uses one word for many different opposite meanings. For example, the word “engage” (pp.xiii-3) is positively used when it comes to the discussion of cultural relations but he translates the same word in negative sense ‘fight’ when he talks about the clashes between the cultures. So, he changes the meaning by using different choices during translation.

#### Example No. 152

Here the translator uses the paradox like “*Awara Gentleman*” in place of “Idle gentleman” (Said, pp. xvii-6). The translator is not presenting the imperialist attitude, its triumphalism and threat to natives. He borrows many English words in his translation such as metropolitan, empire, professional, niggers, vision, paradox, appeal, etc. He translates by using the classical Urdu language and uses rhetoric as well apart from using the simple Urdu language. The linguistic choices also determine meaning or ideology as Spivak (1993) claims that language assigns identity or role. He is so sensitive in translating the words for example he does not translate the word ‘wog’ which is an offensive term for black people. His ultimate purpose seems to make the ST acceptable for the target readers. There are several examples where he translates the words differently into Urdu language based upon ideology, context and identity issues. For example, in the context of imperialism, he does not translate the word ‘vision’ whereas he does translate it when the context is in favor of the natives.

#### Example No. 153

The translator translates the word “Apostle” as “prophets” which is a religious (non-Islamic) term that shows exaggeration because the term is used in the context of radicalism and modernism (Yasir, pp. 29-33). This shows another example of ideological dislocation and how translator changes the meanings by using different linguist

expressions. It is another instance of ennoblement where the translator is trying to improve the text. Due to his lexical selection, the target reader can easily understand the importance of the notion as the word is sacred to the target readers.

Example No. 154

“The comparatively simple mind of the Mohammedan...generally speaking, does also” (Said, pp. 244-181).

فارسٹرو واضح الفاظ میں کہتا ہے مسلمانوں کا نسبتاً سادہ ذہن، ‘یوں لگتا ہے جیسے اس کا مطلب ہے کہ عزیز اور عمومی طور پر محمڈن بھی ایک مقابلتا سادہ ذہن رکھتے ہیں

In the chapter three of *Saqafat aur Samraj* (2009), the translator seems different from the translator of the previous sections of the book, i.e., ‘introduction, chapter one and two’. Because he is translating the parenthetical remarks of the author and also mentions his subjective expressions. In this given example, he translates the parenthetical remarks and also changes the word ‘ambiguously’ with ‘Clearly’. Previously, the translator was deleting the humiliating remarks for the Orientals but now this time he is not only mentioning them but also laying stress by adding a word. That ultimately changes the meaning of the source text. In the selected line, Forster ambiguously says that all the Muslims have simple mind just like Aziz. Whereas, the translator not only accepts it but also projects it by stating that Forster clearly says that all the Muslims are simple minded just like Aziz. Consequently, he appears as a co-author over here who is also presenting his analysis. He is trying to advise the Muslims that they should enhance their intellectuality, criticism and creativity. This shows that changing a lexical item means changing the meaning of the text.

Example No.155

“He proposes independence for Vietnam, despite the Soviet and Chinese menace” (Said, pp. 252-187).

- وہ سعودی اور چینی خطرے کے باوجود ویتنام کے لیے آزادی تجویز کرتا ہے،

In this example Said is talking about the freedom of Vietnam despite the unwillingness of the Soviet and Chinese. But here the translator is replacing the word Soviet with Saudi Arabia. This small addition or typo changes the meaning drastically. It misleads the target reader and interprets history in a wrong way. This might be a typo in the text but this mistake or whatever has changed the meaning completely. This could mislead the target readers with respect to the historical facts.

#### Example No.156

“...because of the so-called ‘drain theory’ ...India’s wealth was being drained off by the British” (Said, pp. 245-181).

In this example Said is describing Beatrice and Sidney Webb’s experience of travelling in India. They said that the British were facing problems due to the native workers’ laziness. Said calls this laziness as another form of resistance. He also considers the so-called ‘Drain theory’ one of its reasons. According to this theory, the British masters have looted Indian wealth. Said calls this theory ‘so-called theory’ in the source text. On the other hand, the translator does not consider it as a so-called theory and translates it as if it were a true theory. To satisfy the feelings of the Orientals, the translator gives the impression that the Indians showed resistance to imperial Masters due to this theory and he does so because still Indians believe in this theory. Therefore, he does not translate this word which is a clear indication of target readers’ ideology. This selection of lexical item has changed the meaning and ideology of the text completely.

#### Example No. 157

“It is ironic that descriptions of the new form of imperialism....apocalypse...” (Said, pp. 341-260).

یہ امر دلچسپ ہے کہ سامراجیت کی نئی صورتوں کے متعلق بیانات میں متواتر بے مہا با توسیع اور خاتمہ  
زمان کے

In this example, the translator translates two words differently i.e., ironic and apocalypse. The word ‘ironic’ is translated as ‘امر دلچسپ’ instead of ‘contradictory’ and

the second word ‘apocalypse’ is translated as ‘خاتمہ’. In this example Said is stating that it is contradictory that descriptions of new forms of imperialism are being narrated more idiomatically as compared to the discourse of the classical imperialism. Furthermore, he uses a religious term ‘apocalypse’ to indicate the end of this new form of imperialism which is roughly translated in the sense of ‘end’. These linguistic choices change the meanings of the source text and do not convey its true stress and tone. The translation is ideologically loaded since the translator does not use the gigantic or religious terminologies associated with imperialism. Classical or the new forms of imperialism both are equally rejected in the target culture, therefore, the translator narrates the idea in a normal way.

#### Example No. 158

“House's thesis was that the United States should not wait for sanctions to work, but ought to attack Iraq, making Saddam Hussein a *clear loser*” (Said, pp. 354-270).

عراق پر حملہ کرنا اور صدام حسین کو سبق سکھانا چاہیے۔

Here the translator does not humiliate the Muslim leader or ruler by using the colloquial expression ‘clear loser’ used by the author, rather he replaces it with a soft expression of ‘سبق سکھانا’ which is comparatively acceptable for the target readers. This is another example of ideological dislocation where the translator is changing the meaning of the source text according to the target culture ideology. Consequently, he molds the text by filtering it according to the target culture ideology. This shows the importance of lexical choice in the process of translation, therefore, a translator should find out the best equivalents to present a faithful translation to the readers. Whereas, the present translation is heavily depended upon the ideology of the target culture and, in turn, it may mislead the readers regarding the cultural meaning and ideology of the ST. Therefore, the present study becomes significant in pointing out the role of translator and ideology in the process of translation. The current study analyzed the deformed translation to urge the translators that they should translate faithfully.

#### Example No. 159



“President Bush's declared need "to get down there" and "kick ass"....” (Said, pp. 356-271).

”آپريشن ڈيزرٹ سٹارم‘ اور ‘گ پہ ٹھوکر لگانے‘ کا اعلان صدام حسين

In this selected example, the translator does not translate the colloquial expressions for the Muslim ruler, Saddam Hussain. On the other hand, he gives the hint of this abusive word by writing the first Urdu letter of it. He omits this abusive word to appropriate the text by filtering it according to the ideology of the target readers. Such types of abusive and humiliated terms have always been deleted by the translator. This is another crystal clear example of ideological dislocation in the text. This example shows that how a translator makes the ideological decisions to filter the source text according to the ideology of the target culture and how he affects the meaning and comprehension of the target readers. Therefore, the role of translators along with the publishers become significant.

#### Example No.160

Here the translator translates the English word ‘Client’ as ‘پٹھو’ in the context of Democracy and American official efforts. Said states that in fact America did not support democracy or any other human rights officially but actually uses clients in promoting wars and arms sales (Said, pp.363-277). The word ‘پٹھو’ is used to criticize American policies of war and arms sales. This linguistic choice not only changes the meanings but also add more sense into it. The word is an example of ideological stance.

The translator has changed the lexical expressions and sentence structures (Logic) of the source text in order to make its rhetoric appropriate for the target culture scholars’ ideology. He frequently deletes the contradictory or humiliated ideas from the translation to make the original text less offensive for the scholars. On the other hand, he also adds some lexical items to exaggerate the situation or to support the dominant ideology of the target culture. Furthermore, the above examples indicate how the meanings changed by selecting the favorite linguistic expressions in the process of translation. In doing so, he is making the text domesticated, a text which is not a threat to the prevailing ideology of the target culture. Thus, ideology plays an important role in the selection of these linguistic

expressions. Therefore, this makes the job of a translator not only vital but also sensitive one. This is why Spivak (1993) is of the view that a translator should surrender to the text before translation. She further states that a translator should develop love for the source text and its culture to convey its ideology.

### 4.3 Discussion

The section presents a detailed discussion of data analysis by interpreting the results within the framework of relevant literature and methodology. The research was carried out to find answers to specifically three questions. In order to answer these questions, Spivak's theory of translation, given in her word famous essay "The Politics of Translation", was applied to underscore the ideological dislocations in the Urdu translation of Edward Said's *Culture and Imperialism* (1993).

The first question of the current study to answer relates to the ideological dislocations in the Urdu translation of Edward Said's *Culture and Imperialism* (1993) translated by Yasir Jawad. After exploring the relevant literature and analyzing the data critically, it can rightly be said that the current translation is heavily ideologically loaded one and is full of ideological differences. There are different types of ideological dislocations in this selected translation which are related to religious, cultural, power relation, ideological dominance, contrapuntal reading and orient vs occident aspects. The translator adopts the deforming strategies of deletion (silence), addition, euphemism, exaggeration and alteration (logic) to change the rhetoric of ST in order to filter the text according to the ideology of the target culture. The translator manifests his personal as well as collective, social and religious ideologies in the text. Consequently, there are numerous places where the translator changes the meaning of the lexical items or the context by adopting various deforming strategies to bring the author home. He eliminates

various contradictory ideas of the author and sometimes exaggerates them by adding words.

The second research question of the present study is about the ways these ideological dislocations make the two versions different from each other in terms of meaning and cultural comprehension of the source text. The result shows that the TT is ideologically different from the ST due to the translators' personal as well as collective ideology. The analysis reveals that there is an interrelated relationship between translation and ideology as well as ideological dislocation and cultural comprehension. The translator has colored the text based upon his professional and collective ideology which, in turn, changes the meaning of the ST and increases the cultural gaps instead of bridging them. This ideological dislocation misleads the target readers regarding the author's real voice; source culture, art and history. Owing to the ideological position of the translator, the readers' cultural comprehension is either vague or false because the source culture is presented in a euphemized and exaggerated ways. So, this triangle (translation, ideological dislocation and cultural comprehension/meanings) is an extremely important and decisive one in the process of translation. It concludes that the target readers cannot grab the true meaning of the ST or understand the real voice of the author in its true spirit due to the ideological changes done by the translator.

Due to the ideological disruptions, the TT is different from the ST in terms of religious, cultural, power relation, contrapuntal reading and orient vs occident aspect. The TT is different from the ST in terms of religious ideology because Edward Said adopts critical religious approach in CI and the translator presents religious ideas in a euphemized way by adding and deleting them. Said explains culture in the context of imperialism and also points out the authoritative attitude of the Western culture in CI. The translator does not point out the relationship between culture and imperialism as forcibly as Said does. He also modifies the ST while conveying the authoritative attitude of the Western culture. He, throughout the translation, tries to maintain a balance in power relations between the source and target cultures by keeping the Western power dominance ideas unsaid in the TT. The translator also seems defending the writers and novel, as a genre, by presenting Said's relevant ideas in a euphemized way. Just like

culture, he also does not link novel with the establishment of colonialism as Said does in CI. Throughout the translation, he tries to present discourse on orient vs occident in an acceptable way for the readers. Thus, he silences the rhetoric of the ST by modifying the logic (the lexical choices and sentence structure) of the text at the cost of target readers' comprehension of the ST.

The third question of the present research relates to the functions of linguistic modifications in the translated version of CI by Yasir Jawad. The analysis reveals that the lexical choices or linguistic choices of the translator determine the ideology as well meaning of the ST. Thus, there is a significant interrelated relationship between ideology and meaning in the process of translation. Therefore, a translator decides what to include and what to exclude based upon ideology either personal or collective to select the appropriate meaning of a lexical item for the target readers. In this selected translation, the translator associates several meanings to single words based upon ideology of the target culture. He does not translate the lexical items in their literal meanings rather he selects the best appropriate associative meanings for the lexical items. Most of the time, the translator euphemizes the lexical items to make the text less offensive for the target readers. So, there is an intimate relationship between linguistic elements and the ideology of the ST.

According to Toury (1987), translators not only need to know the textual relationship of various languages but they also have to produce an acceptable translation for the target culture readers. To achieve this purpose, they employ the strategy of 'omission/deletion' to omit the contradictory ideas from the TT. This is how they filter the source text before presenting it to the target readers. This strategy is also employed by the Urdu translator of *Culture and Imperialism* (1993) to make the ST appropriate for the ideology of the target readers. There are various examples to showcase, in this regards, where the translator has modified the text by deleting the lines of the ST to appropriate it. For instance, Said expresses (p.xxx) his association with the East and the West at the same time and confesses this dual affiliation or identity which has always been his major stance but this association is omitted by the translator just to maintain the impression that Edward Said is a well wisher of the East. The translator does so to endorse the common

perception about Said in the target culture that he belongs, at least emotionally, to the East.

Moreover, Nida (1964) also discusses the same issue and provides more reasons for adopting ‘omission’ as a strategy to create ideological dislocation. Translators omit the ideas to avoid the redundancy or the offended ideology. They do so to make the ST relevant, appropriate and acceptable for the readers of target culture. Furthermore, by adopting the strategy of ‘Omission’ the translators compromise the ‘rhetoricity’ of the ST, a term given by Spivak. Rhetoricity is a trait which shows the originality, meaning, cultural norms and ideology of the ST in the process of translation. According to Spivak (1993), to compromise rhetoricity is neither desirable nor acceptable. If a translator adopts the strategy of omission in the process of translation, this will affect the cultural as well as textual comprehension of the target culture readers. Instead of bridging the gaps between the cultures, it would increase them by creating confusion and misunderstanding among various cultures.

Another example of ideological dislocation in translation (pp.xi/1) is the omission of humiliated description of the natives. Where Edward Said describes the authoritative and arrogant judgmental values of the Imperial rulers about the natives that they only understand ‘force or violence’ and that they are not like ‘us’ and they deserved to be ruled. They also deserve punishment when they would misbehave or rebel against the imperial rulers. Since, these lines have been deleted by the translator, therefore, the readers are unaware of these ideas. They do not know the meaning of the ST in a true sense. This omission significantly affects the cultural and textual understanding of the target readers. This interrupts the flow of ideas from one culture to another, Spivak calls it ‘Logic’, which results in syntactic or semantic loss of the ST.

The discourse of ‘Us and They’ has significantly been discussed by Edward Said and Spivak (1993) to point out the Imperial rulers’ perception about themselves and the natives. This is a main point of discussion which has been deleted by the translator in the above example which is another semantic loss in the translation. He does so to ensure face saving of the target readers and their forefathers. Since, the readers are not aware of

these lines, therefore, they do not know the meaning of the text in a true sense. This omission has created comprehension issues on the part of the readers and has created a gap of communication between source and target culture readers. The author has deleted such expressions to maintain the honor or dignity of the Sub-Continent Indian/Muslims community.

This strategy of omission is further explained by Ivacovoni (2009) that it means dropping the words, in the process of translation, from ST. This omission could be the result of clashes between the source and target cultures and it happens specifically during the translation from English into Arabic texts. Omission is at its peak in these English-Arabic translations. Translators omit such words or ideas which may cause problem of interpretation for the target readers. However, this factor may cause lack of communication and comprehension in TT.

The analysis shows that the translator does not translate the Greek mythological terms contradictory to religious ideology of the target text. He deletes the discourse of gods and goddess, for example, Apollonian gentility (pp. xiv-3) in order to avoid the pagan terms. This is another clear indication of religious ideological dislocation where the translator tries to appropriate the text according to the religious ideology of the readers. This omission may also be due to the irrelevant reference to the target culture. However, these omissions change the meaning of the source text and do not inform the readers the real meaning of the ST. He also deletes the terms such as "Islamocentric" (pp. xxvii-14) to avoid the overstated claims.

Hermans (1985) explains the relationship between language and culture and describes that language itself is a culture instead of a part of it. In this way, meanings are not just 'carried' by language rather they depend on the complicated cultural, social and linguistic factors. Therefore, translation is considered as a 'form of manipulation'. This manipulation is evident in this selected translation where there are many ideological dislocations due to religious, historical, cultural and literary aspects. This ultimately creates misleading effects on the readers. So, the lexical selection of the translator changes the meanings of ST in the process of translation.

The omission not only creates syntactic or semantic losses but it also makes the translator a 'co-author' who makes the decisions about what to include and what to exclude in the process of translation. This decisive role of translator may result in creating ideological dislocations by filtering the text according to the ideology of the target text which will ultimately affect the comprehension of the readers. Therefore, Spivak (1993) states that rhetoric works in silence and silence is the ideological deletion of such inappropriate expressions to create a soft image of the target readers' community.

The translator excludes the humiliated or inferior terms used for the natives in the TT. He omits these lexical items such as "fight" (p. xiv/ 3) and "inferior" (p. xiv-4) to appropriate the text for the target culture readers. The translator appears as a defender or supporter of the readers and filters the text to make it acceptable for them. However, in doing so, he hides the original meaning and true message of the text from the readers and leaves them in dark. This remarkably affects the intercultural communication and affects the textual understanding of the readers.

In addition, Baker (1992) states that this 'omission' is also made due to certain traditional and cultural constraints. On the one hand, the translator generally does not translate an inferior term used for the natives and on the other hand he does not translate the superior role of Imperial rulers in translation. In both cases, as Baker states, there are certain cultural and traditional factors contradictory to the ideology of the target culture. Therefore, in order to neutralize the text, the translator deletes such expressions which affect the comprehension of the readers and ultimately they remain unaware of the true meaning of the text even after reading it. In this way, the translator acts like a curtain between the readers and the author and creates communication gaps instead of minimizing it.

Another example related to ideological dislocation and comprehension problem of readers is the omission of the phrase "La mission civilisatrice" which means to civilize the Orient or the colonized people (pp. xxi-9). As stated earlier, the translator generally avoids the humiliated remarks used for the natives in the ST and either omit them or euphemize them. In this example, the Imperial rulers' mission of civilizing the Orient is

deleted due to the contradictory ideology of the TT. The translator does not want to offend the target culture readers by realizing them that their ancestors were not civilized and it was British raj which civilized them. Therefore, he deletes the expression but this omission results in creating comprehension problems for the readers. The translator appears as a decision maker who constantly decides what to include and where to modify in the process of translation.

The analysis also shows the ideological dislocations due to the historical aspects. There are numerous historical references in ST where Said, as an objective writer, describes the history of the East and The West. He also mentions the names of the rulers and their ideologies regarding each other. Now, the translator deletes or modifies these references in order to make the text acceptable for the target readers. However, by doing so, he affects the comprehension of the readers regarding source culture and text.

Selim (2009) reveals the relationship between ideology and translation by highlighting the relationship between the East and the West. He states that history and practice of translation between the East and West are determined by colonial hegemonies and are directly related to the process of identity formation and nation building. Munday (2009), therefore, depicts that translation is a complex negotiation between two cultures and power relation is at its heart. The cultures of the East and West are totally different from each other. Both have their own distinctive value systems, norms, beliefs and interpretative methods. There is a long history of clash of power and dominance between them. Thus, in such case, the use of language is not neutral rather it carries cultural and ideological features (Abdulla, 1999).

The translator largely defends Muslim rulers throughout translation and he only mentions their names if the context is in favor of them otherwise, he does not discuss them. He does not mention the name of Saddam Hussain or any other Arab movement in the context of religious prejudices or in negative sense in his translation (pp. xxiii-11). This also shows that he changes meaning of the ST according to the target culture ideology and tries to present a text which is acceptable for the readers. Eventually, the readers may face cultural and textual comprehension issues because they are not aware of



the both sides of picture. This linguistic change or modification disrupts rhetoricity of the ST and affects the logic of the text.

Van Dijk (2002) states that ideology and politics are interlinked. In fact, the nature of ideology is political and all the political actions and its practices manifest ideological interaction and competition. This relationship is reciprocal, ideology tries to achieve political agenda and political stance establishes a specific ideology. He expands the notion of ideology by including the political aspects. He states that ideology is a system of knowledge, attitude and beliefs based upon the common values and norms of equality, justices, freedom and objectivity shared by a specific culture. Ideology, in linguistics, indicates the linguistic or language choices made by the translators to achieve three objectives. Firstly, it aims at presenting a specific perspective on the events and then to reflect writers' personal attitudes and opinions and lastly to influence the minds of the readers (Puurinen, 2003). Hatim and Mason (1990) discuss the interrelationship between language and ideology. They describe that even before the linguistic choices, writers select their ideology or topic to express. Consequently, ideology can manifest itself through language.

Political discourse almost always consists of ideologies, directly or indirectly and most importantly, those political discourses which aim at convincing an audience by shaping ideology. Van Dijk (1995) presents nine discourse structures to analyze ideology within a text. They are rhetoric, pragmatics, schematic structures, topics, lexicon, surface structures, syntax, local and global semantics and dialogical interaction (Van Dijk, 1995).

The analysis shows that there are various ideological dislocations in the context of religious, cultural, traditional and literary aspects which, in most of the cases, make the author passive and elevate the translator from just a translator to a co-author. In this way, the voice of the author or the true message of the ST becomes either vague or incomplete. So, the ideology of the ST is not conveyed faithfully in translation. He also changes the religious ideology of the ST by omitting the references such as 'Islam, Holy Qur'an' especially when these are discussed in a negative sense. In order to avoid any contradictions, the translator does not mention the name of 'Salman Rushdi' most of the times. The translator only mentions his name in the last chapter with an addition of

‘condemned’ with his name. This clearly indicates the involvement of religious ideology of the target culture in the process of translation.

In its innocent general and social sense, ideology is mainly used to deal with literary and religious translations. Henri Meschonnic (1973), in his *Pour la poetique*, claims that the Christian ‘ideology’ was imposed on the translation of Old Testament from Hebrew to Greek and then into Latin. That is why, Berman (2000) talks about ‘ethnocentric translation’ which imposed target text culture and ideologies on the source text ideology. Classical French culture, the ancient Rome and the American culture, all are examples of the ethnocentric impetus in translation.

Another interesting finding is that the translator does not as forcibly describe the imperialistic role of novel; a genre of literature, as the author does. The author also criticizes the writers and their subjective approaches. On the contrary, the translator, throughout translation, seems defending the authors and avoiding the original ideas. He does not point out the imperialistic role of novel as much as the author does. He generally deletes the stories added by the author in the ST. Said tells these stories to justify the imperialistic role of novel. Therefore, it remarkably affects the textual comprehension of the target culture readers because this imperialistic role of novel is the main claim of Said in his book *Culture and Imperialism* (1993).

Van Dijk (1993) proposes that the text is just like the iceberg of information and only its tip is prominent via verbal language that’s why it is very crucial to uncover the ideological underlying patterns of the text. Schaffner (2003) affirms that all the translations are ideological because the selection of source text and approach to target text are determined by the purposes, aims and interests of social groups. During 1980s and 1990s, there was a great shift in translation studies from merely linguistic perspective to the social perspectives. There was a shift between textual ideologies and ideologies in translation. Translation studies also included and discussed the social elements involved in the process of translation (Perez, 2003).

Joseph and Taylor (1990) assert that there is a close relationship between language and ideology. In fact, ideology provides a base for linguistic theories. Language

is a channel for ideology to achieve its objectives. Heberman (1973) depicts that language is a powerful tool that can rightly be used to legitimize a power relation. Schaffner (2003) points out that the type of text; genre and its communicative function show its ideology.

The analysis indicates that the translator has employed the strategy of changing the lexical items of the ST in order to filter it and making it acceptable for the target culture readers. Throughout the book, the translator favors the natives and tries to omit the words which are humiliating or inferior ones. He also euphemizes the words to minimize the negative impacts on the readers. For instance, he translates 'stereotype' as consistency (یکسانیت). The word relates to Indians, that is why, he translates it in this way (p. xi-1). Instead of translating it as 'outdated' or in a negative sense, he translates it in a euphemized way to minimize the negative impacts. However, this type of euphemism may mislead the readers in their cultural comprehension of the text.

The translator translates one term in different ways depending on the situation. He tries his best to come up with the positive terms. For instance, he translates 'decolonization' in the sense of 'Azadi or freedom' whereas, most of the times he translates the same term as 'Noabadiyat'. He selects 'Azadi as freedom' when it is used in the context of struggle against the Western dominance. Moreover, on page no xviii/ 6 he translates the same term as 'آزادی یافته نو آبادیوں'. He translates this term in two senses one is 'آزادی یافته' and the second is 'نوآبادیاتی' based upon the context. When the context relates to natives then he translates it in the sense of 'آزادی یافته' (pp. 176, 239) and when it is discussed in general sense he prefers to translate it as 'نوآبادیاتی'. So, he prefers the concept of freedom for the sub-continent people. These choices of different meanings for the same lexical item are also ideological. Therefore, the translator is manipulating the text and rewrites it according to the required ideology of the target culture resulting in ideological dislocation.

He also selects different meanings or words for 'vision' and associates intellectuality and creativity with them when he writes this word in Roman Urdu. Since

the word 'vision' is used in a positive sense in the target culture. Otherwise, he just selects a normal equivalent of the word 'vision'. So, the logic or rhetoricity of ST is colored according to the target readers or culture.

Another example of ideological breakdown is the use of offensive term for Sadam Husain. The translator deletes the term and creates ideological dislocation. Here the translator does not humiliate the Muslim leader or ruler by using the colloquial expression 'clear loser' used by the author, rather he replaces it with a soft expression of 'سبق سکھانا' which is comparatively acceptable for the target readers. This is his constant approach not to include the offensive terms for these Eastern rulers. Even he indicates the initial letter of Urdu alphabet in the context of an abusive term used for them.

Newmark (1981) maintains that the text producer and mass readership determine the ideological choices of communicative and semantic methods. He describes that a translator should be aware of the prejudiced and prejudicial cultural senses of the words. He introduces the concept of evaluative language which indicates the writer's assessment of values directly or indirectly. According to him, there are some words which have unsettled meanings and it is writer's ideology or attitude towards those words that provides them a scale of meaning by bearing in mind the target culture. Thus, a writer should be aware of the positive and negative connotations of words.

This example illustrates the role of ideology in selecting or avoiding the lexical items. Hence, ideology plays a determining role in selecting and associating meanings with the lexical choices. Therefore, the translator, in the selected example, translates 'Mischievous' as 'خبیثانہ' (p. 274/359) which is an Urdu abusive term. He translates in this way because the term is used against the imperial rules and practices. This clearly shows not only personal but also collective ideology where the translator is bitterly criticizing the imperial practices.

The translator has also employed the strategy of exaggeration in translation to criticize imperialism and the motives behind it. He further translates the English word

‘Client’ as ‘پٹھور’ in the context of Democracy and official efforts of Americans. This selection of words indicates the ideology of the translator as well.

The translator has also created ideological differences by employing the strategy of ‘addition’. He adds the word (لڑ کر) (pp. 17-28) to indicate that freedom was achieved after fighting. Furthermore, he adds the word ‘آج’ (pp.18-28) before the selected line to show that even today many people lament over their bad imperial experience in Subcontinent. He translates ‘Waywardness’ as ‘بد تمیزی اور بدمعاشی’ (pp. 89-65) in the context of considering the famous ‘Mutiny’ of 1857 by Kipling. Here the translator is adding the words ‘آج بھی’ (pp. 346-263) and implies the idea that even today America is trying to impose its policies throughout the world. Translator adds the word ‘ملعون’ (pp. 370-283) before the name of Salman Rushdi. This addition is a clear example of ideological dislocation.

Alvarez and Vidal (1996) respond that a translator voluntarily selects words, deletes expressions, makes lexical choices, and arranges word order. They describe that translators’ lexical and syntactic choices are based on their history, socio-political context, culture and ideology. Hatim and Mason (1997) also consider the choice of words as an indicator of ideology in text. In their analysis of a text about the history of Mexicans, they found out that the English translation presented the text into negative connotations. Schaffner (2003) states that ideology of a text can be traced out at two levels: lexical and grammatical level. Apart from it, there are other factors such as topic, genre, communicative purpose that manifest ideology of a text.

The translator also exaggerates the situation by adding meaning in the text, in the context of the images of Western imperial authority. He does so by using simile and translates ‘haunting’ as ‘آسیب کی طرح منڈلاتی ہوئی’ which means ‘hovering like evil spirits’ in Urdu, to highlight the presence of the images of Western imperial authority (pp. 132-91). In the context of American ascendancy, Said states that the studies of famous personalities during the past decade illustrate this phenomenon as well. Here the translator is exaggerating by translating ‘illustrates’ as ‘proof’ and strengthens Said’s view (pp. 344-261).

For this reason, it can rightly be said that ideology shapes the process of translation where not only translators but other factors are also involved. It has got a political nature and is a mean to achieve some specific individual or collective targets. Linguistics also plays a vital role side by side to change the ideology of the source text. That is why, the current study investigates the effects of linguistics on the changed ideology of translated work. Ideology is an abstract phenomenon that includes cultural, social, religious and political discourses related to translation studies (Panda, 2013). To analyze the ideology of a text is a scholarly and critical practice in humanities and social sciences. The assumption is that the ideology of the translator, writer or the speaker can be uncovered by a close reading and understanding the hidden meaning (Van Dijk, 1995). Thomson (1990) links ideology with power relation and dominance which contains specific discourse forms and linguistics patterns. The concept of ideology means that some groups are more dominant than the others among societies.

Yasir Jawad (2009) is a renowned Pakistani translator, writer and researcher. He has translated more than hundred books in Urdu language. He is the translator of Edwar Said's *Culture and Imperialism* (1993) too. He admits that to target CI was a challenging task because it is one of the most difficult books to translate. He selected a difficult but important topic to translate in order to explain the colonial history to the target readers in a lucid way. He tried his best to present an authentic translation to the target readers. However, there are many examples where he ideologically exaggerates, deletes, adds, or changes the linguistic elements of the ST in order to make the translation acceptable as well as understandable for the target readers.

In doing so, he does not convey the authentic voice of the ST and makes the author passive. He does not convey contrapuntal reading approach in the TT as Said adopts in CI. It results in not presenting the imperialistic role of novel as forcefully as Said does. He tries to balance the power relation between the orient and occident by omitting the humiliating remarks used in the ST. He tries to neutralize the ideological domination process between the East and the West by adopting the various deforming strategies of translation. He strives to present the target culture aspects in an honorable

way by adopting 'silence' on the arrogant and humiliated western attitude. He aims at deleting the religious references which may offend the target readers.

He tries to change the ideology of the ST at certain places by adopting different notions such as 'silence' and changing the 'linguistic and lexical features'. He adopts the notion of 'silence' when he wants to delete or omit the unsuitable ideas for the target readers. He also changes the syntactic and lexical features of the ST in order to make the text acceptable for the readers. In this way, he changes the rhetoric and logic of the ST. Thus, this translation is an example of 'translationese' a term used by Spivak (1993) for such types of translation.

Throughout his translation, he tries to establish a soft image of the writers especially of Edward Said. He presents him as a well-wisher for the target readers and creates an impression that Said mainly belongs to the East. He does not point out the subjective role of the different writers as Said does. On the other hand, he seems to defend the writers by omitting the critical remarks of Said used for writers and critics. He also does not present the imperialistic role of novel as forcefully as Said does. This creates a serious communication gap between the two selected cultures because the readers are not fully aware of Said's basic approach of contrapuntal reading.

The omission of religious references also indicates the ideology of the translator. He does not want to offend the target readers by presenting the controversial ideas. He appears to follow the collective religious ideology of the target culture. He changes the ST according to the religious ideology of the target culture. He also deletes the humiliated remarks used for the natives and tries to present a soft image of their history. He also silences the arrogant and prejudiced attitude of the white men towards the forefathers of target readers. So, he filters the offendable aspects of the natives' culture and history. He follows the same strategy when he discusses the discourse of the orient vs occident.

He also tries to balance the power relationship between 'Us' and 'They' by filtering the text in a dubious way. He generally observes silence when Said indicates the intention of the West to control the East. He also changes the logic of the ST by changing the sentence structures and lexical features of the text. Therefore, he seems defending and supporting ideology of the natives throughout the translation. As like many translators he has adopted various deforming strategies. He has made many changes in his translated version which is driven by a range of considerations including ideologically face saving, creating soft image, honour, and dignity. The purpose of the analysis is to highlight the deforming strategies adopted by the translator. In particular the analysis aims to uncover the purposes these strategies serve.



## CHAPTER 5

### FINDINGS, CONCLUSION AND RECOMMENDATIONS

#### 5.1. Conclusion

The study investigates the Urdu translation of Edward Said's '*Culture and Imperialism*' (1993) entitled *Saqafat aur Samraj* (2009) translated by Yasir Jawad and published by Muqdatra Qaumi Zuban Pakistan (National Language Authority) from the perspective of the translator's selected linguistic choices, ideological dislocations and their effects on meaning and cultural comprehension of the ST. The study illuminates the nexus of translation; ideology, and meaning by taking into consideration a remarkably broad range of textual examples supported by the theorists and scholars of translation. The researcher has carefully investigated the nature, impact and context of each type of ideological breakdown. After exploring the relevant literature and analyzing the data extensively, conclusion, findings and recommendations are presented in this chapter.

The present research study aims at finding out and understanding the ideological dislocations in the translation of Edward Said's *Culture and Imperialism* (1993). The study concludes that, in *Saqafat aur Samraj* (2009), there are different types of ideological differences related to the discourse on power relation, contrapuntal reading, orient vs occident, religion, ideological dominance process and cultural aspects. The data analysis shows that translator has changed the ideology of these areas of the original text at many places to filter the text in order to make it less offensive and acceptable for the target readers. He mainly euphemizes the orient and occident discussion for maintaining the power relationship between the two opposite cultures. He does not put emphasis on the imperialistic nature of novel, as a genre of literature, as Said does. He seems defending the writers and hiding their imperialistic role in their translation. The study concludes that the translator avoids mentioning target culture religious concepts to avoid any ideological clashes. Thus, the present research study concludes that *Saqafat aur Samraj* (2009) is full of ideological dislocations related to religious, cultural, power relation, contrapuntal reading, ideological domination process and orient and occident

discourse. Therefore, it is an example of 'translationese', a term introduced by Spivak (1993) to indicate such type of translation.

The second aim of the current study is to highlight the key ideological differences in both versions in terms of meaning and cultural comprehension of the source text. The study sums up that the TT is significantly different from the ST in terms of conveying the faithful meaning of ideological domination processes, orient vs occident discourse, power relation, contrapuntal reading, religious discourse and the cultural aspects. It can rightly be said that the main reasons behind this factor are the translator's selected linguistic choices, his adopted deforming strategies of translation due to the ideology of target culture. However, his ideological approach to translation results in presenting the ST in a modified way where the target readers are unable to grasp the faithful meaning of the ST. As a result, it may mislead the readers and keep them ignorant of the true ideology of Edward Said.

Even after reading the translation of *Culture and Imperialism* (1993), they (readers) are not aware of the faithful description of Said's ideology mentioned in the ST. They do not know the true imperialistic nature of novel and writers. They are not fully aware of the imperialistic aspects of their own history. It is due to the fact that what they receive is a filtered text where religion, history, culture and literature are presented in a euphemized way. Therefore, the study concludes that there is a close relationship between ideology, meaning and translation. In the process of translation, meanings depend on the collective and personal ideology of translator as well as the publisher and this triangle (translation, meaning and ideology) results in changing the meaning of ST which ultimately creates a colored and loaded text. This phenomenon creates and broadens the communication gaps between the source and target cultures instead of minimizing them. As a result, this type of translation produces cultural comprehension issues for the target readers as it takes them abroad instead of bringing the author home.

The translator has filtered the ST according to the cultural and linguistic constraints and presented the ST in a way which is different from its original in terms of ideology, meaning, specific and direct approaches. If a reader compares both versions, he

or she will get confused about the faithful or accurate meaning of the ST because both versions are different from each other. They are already not exposed to the accurate meaning or ideology of the ST and whatever is transferred to them is presented in a general and euphemized way. This indicates that the ideological dislocations not only keep the target readers in dark but also may confound their understanding of the ST and culture.

Due to the cultural and linguistic constraints, the translator has made various decisions about selecting the deforming strategies of translation such as addition, deletion, euphemism, changing the lexical and syntactic patterns in order to make the ST appropriate for the target readers. Apart from this, he has also used the strategy of deleting Said's remarks given in the parentheses. Moreover, he mainly translates English paragraphs in the translated version. He also prefers to take loanwords in the Urdu translated version of CI in order to present them in an indirect or euphemized way.

The third aim of the study is to identify the linguistic modifications and their functions in the translated version in comparison with the source text. The results of the study indicate that the TT exhibits ideologically selected lexical choices, modified sentence structures, addition, exaggeration, euphemism and deletion of the phrases or sentences in order to change the meaning of the ST. The analysis shows that the translator has changed the logic of the text by adopting different sentence structures to modify the rhetoric of the text according to the prevailing ideology of the target culture. The translator has also created ideological modification at lexical level by associating different meanings to the words. He even associates different meanings to one word in order to make the TT acceptable and appropriate for the readers. He prefers to use positive meanings for presenting the discourse on natives in his translation. The translator has also used different deforming strategies of translation such as deletion/silence, addition, exaggeration and euphemism to filter the text according to the local ideology. He makes such linguistic choices deliberately to make the text at home. So, the analysis shows that meanings are dependent on the ideology of translators and can be manifested through linguistic elements such as vocabulary and sentence structures.

The researcher has done textual analysis of the selected translation to answer the question of what are the ideological dislocations in *Saqafat aur Samraj* the Urdu translation of *Culture and Imperialism*. The results reveal that there are various significant ideological disruptions in the selected translation related to the orient and occident, contrapuntal reading, cultural aspects, religious aspects and power relation discourse. They may be categorized as personal; collective, professional, religious and literary ideological dislocations. These ideological differences change the meaning of the ST and create comprehension related issues for the readers. They are not in the position to grab the meaning of Edward Said's CI due to the deletion, addition and alteration. Therefore, by keeping in mind the interdependent relationship between ideology and meaning, a translator should transfer the true meaning of the ST by keeping its ideology intact.

Thus, in this translation, the translator has adopted many deforming strategies to filter the ST according to the ideology of the target culture. This style of translation has made the target text a colored and loaded one which modifies the ST in order to make it acceptable for the target culture readers. Therefore, this translation is an example of 'translationese' which wipes out the ideology of the ST. This term was introduced by Spivak to indicate such types of translations which have ideological dislocations.

The study was conducted to answer the second research question that is all about the differences between the ST and its translated version in terms of meaning and cultural comprehension of the source text. The study reveals that the examples of ideological dislocations have significantly manipulated the meaning of the ST by changing the vocabulary and syntactic elements of the ST. This style of translation has created a highly colored and loaded target text that may confound the readers' comprehension and may invisibilize the source text ideology. Apart from changing the linguistic elements of the ST, the examples of ideological differences may drastically affect the cultural comprehension of the target readers badly and, in turn, keep the readers away from the ST, source culture and the author. Thus, the readers are not aware of the true imperialistic nature of literature especially of novel, novelists and the source culture ideology as

pointed out by Said in his book CI. This creates the issues of (inter-)cultural comprehension for the readers.

Spivak (1993), therefore, states that a translator should have a deep awareness of the source and target cultures and texts. Then he or she should develop intimacy for them and later on should surrender to them before translating the ST. She further states that a translator should maintain the rhetoricity and logic of the ST and present the true meaning of it before the target readers. The results reveal that the target readers' comprehension of the ST is not clear or true. They are generally not aware of the true message or stance of the author because they perceive meaning of the ST through the subjective lens of the translator. So, the study concludes that there is a remarkably close interrelated relationship between the ideological dislocations and meaning of the text.

The third research question of the present study is related to the functions of linguistic modifications in the translated version of *Culture and Imperialism* (1993) by Yasir Jawad. The data analysis shows a close relationship between the linguistic choices and ideological dislocation. The translator has selected different meanings for the lexical items to make the words less offensive, appropriate and acceptable for the target readers. The translator also selects different linguistic expressions to exaggerate the situation as well. He deletes, adds and alters the lexical items to satisfy his personal and collective ideology. The linguistic choice of the translator significantly affects the text as well as target readers' cultural comprehension by changing the meaning of the ST. It creates cultural gaps instead of minimizing them and, in turn, produces something different from the ST. This is how a translator assumes the role of 'co-author' where he or she becomes second author and rewrites the ST by filtering it to make it presentable for the target readers. Therefore, the study reveals that the selected translation is ideologically loaded which has got various ideological dislocations to mislead the target readers about the ST. It brings the author home instead of taking the readers abroad.

## 5.2. Findings

Within the framework of this present study, the following research findings have been presented by the researcher.

The current study reveals that there are a lot of ideological dislocations in Yasir Jawad's translation of Edward Said's *Culture and Imperialism* (1993). The TT is different from the ideology of the ST in different aspects even the voice of the author becomes either subsidiary or vague. Thus, the ideology of the source culture is not conveyed by the translator faithfully; therefore, he brings the author home instead of taking the reader abroad. On this account, Venuti (1995) points out that this approach of the translator domesticates the text.

The present study implies various religious ideological disruptions and reveals the way the translator tries to modify the text in order to make it less offensive for the target culture readers. The findings of the prevailing study show the translator's manipulation of meaning in the field of religion for a religiously motivated audience. He does not mention the controversial writers as well as omits the target culture religious concepts or terms when the discussion is not in favor of target culture religion in the ST. Therefore, the translator translates the ST by keeping in mind the religious ideology of the target culture (Felluga,2002).

The present research indicates various historical ideological disarrays presented in the translation of CI by Yasir Jawad. The translator, at numerous points, does not point out the humiliated aspects of the history of target readers; he filters them according to the belief system of the target readers. The translator presents the history of the target readers in a euphemized way by creating a different interpretation from the source text version. Since, Said's CI also talks about the forefathers of the target culture readers, therefore, the translator avoids to present the expressions which are neither suitable nor acceptable for the target readers. In order to avoid this controversial discourse related to TT, the translator simply creates a colored translation (Nida, 1994).

The study shows the examples of cultural ideological disorders in the target text as well. The translator presents the cultural aspects of the target readers in a euphemized way. He, in the translation, appears as decision maker who decides what to take and what to exclude during the process of translation. The translator either excludes the humiliated aspects of the orient's culture or presents them in a euphemized way (Ivacovoni, 2009).

The translator, as the study reveals, does not point out the role of writers in establishing and maintaining imperialism as forcibly as the author does. Consequently, the imperialistic role of the writers is constantly ignored by the translator. He, unlike the author, saves the writers or intellectuals from criticism by not presenting their role in establishing and maintaining imperialism. He seems to defend them throughout his translation and by doing so, he does not present one of the main stances of the author (Said, 1993).

The study indicates that the translator, unlike the author, does not present the role of art especially novel in establishing and maintaining imperialism. To present the imperialistic role of novel is the main stance of Edward Said in CI whereas, the translator does not even present the main thesis of the book as forcibly as the author does. As a consequence, he not only defends the writers but also minimizes the imperialistic role of novel as a genre (Said, 1993).

The study reveals that the translator adopts many deforming strategies of translation and omission is one of them. He only omits those lines which are not appropriate for the target readers. There is always an ideological reason behind omitting the ideas of the author. This omission filters the ST and makes it acceptable for the target culture. This omission results in inappropriate syntactic structure and lack of coherence in the translation ultimately affecting the semantics features of the text (Spivak, 1993).

The translator also adopts the strategy of addition to emphasize or exaggerate the situation. He does so to point out the importance of the target culture or to criticize the imperial masters. In both ways, addition is another indicator of ideological dislocation which makes the text ideologically loaded. He exaggerates the situation when the author is referring to someone in favor of the Orient or when the writer is having favorable

discussion about the Orient. The translator also adopts the same strategy when the author criticizes imperialism (Baker, 1998).

He also tries to present the author as a well-wisher of the target readers by omitting and adding some words. Therefore, he adds some words to create good opinion about the author. He does so to create association or a sense of familiarity between the writer and the readers. He successfully relates the writer with the target culture and ensures the readers that the author is their spokesperson (Al-Mohannadi, 2008).

The translator does not point out the humiliating remarks about Muslim rulers. He constantly defends the Muslim rulers as well as the image of Muslim states and does not associate them with imperial masters. He presents the identity of the Muslim rulers and states something different from the source text. He omits the abusive words used for the Muslim rulers not to offend the target readers (Holt, 2004).

The study illustrates that the translator does not generally translate the first person pronouns used for the author. In doing so, he makes the author invisible from the text to make the translation general. He is habitual of omitting the personal views, remarks and pronouns used for the author but in doing so he creates gaps between the author and the target readers instead of minimizing them. In the first three sections of the book, he omits the personal pronouns used for the author where the author wants to give his reflection on the issues. On the contrary, in the last two sections, he sometimes, translates them to point out the manipulation of imperial masters. Accordingly, his decision of deleting or keeping the personal pronouns also indicates ideological disarray in the translation (Abderahman, 2013).

The study shows that the translator does not, generally, translate the parenthetical remarks. He only translates them when they are in favor of the target culture and the readers. But generally, he avoids translating the parenthetical remarks especially in the first three sections of the book out of five. He even does not translate the non-English lines written and translated by the author himself. On the other hand, the translator does not present these sections as well. These specific omissions of the translator also create



problems related to cohesion and coherence which ultimately result in distorting the meaning of the ST (Said, 1993).

The approach or style of the translator seems contradictory as well. In the first three sections of his translation, he does not translate personal pronouns used for the author as well as the personal remarks of the author. This style of translation makes the author invisible in the text by making the text general. He also omits the controversial persons as well. On the other hand, in the last two sections, the translator seems somehow different because he sometimes translates them and mentions their name.

The study shows that the translator selects the appropriate lexical items to translate, in order to make them acceptable for the target readers. He translates the words according to the ideology of the target culture. His diction indicates the ideological dislocations in the text. As a result, the study points out the significant role of linguistic choices in determining the meaning and ideology of the ST in the process of translation. The translator changes lexical and syntactic structures of the ST and in turn affects the semantic features as well (Baker, 1992).

The translator, to avoid clashes, sometimes does not translate the words and write them in Urdu alphabet to minimize the force of their meanings. The words written in another language have less impact upon the target readers. Therefore, to change the semantic significance, he does not translate the terms sometimes and write them as they are written by the author. Through this strategy, the translator mentions the idea by minimizing their negative effects on the readers (Baker, 1992).

The study shows that there is a close relationship between ideological dislocation and meaning. The translator manipulates the source text to make it appropriate for the target readers by changing its meaning and ideology. Since the translation has numerous ideological dislocations; therefore, it has become difficult for the readers to understand the true meaning of the ST. It has further created various issues for the target readers in getting the point of the author as well. It indicates that ideological dislocation changes the meaning of the ST (Levefere, 1992).

The study reveals that all these ideological modifications collectively affect the cultural comprehension of the readers. As a result, they are unable to have a faithful and comprehensive picture of the source culture and history. They are unable to have a proper cultural comprehension of the text what the author wants to present before his audience. The source culture and its history both are presented indifferent ways from the ST (Said, 1993).

The study shows that the translation has changed the rhetoricity of the ST. The figurative language and the ideology of the ST are changed in the translation which present the text in a different way from the ST. Therefore, Spivak states that a translator should have in-depth knowledge of both cultures and he or she should develop love for the text. Only in that condition, he or she would create a faithful translation. Therefore, the selected translation is an example of 'transationese' (Spivak, 1993).

The logic or flow of author's ideas is not presented in the translation as one can find in the ST. The research shows that the ideological dislocations have changed the logic or flow of author's ideas in the text. That affects the structure and meaning of the ST. The average bilingual reader might not find out these differences and could consider the translation as a true reflection of the ST (Spivak, 1993).

In CI, Said points out the role of culture and art in establishing and maintaining imperialism. On the other hand, the translator does not point out this imperialistic role of culture and art in the translation as forcibly as the author does; thus, makes the text different from the original. This is the ideology of author to present the writers, novel, culture and art in a euphemized way by minimizing their imperialistic role. He does not want to break the silence or challenge the institutions as the author does in the ST. This bold position of Edward Said is undermined by the translator (Said, 1993).

The translator does not show the colonial impacts or their continuation after colonization. The postcolonial impacts are also not presented in the text as the author states in his book. The author talks about postcolonialism and its effects on the former colonies rather he is also known as the pioneer of postcolonial studies along with Spivak

and Homi K Bhabha. On the other hand, the translator does not associate as much importance to this postcolonial discussion as the author does.

Thus, on the basis of these finding, it can rightly be said that the selected translation presents the western imperial masters' colonial activities in a mild way by avoiding their arrogant attitude and their sense of superiority over the natives. The translated version presents Said's discourse on culture and imperialism in a general way by eliminating its discriminative, controversial or humiliated aspects to make the readers at home with the text. The translator has deliberately changed the ideology of the ST under the pressure of religious, cultural and ideological aspects of the target culture. Based upon this translation, it can also be said that the translator might have also applied the same deforming strategies in other Urdu translations of the English texts. Therefore, it becomes inevitable for the researchers to examine the Urdu translations of the foreign texts to maintain the quality of translation in Pakistan.

### **5.3. Recommendations**

The current research presents the following recommendations based upon the analysis of Edward Said's translation:

The researcher asserts that the basic problem in the process of translation is the subjective ideological approach adopted by the translator with which s/he translates. There is a need to define the process of translation in a more intercultural context within the parameter of ideology. In order to translate faithfully, a translator should develop intimacy for the source culture and history; therefore, a translator could surrender to the text before translating it. Thus, translators would reflect the ideology and source culture of ST in the TT.

The researcher is of the view that there should be an active censorship upon the works of translators to ensure the accurate and faithful translation. This censorship can be developed after acknowledging and maintaining the cultural and ideological differences and similarities. Moreover, the problem of ideological dislocations in Edward Said's

works can not only be resolved by paying attention to the theoretical aspects of this censorship rather practical steps are required to address this issue.

The researcher recommends that a translator should maintain the rhetoricity or ideology of the ST. An ideologically dislocated text misleads the target readers regarding source culture, text and history. Instead of bridging the cultural gaps, the translator creates them. This affects the cultural comprehension of the target readers drastically.

The researcher recommends that a translator should present the logic of the ST faithfully in order to create coherence in the TT. Spivak states that logic of a text presents the flow of ideas and this flow of ideas should be reflected in the TT by adopting the similar syntactic structure of the ST. Ideological dislocation also affects the syntactic structure of the ST; therefore, it is recommended that the logic of the text should not be disturbed in order to convey the actual voice of the author to the target readers.

The researcher recommends that a translator should not, at least, compromise the main stance of the author in the translation. The foremost ideas of the author which make the core of the text should not be compromised by adopting different deforming strategies. Otherwise the translator would keep the target reader in dark about the basic themes of the ST.

The researcher is of the view that an overall shift in attitude should be there among the translators regarding presenting an ideologically accurate translated work. They should be asked to take an oath before the translation and this professional responsibility should be acknowledged by all the translators. They should be encouraged to celebrate the ideological differences in a neutral way.

The researcher recommends that a translation should not change the meaning of the text by changing ideology of the ST in the process of translation. This should be the first and foremost duty of each translator to translate the actual ideology of the ST. There should be a proper check and balance upon their translations, to check the reliability and validity of translators' work.

Therefore, the researcher demands the establishment of a department to evaluate the translations before publishing them. This department should also work keeping in view the guidelines given by the publishers to the translators.

The researcher recommends that the role of publishers should also be examined in the process of translation. The publishers should be neutral to promote faithful translations. The nexus of translator, publisher and target culture ideology affect the final product i.e., the translation. Therefore, censorship should also be applied upon the publishers to ensure accurate translations.

The researcher recommends that in translation studies, the concepts, procedures and the requirements should be defined and elaborated clearly to promote the ideologies of both cultures equally. A translation should not undermine or exaggerate the specific culture to avoid or exaggerate the discourse of 'Us' and 'They'.

The researcher also recommends that the Eastern translators should retranslate or evaluate the Western translations about the East to convey the actual voice of the natives. This is how the translator can provide a voice to the marginalized or the distorted voice of the East.

The researcher recommends that a proper training or the specialization should be offered to the translator to bring quality in their work. A translator should be aware of all the types of domestication and deforming strategies to avoid them in the process of translation. There should be conferences or seminars on the important role of ideology in the process of translation.

The translator recommends that the publishers should also set a criterion for the translator to translate accurately by devising a proper system of proofreading. Their role cannot be ignored; that's why, they should act as a yard stick for the translators apart from being under the control of a censorship department.

The researcher recommends that translators should consider his or her role as an ethical agent of social change. They should be aware of the sensitivity of their role in creating intercultural communication or miscommunication. Therefore, they should try to be neutral in presenting the ideology of the ST.

The researcher recommends that the role of ideology should be discussed and highlighted at national level to establish censorship departments for the translators and publishers to promote intercultural communication. Therefore, the government should establish these departments and manage translation training sessions for the publishers and translators to present the factual information to the target readers instead of presenting the source culture in a distorted or euphemized way. Therefore, the researcher recommends that a translation should be source-text-oriented. The translators should keep in mind the ideology and meaning of the ST before translating it.

#### **5.4. Suggestions for Future Researchers**

The current research presents the following suggestions for the future researchers in the domain of translation studies:

The current research was delimited to the Urdu translation of Edward Said's *Culture and Imperialism* (1993). The translation of Said's *Orientalism* (1978) can also be examined by applying the theory of translation given by Gayatri Spivak.

The Urdu translation of other English writers can also be examined with reference to Spivak's theory of translation. This could highlight the work of Pakistani translators in the field of translation. Their competition may encourage them to translate faithfully.

The Arabic and Persian translations of Edward Said's CI can also be examined to point out the ideological dislocations. As Said points out that the Arabic translations of *Orientalism* are not accurate. Therefore, it would be a great contribution to the existing body of knowledge if the researchers examine the translation quality of such great works.

Researchers can investigate CI from purely linguistic and grammatical theories apart from the sociopolitical considerations. There is a great need of such researches especially in Pakistan which could highlight the linguistic choices of the various translators in the process of translation in order to examine and maintain the translation quality.

Researchers can select any other ideological dislocated translation of Edward Said to examine the effects of ideology on the cultural comprehension of the readers. This can motivate the readers to read the works of great writers.

Researchers can also select the other literary texts such as poetry, novel or short stories to point out the ideological dislocations in the text. This research practice will make the translators careful in translating the texts. This can improve the quality of translation in the target culture.

Researchers can select non-Pakistani translators to examine the role of ideological differences and their effects on meaning in Said's works. Edward Said's books have been translated in many languages and the researchers can select any language of their interest to compare the translation quality of ST translations done in two different languages.

Researchers can also find out whether or not the works of Said is heavily ideologically dislocated in Urdu translation or is in the foreign translations. This comparative approach may bring Pakistan and foreign writers close to each other in terms of translation ethics and process. This professional collaboration may inspire the future translators to do the translation objectively.

Future researchers can also explore the challenges or obstacles for the translator to translate ideologically correct translation. This question can also be addressed by them. There is a great need of researches to improve the translation process in the field of translation studies especially in Pakistan.

Future researchers can further explore the sociology of translation by pointing out the issues in producing ideologically accurate translation. They can explore the role of culture in the producing a faithful translation.

Researchers can also explore the views of Edward Said about the accuracy of translation of his own books in other languages especially in Arabic. They can explore the text from the perspective of the author's opinion about the quality of his books translations.

Researchers can also explore the politics of translation in the other books of Edward Said. This could be another rewarding topic for the researchers.

The present research constitutes the pioneering study on the Urdu translated work of Edward Said in Pakistan. The study not only highlights the Urdu translation of Edward Said's *Culture and Imperialism* (1993) in Pakistani society but also inspires the translators to translate faithfully by giving an in-depth analysis of the translation at hand. It also enhances the visibility of works by Pakistani translators on the world map. They are, now, in a better position to translate another foreign text into Urdu language by avoiding the deforming strategies highlighted in this research work. Another contribution of the present study is that it highlights how the ideology can be uncovered in different languages.

The study also provides an insight into the nature of loss and addition while translating one piece of writing to another. It also points out what happens if a translator modifies a text before presenting it to the target readers. They connect themselves with the source culture through the channel of a translator and observe the culture from the lens/perspective of the translator. Therefore, in order to maintain the quality of translation in Pakistan, the present research addresses the translators that they should avoid the deforming translation strategies in order to minimize the communication gaps in intercultural communicative web.

The study is also a contribution to translation studies literature in adding up understanding regarding the phenomenon of translation especially in the Pakistani context. The study is likely to bring the discipline of translation into center and can be a source of inspiration and encouragement for budding researchers to undertake studies on the indigenous work. The study can also guide the beginners about the process of



translation by maintaining its quality so that they can positively contribute to the existing body of knowledge.

Since the current study is approaching to its end; therefore, it is vital to present a few conclusive remarks. The processes of globalization and, in turn, intercultural dependency have brought translation studies into limelight in the twenty-first century. Through translations, the readers of different cultures come to know about each other through the lens of the 'translators'. Therefore, the role of translator along with the publishers becomes crucial in creating intercultural communication. The expected role is to translate the source text in its true spirit to convey the voice of the author to the target readers. On the other hand, many decisive factors hinder this smooth process of intercultural communication and ideology is one of them. The ideology of the translator affects the linguistic structure and meaning of the ST and, as a result, filters the ST according to the target culture ideology. That is why, it is necessary for the researchers to find out these ideological dislocations in the text to eliminate the intercultural miscommunication and the distorted linguistic presentation.

The present study concludes that there are different types of ideological differences in the translated version of *Culture and Imperialism* (1993) regarding the discourse on power relation, contrapuntal reading, orient vs occident, ideological dominance struggle, religious and cultural aspects due the translators' ideological selection of deforming techniques of translation such as ideological lexical choices, modified sentence structures, addition, deletion, exaggeration and euphemism. These ideological linguistic choices had changed the meaning of the ST and, as a result, made the readers ignorant of the true meaning of the ST. It is due to the fact that the translator has modified the meaning of ST on the basis of target culture ideology. Consequently, the readers receive an ideological filtered text and therefore, are unable to equip themselves with a faithful description of it.

Thus, it can rightly be said that in the process of translation, the translator's ideology significantly changes the meanings and ideology of the ST to make the text either appropriate or acceptable for the target readers. This nexus results in cultural

miscommunication and, in the end, misleads the target readers. Instead of minimizing the cultural communication gaps it enhances them by distorting the voice or message of the author as well as the logic, silence and rhetoric of the ST. Therefore, there is a close relationship between ideology, lexical and syntactic choices which ultimately affects the meaning of the ST. Thus, the ideological dislocation changes the linguistic structure of the text to assign the desired meaning to the text. It damages the rhetoricity and logic of the ST and presents the translator as a co-author who is even more prominent in the TT than the writer. Consequently, it brings the author home instead of sending the readers abroad.

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## APPENDIX

This section consists of the deleted or modified examples from the Urdu translation of *Culture and Imperialism* (1993) by Yasir Jawad (2009) in order to present them in their detailed contexts.

### Chapter No.4: Data Analysis

#### Textual Analysis

##### Example No.2

The point of my book is that such populations and voices have been there for some time, thanks to the globalized process set in motion by modern imperialism; to ignore or otherwise discount the overlapping experience of Westerners and Orientals, the interdependence of cultural tenans in which colonizer and colonized co-existed and battled each other through projections as well as rival geographies, narratives, and histories, is to miss what is essential about the world in the past century (Said, p. XXII/ 10).

میری کتاب کا نکتہ یہ ہے کہ جدید سامراجیت سے تحریر یک یافتہ عالمی عمل کی بدولت اس قسم کی آبادیاں اور آوازیں کچھ عرصہ سے موجود ہیں۔ اہل مغرب اور اہل مشرق کے باہم گندھے ہوئے تجربے نوآبادکار اور نوآبادی کے باشندوں کی ثقافتی سرزمین کے باہمی انحصار کو نظر انداز کرنا یا بے وقعت بنانا گزشتہ صدی میں دنیا کے متعلق ایک نہایت بنیادی چیز کو نظر سے اوجھل کر دینا ہے۔

##### Example No. 20

The terms of Rushdie's description, while they borrow from Orwell, seem to me to resonate even more interestingly with Conrad. For here is the second consequence, the second line leading out of Conrad's narrative form; in its explicit references to the outside, it points to a perspective

outside the basically imperialist representations provided by Marlow and his listeners. It is a profoundly secular perspective, and it is beholden neither to notions about historical destiny and the essentialism that destiny always seems to entail, nor to historical indifference and resignation. Being on the inside shuts out the full experience of imperialism, edits it and subordinates it to the dominance of one Eurocentric and totalizing view; this other perspective suggests the presence of a field without special historical privileges for one party.

I don't want to overinterpret Rushdie, or put ideas in his prose that he may not have intended. In this controversy with the local British media (before *The Satanic Verses* sent him into hiding), he claimed that he could not recognize the truth of his own experience in the popular media representations of India. Now I myself would go further and say that it is one of the virtues of such conjunctures of politics with culture and aesthetics that they permit the disclosure of a common ground obscured by the controversy itself. Perhaps it is especially hard for the combatants directly involved to see this common ground when they are fighting back more than reflecting. I can perfectly understand the anger that fuelled Rushdie's argument because like him I feel outnumbered and outorganized by a prevailing Western consensus that has come to regard the Third World as an atrocious nuisance, a culturally and politically inferior place. Whereas we write and speak as members of a small minority of marginal voices, our journalistic and academic critics belong to a wealthy system of interlocking informational and academic resources with newspapers, television networks, journals of opinion, and institutes at its disposal. Most of them have now taken up a strident chorus of rightward-tending damnation, in which they separate what is non-white, non-Western, and non-Judeo-Christian from the acceptable and designated Western ethos, then herd it all together under various demeaning rubrics such as terrorist, marginal, second-rate, or unimportant. To attack what is

contained in these categories is to defend the Western spirit (Said, p. 30-31/34).

#### Example No.31

In all of this intellectuals have played an important role, nowhere in my opinion more crucial *and* more compromised than in the overlapping region of experience and culture that is colonialism's legacy where the politics of secular interpretation is carried on for very high stakes. Naturally the preponderance of power has been on the side of the self-constituted "Western" societies and the public intellectuals who serve as their apologists and ideologists. (Said, p. 41/39).

#### Example No.33

A few years ago I had a chance encounter with an Arab Christian clergyman who had come to the United States, he told me, on an exceedingly urgent and unpleasant mission. As I myself happened to be a member by birth of the small but significant minority he served-Arab Christian Protestants-I was most interested in what he had to say. Since the 1860s there has been a Protestant community comprising a few sects scattered throughout the Levant, largely the result of the imperial competition for converts and constituents in the Ottoman Empire, principally in Syria, Lebanon, and Palestine. In time of course these congregations-Presbyterian, Evangelical, Episcopalian, Baptist, among others-acquired their own identities and traditions, their own institutions, all of which without exception played an honorable role during the period of the Arab Renaissance.

Roughly 110 years later, however, the very same European and American synods and churches who had authorized and indeed sustained

the early missionary efforts appeared, quite without warning, to be reconsidering the matter. It had become dear to them that Eastern Christianity was really constituted by the Greek Orthodox Church (from which, it should be noted, the overwhelming majority of Levantine converts to Protestantism came: thenineteenth-century Christian missionaries were totally unsuccessful in converting either Muslims or Jews). Now, in the 1980s, the Western principals of the Arab Protestant communities were encouraging their acolytes to return to the Orthodox fold. There was talk of withdrawing financial support, of disbanding the churches and schools, of cancelling the whole thing in a sense. The missionary authorities had made a mistake one hundred years ago in severing Eastern Christians from the main church. Now they should go back.

To my clergyman friend this was a truly drastic eventuality; were it not for the genuinely aggrieved sensibility involved, one might have considered the whole matter merely a cruel joke. What struck me most strongly, however, was the way in which my friend put his argument. This was what he was in America to say to his ecclesiastical principals: he could understand the new doctrinal point being put forward, that modern ecumenism ought generally to go in the direction of dissolving small sects and preserving the dominant community, rather than encouraging these sects to remain independent from the main church. That you could discuss. But what seemed horrendously imperialist and entirely of the realm of power politics was, he said, the total disregard with which over a century of Arab Protestant experience was simply scratched off as if it had never happened. They do not seem to realize, my gravely affected friend told me, that while once we were their converts and students, we have in fact been their partners for well over a century. We have trusted them and our own experience. We have developed our own integrity and lived our own Arab Protestant identity within our sphere, but also spiritually within theirs. How do they expect us to efface our modern history, which is an autonomous

one? How can they say that the mistake they made a century ago can be rectified today by a stroke of the pen in New York or London?

One should note that this touching story concerns an experience of imperialism that is essentially one of sympathy and congruence, not of antagonism, resentment, or resistance. The appeal by one of the parties was to the value of a mutual experience. True, there had once been a principal and a subordinate, but there had also been dialogue and communication. One can see in the story, I think, the power to give or withhold attention, a power utterly essential to interpretation and to politics. The implicit argument made by the Western missionary authorities was that the Arab had gotten something valuable out of what had been given them, but in this relationship of historical dependence and subordination, all the giving went one way, the value was mainly on one side. Mutuality was considered to be basically impossible.

This is a parable about the area of attention, greater or lesser in size, more or less equal in value and quality, that is furnished for interpretation by the post-imperial situation (Said, p. 45-47/41).

#### Example No.34

It is very important, though, to assess how these entities were built, and to understand how patiently the idea of an unencumbered English culture, for example, acquired its authority and its power to impose itself across the seas. This is a tremendous task for any individual, but a whole new generation of scholars and intellectuals from the Third World is engaged on just such an undertaking (Said, p. 62/48).

#### Example No.38

One of my reasons for writing this book is to show how far the quest for, concern about; and consciousness of overseas dominion extended-not just in Conrad but in figures we practically never think of in that connection,

like Thackeray and Austen-and how enriching and important for the critic is attention to this material, not only for the obvious political reasons, but also because, as I have been arguing, this particular kind of attention allows the reader to interpret canonical nineteenth- and twentieth-century works with a newly engaged interest. (Said, p. 81/59).

#### Example No.41

Jane Austen sees the legitimacy of Sir Thomas Bertram's overseas properties as a natural extension of the calm, the order, the beauties of Mansfield Park, one central estate validating the economically supportive role of the peripheral other. And even where colonies are not insistently or even perceptibly in evidence, the narrative sanctions a spatial moral order, whether in the communal restoration of the town of Middlemarch centrally important during a period of national turbulence, or in the outlying spaces of deviation and uncertainty seen by Dickens in London's underworld, or in the Brontë stormy heights.

A second point. As the conclusions of the novel confirm and highlight an underlying hierarchy of family, property, nation, there is also a very strong spatial *hereness* imparted to the hierarchy. The astounding power of the scene in Bleak House where Lady Dedlock is seen sobbing at the grave of her long dead husband grounds what we have felt about her secret past-her cold and inhuman presence, her disturbingly unfertile authority-in the graveyard to which as a fugitive she has fled. This contrasts not only with the disorderly jumble of the Jellyby establishment (with its eccentric ties to Africa), but also with the favored house in which Esther and her guardian husband live. The narrative explores, moves through, and finally endows these places with confirmatory positive and/or negative values.

This moral commensuration in the interplay between narrative and domestic space is extendable, indeed reproducible, in the world beyond

metropolitan centers like Paris or London. In turn such French or English places have a kind of export value: whatever is good or bad about places at home is shipped out and assigned comparable virtue or vice abroad. When in his inaugural lecture in 1870 as Slade Professor at Oxford, Ruskin speaks of England's pure race, he can then go on to tell his audience to turn England into a "country again [that is] a royal throne of kings; a sceptred isle, for all the world a source of light, a centre of peace." The allusion to Shakespeare is meant to re-establish and relocate a preferential feeling for England. This time, however, Ruskin conceives of England as functioning formally on a world scale; the feelings of approbation for the island kingdom that Shakespeare had imagined principally but not exclusively confined at home are rather startlingly mobilized for imperial, indeed aggressively colonial service. Become colonists, found "colonies as fast and as far as [you are] able, he seems to be saying ( Said, p. 94-95/66-67).

#### Example No.42

Mainly, of course, the book is about how English culture has dealt with land, its possession, imagination, and organization. And while he does address the export of England to the colonies, Williams does so, as I suggested earlier, in a less focused way and less expansively than the practice actually warrants. Near the end of *The Country and the City* he volunteers that "from at least the mid-nineteenth century, and with important instances earlier, there was this larger context [the relationship between England and the colonies, whose effects on the English imagination "have gone deeper than can easily be traced"] within which every idea and every village was consciously and unconsciously affected." He goes on quickly to cite "the idea of emigration to the colonies" as one such image prevailing in various novels by Dickens, the Brontës, Gaskell, and rightly shows that "new rural societies," all of them colonial, enter the imaginative metropolitan economy of English literature via Kipling, early Orwell, Maugham (Said, p. 98/69).

## Example No.43

We are to surmise, I think, that while Sir Thomas is away tending his colonial garden, a number of inevitable mismeasurements (explicitly associated with feminine "lawlessness") will occur. These are apparent not only in innocent strolls by the three pairs of young friends through a park, in which people lose and catch sight of one another unexpectedly, but most clearly in the various flirtations and engagements between the young men and women left without true parental authority, Lady Bertram being indifferent, Mrs. Norris unsuitable. There is sparring, innuendo, perilous taking on of roles: all of this of course crystallizes in preparations for the play, in which something dangerously close to libertinage is about to be (but never is) enacted. Fanny, whose earlier sense of alienation, distance, and fear derives from her first uprooting, now becomes a sort of surrogate conscience about what is right and how far is too much. Yet she has no power to implement her uneasy awareness, and until Sir Thomas suddenly returns from "abroad," the rudderless drift continues (Said, p. 102/72).

## Example No.45

The clues are to be found in Fanny, or rather in how rigorously we are able to consider her. True, her visit to her original Portsmouth home, where her immediate family still resides, upsets the aesthetic and emotional balance she has become accustomed to at Mansfield Park, and true she has begun to take its wonderful luxuries for granted, even as being essential. These are fairly routine and natural consequences of getting used to a new place. But Austen is talking about two other matters we must not mistake. One is Fanny's newly enlarged sense of what it means to be at home; when she takes stock of things after she gets to Portsmouth, this is not merely a matter of expanded space.

Fanny was almost stunned. The smallness of the house, and thinness of the walls, brought everything so close to her, that, added to the fatigue of her



journey, and all her recent agitation, she hardly knew how to bear it. Within the room all was tranquil enough, for Susan having disappeared with the others, there were soon only her father and herself remaining; and he taking out a newspaper—the accustomary loan of a neighbour, applied himself to studying it, without seeming to recollect her existence. The solitary candle was held between himself and the paper, without any reference to her possible convenience; but she had nothing to do, and was glad to have the light screened from her aching head, as she sat in bewildered, broken, sorrowful contemplation.

She was at home. But alas! it was not such a home, she had not such a welcome, as—she checked herself; she was unreasonable .... A day or two might shew the difference. She only was to blame. Yet she thought it would not have been so at Mansfield. No, in her uncle's house there would have been a consideration of times and seasons, a regulation of subject, a propriety, an attention towards everybody which there was not here.

In too small a space, you cannot see clearly, you cannot think clearly, you cannot have regulation or attention of the proper sort. The fineness of Austen's detail ("the solitary candle was held between himself and the paper, without any reference to her possible convenience") renders very precisely the dangers of unsociability, of lonely insularity, of diminished awareness that are rectified in larger and better administered spaces.

That such spaces are not available to Fanny by direct inheritance, legal title, by propinquity, contiguity, or adjacence (Mansfield Park and Portsmouth are separated by many hours' journey) is precisely Austen's point. To earn the right to Mansfield Park you must first leave home as a kind of indentured servant or, to put the case in extreme terms, as a kind of transported commodity—this, clearly, is the fate of Fanny and her brother William—but then you have the promise of future wealth. I think Austen sees what Fanny does as a domestic or small-scale movement in space that corresponds to the larger, more openly colonial movements of

Sir Thomas, her mentor, the man whose estate she inherits. The two movements depend on each other.

The second more complex matter about which Austen speaks, albeit indirectly, raises an interesting theoretical issue. Austen's awareness of empire is obviously very different, alluded to very much more casually, than Conrad's or Kipling's. In her time the British were extremely active in the Caribbean and in South America, notably Brazil and Argentina. Austen seems only vaguely aware of the details of these activities, although the sense that extensive West Indian plantations were important was fairly widespread in metropolitan England. Antigua and Sir Thomas's trip there have a definitive function in *Mansfield Park*, which, I have been saying, is both incidental, referred to only in passing, and absolutely crucial to the action. How are we to assess Austen's few references to Antigua, and what are we to make of them interpretatively?

My contention is that by that very odd combination of casualness and stress, Austen reveals herself to be assuming (just as Fanny assumes, in both senses of the word) the importance of an empire to the situation at home. Let me go further. Since Austen refers to and uses Antigua as she does in *Mansfield Park*, there needs to be a commensurate effort on the part of her readers to understand concretely the historical valences in the reference; to put it differently, we should try to understand what she referred to, why she gave it the importance she did, and why indeed she made the choice, for she might have done something different to establish Sir Thomas's wealth. Let us now calibrate the signifying power of the references to Antigua in *Mansfield Park*; how do they occupy the place they do, what are they doing there?

According to Austen we are to conclude that no matter how isolated and insulated the English place (e.g., *Mansfield Park*), it requires overseas sustenance. Sir Thomas's property in the Caribbean would have had to be a

sugarplantation maintained by slave labor (not abolished until the 1830s): these are not dead historical facts but, as Austen certainly knew, evident historical realities. Before the Anglo-French competition the major distinguishing characteristic of Western empires (Roman, Spanish, and Portuguese) was that the earlier empires were bent on loot, as Conrad puts it, on the transport of treasure from the colonies to Europe, with very little attention to development, organization, or system within the colonies themselves; Britain and, to a lesser degree, France both wanted to make their empires long-term, profitable, ongoing concerns, and they competed in this enterprise, nowhere more so than in the colonies of the Caribbean, where the transport of slaves the functioning of large sugar plantations, and the development of sugar markets, which raised the issues of protectionism, monopolies, and price—all these were more or less constantly, competitively at issue (Said, p. 106-107/74).

#### Example No.46

I have spent time on *Manfield Park* to illustrate a type of analysis infrequently encountered in mainstream interpretations, or for that matter in readings rigorously based in one or another of the advanced theoretical schools. Yet only in the global perspective implied by Jane Austen and her characters can the novel's quite astonishing general position be made clear. I think of such a reading as completing or complementing others, not discounting or displacing them. And it bears stressing that because *Manfield Park* connects the actualities of British power overseas to the domestic imbroglio within the Bertram estate, there is no way of doing such readings as mine, no way of understanding the "structure of attitude and reference" except by working through the novel. Without reading it in full, we would fail to understand the strength of that structure and the way it was activated and maintained in literature. But in reading it carefully, we can sense how ideas about dependent races and territories were held both by foreign-office executives, colonial bureaucrats, and

military strategists and by intelligent novel-readers educating themselves in the fine points of moral evaluation, literary balance, and stylistic finish (Said, p. 114/77).

Example No.49

History, is not a calculating machine. It unfolds in the mind and the imagination and takes body in the multifarious responses of a people's culture itself the infinitely subtle mediation of material realities, of underpinning economic facts, of gritty objectivities (Said, p. 236/174).

Example No.50

'The sense for Europeans of a tremendous and disorienting change in perspective in the West-non-West relationship was entirely new, experienced neither in the European Renaissance nor in the 'discovery' of the Orient three centuries later" (Said, p. 237/174).

Example No.53

To some extent of course the debate involves definitions and attempts at delimitations of the very notion itself: was imperialism principally economic, how far did it extend, what were its causes, was it systematic, when (or whether) did it end? The roll call of names who have contributed to the discussion in Europe and America is impressive: Kautsky, Hilferding, Luxemburg, Hobson, Lenin, Schumpeter, Arendt, Magdoff, Paul Kennedy. And in recent years such works published in the United States as Paul Kennedy's *The Rise and Fall of the Great Powers*, the revisionist history of William Appleman Williams, Gabriel Kolko, Noam Chomsky, Howard Zinn, and Walter Lefebvre, and studious defenses or explanations of American policy as non-imperialist written by various strategists, theoreticians, and sages—all this has kept the question of imperialism, and its applicability (or not) to the United States, the main power of the day, very much alive (Said, p. 3/19).

## Example No.56

To the best of my ability to have read and understood these "structures of attitude and reference," there was scarcely any dissent, any departure, any 'demurral from them: there was virtual unanimity that subject races should be ruled, that they *are* subject races, that one race deserves and has consistently earned the right to be considered the race whose main mission is to expand beyond its own domain. (Indeed, as Seeley was to put it in 1883, about Britain-France and the United States had their own theorists--the British could only be understood as such.) It is perhaps embarrassing that sectors of the metropolitan cultures that have since become vanguards in the social contests of our time were uncomplaining members of this imperial consensus. With few exceptions, the women's as well as the working-class movement was pro-empire. And, while one must always be at great pains to show that different imaginations, sensibilities, ideas, and philosophies were at work, and that each work of literature or art is special, there was virtual unity of purpose on this score: the empire must be maintained, and it *was* maintained (Said, p. 62/48).

## Example No.57

These novelists do, however, situate their work in and derive it from a carefully surveyed territorial greater Britain, and that is related to what Defoe so presciently began. Yet while distinguished studies of eighteenth-century English fiction--by Ian Watt, Lennard Davis, John Richetti, and Michael McKeon--have devoted considerable attention to the relationship between the novel and social space, the imperial perspective has been neglected. This is not simply a matter of being uncertain whether, for example, *Richardson's minute constructions of bourgeois seduction and rapacity actually relate to British military moves against the French in India occurring at the same time*. Quite clearly they do not in a literal

sense; but in both realms we find common values about contest, surmounting odds and obstacles, and patience in establishing authority through the art of connecting principle with profit over time. In other words, we need to have a critical sense of how the great spaces of Clarissa or Tom Jones are two things together: a domestic accompaniment to the imperial project for presence and control abroad, and a practical narrative about expanding and moving about in space that must be actively inhabited and enjoyed before its discipline or limits can be accepted ( Said, p. 83/61).

#### Example No.60

It would be silly to expect Jane Austen to treat slavery with anything like the passion of an abolitionist or a newly liberated slave. Yet what I have called the rhetoric of blame, so often now employed by subaltern, minority, or disadvantaged voices, attacks her, and others like her, retrospectively, for being white, privileged, insensitive, complicit. Yes, Austen belonged to a slave-owning society, but do we therefore jettison her novels as so many trivial exercises in aesthetic frumpiness? Not at all, I would argue, if we take seriously our intellectual and interpretative vocation to make connections, to deal with as much of the evidence as possible, fully and actually, to read what is there or not there, above all, to see complementarity and interdependence instead of isolated, venerated, or formalized experience that excludes and forbids the hybridizing intrusions of human history (Said, p. 115/77).

#### Example No.64

Along with armed resistance in places as diverse as nineteenth century Algeria, Ireland, and Indonesia, there also went considerable efforts in cultural resistance almost everywhere, the assertions of nationalist

identities, and, *in the political realm, the creation of associations and parties whose common goal was self-determination and national independence* (Said, p. XII/ 1).

انیسویں صدی کے الجیریا، آئر لینڈ اور انڈونیشیا جیسے نہایت متنوع مقامات پر مسلح مزاحمت کے ساتھ تقریباً ہر جگہ پر ثقافتی مزاحمت، قوم پرستانہ شناختوں اور قومی خودمختاری کے میدان میں بھی خاصی کوششیں ہو رہی تھیں۔

#### Example No.67

One point needs further clarification. The notion of "discrepant experiences" is not intended to circumvent the problem of ideology. On the contrary, no experience that is interpreted or reflected on can be characterized as immediate, just as no critic or interpreter can be entirely believed if he or she claims to have achieved an Archimedean perspective that is subject neither to history nor to a social setting. In juxtaposing experiences with each other, in letting them play off each other, it is my interpretative political aim (in the broadest sense) to make concurrent those views and experiences that are ideologically and culturally closed to each other and that attempt to distance or suppress other views and experiences. Far from seeking to reduce the significance of ideology, the exposure and dramatization of discrepancy highlights its cultural importance; this enables us to appreciate its power and understand its continuing influence (Said, p. 37/37).

#### Example No.70

No one had said anything so ludicrous as "Western culture must go," but Lewis's argument, focussed on much grander matters than strict accuracy, lumbered forward with the remarkable proposition that since modifications in the reading list would be equivalent to the demise of Western culture, such subjects (he named them specifically) *as the restoration of slavery, polygamy, and child marriage would ensue*. To this

amazing thesis Lewis added that "curiosity about other cultures," which he believes is unique to the West, would also come to an end (Said, p. 43/40).

#### Example No.73

This accumulated experiences, territories, peoples, histories; it studied them, it classified them, it verified them, and as Calder says, it allowed "European men of business" the power "to scheme grandly" but above all, it subordinated them by banishing their identities, except as a lower order of being, from the culture and indeed the very idea of white Christian Europe (Said, p. 267/200).

اس نے تجربات، علاقوں، لوگوں، تواریخ کو جمع اور ان کا مطالعہ، تدوین اور تصدیق کیا۔ بقول کالڈر اس طرح 'یورپی کاروباری لوگ وسیع پیمانے پر منصوبے بنانے کے قابل ہوئے لیکن سب سے بڑھ کر اس نے ثقافت اور یقیناً سفید فام عیسائی یورپ کے تصور سے ان کی شناختیں چھین کر انہیں حکوم بنایا۔

#### Example No.74

This cultural process has to be seen as a vital, informing, and invigorating counterpoint to the economic and political machinery at the material center of imperialism' (Said, p. 268/200).

#### Example No.78

This, I believe, is as true of the contemporary United States as it is of the modern Arab world, *where in each instance respectively so much has been made of the dangers of "un-Americanism" and the threats to "Arabism"* Defensive, reactive, and paranoid nationalism is, alas, frequently woven into the very fabric of education, where children as well as older students are taught to venerate and celebrate the uniqueness of *their* tradition (*usually and invidiously at the expense of others*). .... *For it to become a site where social and political issues are actually either imposed or resolved would be to remove the university's function and turn it into an adjunct to whatever political party is in power.* (Said, p. xxix/ 15).



مجھے یقین ہے کہ یہ بات موجودہ دور کے یو ایس پر اسی طرح بالکل صادق آتی ہے جیسے جدید عرب دنیا پر۔ افسوس کے دفاعی، ری ایکشنری اور حتیٰ کہ خبطی قوم پرستی اکثر تعلیم کے انتہائی تانے بانے کے اندر بنی ہوئی ہے جہاں بالغ طلبا کے ساتھ ساتھ بچوں کو بھی 'اپنی' روایت کا احترام کرنا اور اس کی بے مثال حیثیت کو سراہنا سکھایا جاتا ہے۔ یہ کتاب تعلیم اور سورج کی انہی غیر تنقیدی اور با تفکر صورتوں سے متعلق ہے۔ اسے لکھتے ہوئے میں نے یونیورسٹی کی فراہم کردہ بوٹوپائی جگہ سے فائدہ اٹھایا۔ مجھے یقین ہے کہ یہ جگہ اس قسم کے مسائل پر بحث، تحقیق اور غور و فکر کے لیے نہایت اہم ہے۔

#### Example No.80

Neither imperialism nor colonialism is a simple act of accumulation and acquisition. Both are supported and perhaps even impelled by impressive ideological formations that include notions that certain territories and people require and beseech domination, as well as forms of knowledge affiliated with domination: the vocabulary of classic nineteenth-century imperial culture is plentiful with words and concepts like "inferior" or "subject races," "subordinate peoples," "dependency," "expansion," and "authority." Out of the imperial experiences, notions about culture were clarified, reinforced, criticized, or rejected. *As for the curious but perhaps allowable idea propagated a century ago by J. R. Seeley that some of Europe's overseas empires were originally acquired absentmindedly, it does not by any stretch of the imagination account for their inconsistency, persistence, and systematized acquisition and administration, let alone their augmented rule and sheer presence. As David Landes has said in The Unbound Prometheus, "the decision of certain European powers ... to establish 'plantations,' that is to treat their colonies as continuous enterprises was, whatever one may think of the morality, a momentous innovation."*<sup>15</sup> That is the question that concerns me here: given the initial, perhaps obscurely derived and motivated movement toward empire from Europe to the rest of the world, how did the idea and the practice of it gain the consistency and density of continuous enterprise, which it did by the latter part of the nineteenth century? (Said, p. 9/23).

## Example No.84

In short, we face as a nation the deep, profoundly perturbed and perturbing question of our relationship to others--other cultures, states, histories, experiences, traditions, peoples, and destinies. There is no Archimedean point beyond the question from which to answer it; there is no vantage outside the actuality of relationships among cultures, among unequal imperial and non-imperial powers, among us and others; *no one has the epistemological privilege of somehow judging, evaluating, and interpreting the world free from the encumbering interests and engagements of the ongoing relationships themselves.* We are, so to speak, of the connections, not outside and beyond them. And it behooves us as intellectuals and humanists and secular critics to understand the United States in the world of nations and power from within the actuality, as participants in it, not detached outside observers who, like Oliver Goldsmith, in Yeats's perfect phrase, deliberately sip at the honeypots of our minds (Said, p.65/49).

## Example No.86

It is, as I have been saying throughout, too simple and reductive to argue that everything in European or American culture therefore prepares for or consolidates the grand idea of empire. (Said, p. 95/67).

## Example No.95

However much there are laments that the old course of humanistic study has been subject to politicized pressures, to what has been called the culture of complaint, to all sorts of egregiously overstated claims on behalf

of "Western" or "feminist" or "Mrocentric" and "Islamocentric" values, that is not all there is today (Said, p. xxvii/ 14).

انسانیت پسند مطالعہ کی پرانی روش پر سیاسی دباؤ کے حوالے سے چاہے کتنا ہی واویلا کیا گیا (شکایت کی ثقافت) لیکن آج صرف یہ واویلا ہی موجود نہیں۔

#### Example No.97

We must therefore read the great canonical texts, and perhaps also the entire archive of modern and pre-modern European and American culture, with an effort to draw out, extend, *give emphasis and voice to what is silent or marginally present or ideologically represented* (I have in mind Kipling's Indian characters) in such works (Said, p. 78/57).

چنانچہ ہمیں عظیم مسلم تحریروں یا شاید جدید اور قبل از جدید یورپی و امریکی ثقافت کے سہارے خزانے کو اس کوشش کے ساتھ پڑھنا ہوگا کہ ان میں نظر انداز یا غیر اہم انداز میں پیش کردہ چیزوں (میرے ذہن میں کیپلنگ کے ہندوستانی کردار ہیں) کو اجاگر اور نمایاں کر سکیں۔

#### Example No.99

I am not trying to say that the novel-or the culture in the broad sense-- "caused" imperialism, but that the novel, as a cultural artefact of bourgeois society, and imperialism are unthinkable without each other. Of all the major literary forms, *the novel is the most recent*, its emergence the most datable, *its occurrence the most Western, its normative pattern of social authority the most structured*; imperialism and the novel fortified each other to such a degree that it is impossible, I would argue, to read one without in some way dealing with the other (Said, p. 84/61).

میں یہ کہنے کی کوشش نہیں کر رہا کہ ناول .... یا وسیع مفہوم میں ثقافت نے سامراجیت کا سبب مہیا کیا؛ بلکہ ناول (بورژوا معاشرے کا ایک ثقافتی آلہ) اور سامراجیت ایک دوسرے کے بغیر ناقابل تصور ہیں۔ تمام نمایاں ادبی صورتوں میں سے ناول تازہ ترین ہے، اس کے ظہور کا دور درست طور پر بتایا جاسکتا ہے۔ ناول اور سامراجیت نے ایک دوسرے کو اتنا زیادہ تحفظ دیا کہ میرے خیال میں ایک کے بغیر دوسرے کا مطالعہ کرنا ناممکن ہے۔

## Example No.104

There is a passage, a part of which I quoted earlier, from John Stuart. Mill's *Principles of Political Economy* that catches the spirit of Austen's use of Antigua. I quote it here in full:

These [outlying possessions of ours] are hardly to be looked upon as countries, carrying on an exchange of commodities with other countries, but more properly as outlying agricultural or manufacturing states belonging to a larger community. Our West Indian colonies, for example, cannot be regarded as countries with a productive capital of their own ... [but are rather] the place where England finds it convenient to carry on the production of sugar, coffee and a few other tropical commodities. All the capital employed is English capital; almost all the industry is carried on for English uses; there is little production of anything except for staple commodities, and these are sent to England, not to be exchanged for things exported to the colony and consumed by its inhabitants, but to be sold in England for the benefit of the proprietors there. The trade with the West Indies is hardly to be considered an external trade, but more resembles the traffic between town and country (Said, p. 108/75).

## Example No. 109

As the twentieth century moves to a close, there has been a gathering awareness nearly everywhere of the lines between cultures, the divisions and differences that not only allow us to discriminate one culture from another, but also enable us to see the extent to which cultures are humanly made structures of both authority and participation, benevolent in what they include, incorporate, and validate, less benevolent in what they exclude and demote (Said, p. 15/27).

## Example No.115

I discovered in working on this book is how very few of the British or French artists whom I admire took issue with the notion of "subject" or "*inferior*" races so prevalent among officials who practiced those ideas as a matter of course in ruling India or Algeria. They were widely accepted notions; and they helped fuel the imperial acquisition of territories in Africa throughout the nineteenth century. In thinking of Carlyle or Ruskin, or even of Dickens and Thackeray, critics have often, I believe, relegated these writers' ideas about colonial expansion, *inferior races*, or "niggers" to a very different department from that of culture (Said, p. xiv/ 4).

اس کتاب پر کام کرنے کے دوران سامنے آنے والی ایک نہایت کٹھن صداقت یہ تھی کہ معدودے چند برطانوی یا فرانسیسی آرٹسٹوں (جن کا میں مداح ہوں) نے ہی 'ماتحت یا مطبع' نسلوں کے تصور کو حکام کے درمیان اس قدر عام پایا جو ان نظریات کو ہندوستان یا الجیر یا پر حکومت کرنے کے طریقے کا جزو سمجھتے تھے۔ وہ وسیع پیمانے پر قبول شدہ خیالات تھے، اور انہوں نے ساری انیسویں صدی کے دوران افریقہ میں علاقوں کی سامراجی تحصیل کے لیے ایندھن فراہم کیا۔ مجھے یقین ہے کہ کارلائل یا رسکن، یا حتیٰ کہ ڈکنز اور ٹھیکرے پر بھی سوچ بچار کرتے ہوئے نقادوں نے اکثر کے بارے میں ان اہل قلم کے نظریات کو ثقافت کے شعبے "niggers" نوآبادیاتی توسیع کمتر نسلوں یا سے بہت دور کسی بہت مختلف شعبے میں پھینک دیا

## Example No.120

Even though India gained its independence (and was partitioned) in 1947, the question of how to interpret Indian and British history in the period after decolonization is still, like all such dense and highly conflicted encounters, a matter of strenuous, if not always edifying, debate. There is the view, for example, that imperialism permanently scarred and distorted Indian life, so that even after decades of independence, the Indian economy, bled by British needs and practices, continues to suffer. Conversely, *there are British intellectuals, political figures, and historians who believe that giving up the empire--whose symbols were Suez, Aden,*

*and India-was bad for Britain and bad for "the natives,"* who both have declined in all sorts of ways ever since ( Said, p. 163/115).

ایسے برطانوی دانشور سیاسی شخصیات اور مورخین موجود ہیں جو یقین رکھتے ہیں کہ “ ایمپائر برطانیہ اور 'دیسی لوگوں' کے لیے بھی بری تھی۔

Example No. 143

Strange عجیب (Said, p. 2/xiii)

Being an English writer meant something quite specific and different from, say, being a French or Portuguese writer. For the British writer, "abroad" was felt vaguely and ineptly to be out there, or exotic and *strange*, or in some way or other "ours" to control, trade in "freely," or suppress when the natives were energized into overt military or political resistance (Said, p. 87/63)

ایک انگلش مصنف ہونے کا مطلب مثلاً ایک فرانسیسی یا پرتگیزی مصنف ہونے سے قطعی مختلف ہے۔ برطانوی مصنف کے لیے 'بدیس' مبہم اور غیر ماہرانہ طور محسوس کردہ یا انوکھی اور عجیب چیز تھا۔

Strange اجنبی (Said, p. 5/xvi)

Botany Bay is therefore first of all an Enlightenment discourse of travel and discovery, then a set of travelling narrators (including Cook) whose words, charts, and intentions accumulate the strange territories and gradually turn them into "home."

سب سے پہلے سفر اور دریافت کا روشن خیال بیان ہے، اور اس “Botany Bay” چنانچہ کے بعد کہانی گوسیاہوں (بشمول کلک) کا ایک مجموعہ جن کے الفاظ، نقشے اور ارادے اجنبی علاقوں کی تحصیل کرتے اور انہیں 'گھر' میں بدلتے ہیں۔

Example No. 144

Mischievous بد باطنی (Said, p. 240/177)

A standard imperialist misrepresentation has it that exclusively Western ideas of freedom led the fight against colonial rule, which *mischievously*

overlooks the reserves in Indian and Arab culture that always resisted imperialism, and claims the fight against imperialism as one of imperialism's major triumphs

ایک معیاری سامراجی غلط تعبیر یہ ہے کہ صرف اور صرف مغربی نظریات آزادی نے ہی نو آبادیاتی حکومت کے خلاف لڑائی کو متعین کیا۔ اس نکتہ نظر نے بد باطنی کے ساتھ ہندوستانی اور عرب ثقافت میں پائی جانے والی خفگیوں کو نظر انداز کر دیا جو ہمیشہ سے سامراجیت کے خلاف تھیں۔

#### Example No. 151

‘In this second sense culture is a sort of theater where various political and ideological causes *engage* one another’ (Said, p. xiv/ 3).

اس ثانی الذکر مفہوم میں ثقافت ایک قسم کا تھیٹر ہے جہاں مختلف سیاسی اور نظریاتی وجوہ اک دوسرے سے گتھم گتھا رہتی ہیں۔

Most professional humanists as a result are unable to make the connection between the prolonged and sordid cruelty of practices such as slavery, colonialist and racial oppression, and imperial subjection on the one hand, and the poetry, fiction, philosophy of the society that engages in these practices on the other (Said, p. xiv/ 3).

نتیجتاً بیشتر پرونیشنل انسانیت پسند ایک طرف غلامی، نو آبادیت اور نسلی جبر، اور سامراجی ماتحتی کے طویل اور خوفناک ظلم اور دوسری طرف شاعری فکشن اور ان میں سے ابھرنے والے معاشرتی فلسفے کے درمیان رابطہ بنانے کے قابل نہیں۔

#### Example No. 154

‘The comparatively simple mind of the Mohammedan,’ says Forster ambiguously, as if to imply both that Aziz has a comparatively simple mind, and that “the Mohammedan,” generally speaking, does also’ (Said, p. 244/181).

فارسٹر واضح الفاظ میں کہتا ہے مسلمانوں کا نسبتاً سادہ ذہن، ‘یوں لگتا ہے جیسے اس کا مطلب ہے کہ عزیز اور عمومی طور پر محمدؐن بھی ایک مقابلتا سادہ ذہن رکھتے ہیں