

***An Elaboration on the Impact of Culture on Translation of Educational Texts in
Multicultural Environments***

A thesis presented by

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Under the supervision of

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to

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Declaration

I hereby declare that the work embodied in this thesis titled, “**An Elaboration on the Impact of Culture on Translation of Educational Texts in Multicultural Environments**”, has been carried out by me under the supervisions of **Prof. G. Uma Maheshwar Rao**, Centre for Applied Linguistics and Translation Studies, University of Hyderabad, India. The work is original and neither the thesis nor a part of it has been submitted for a degree in any other University or Institute.

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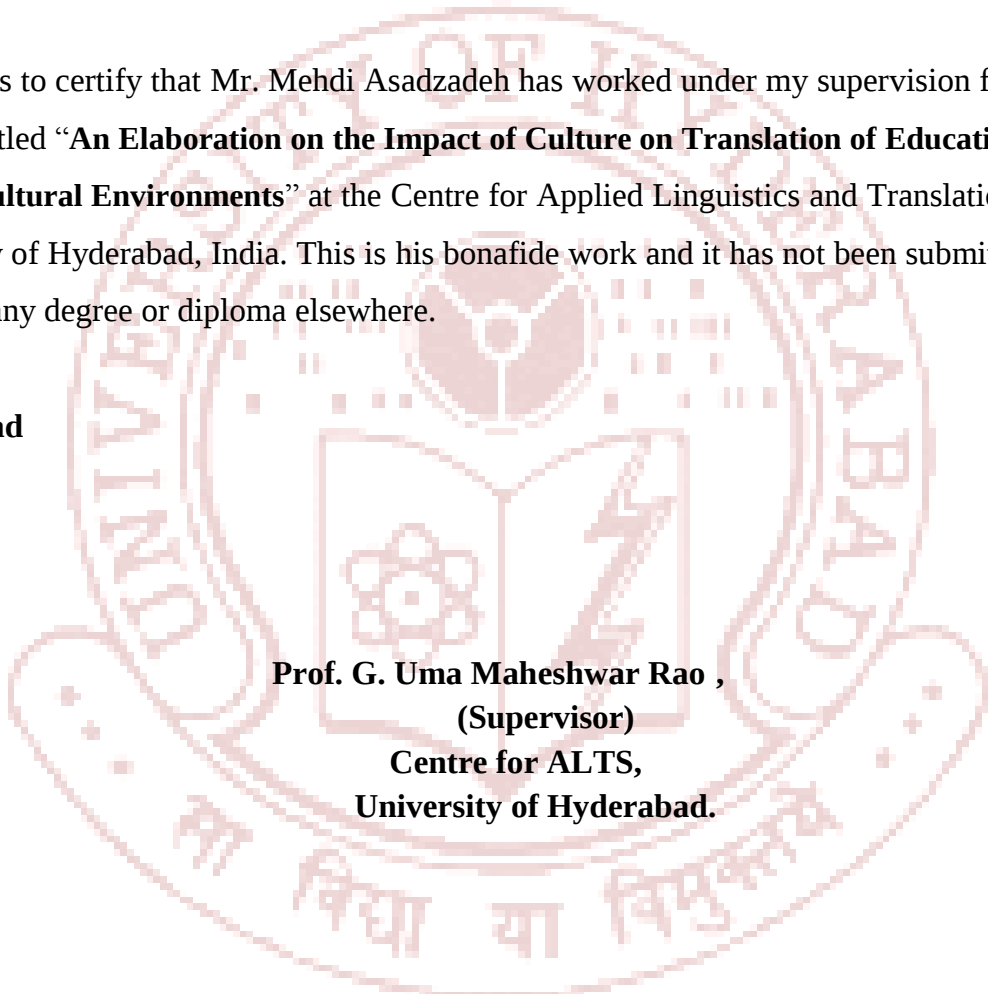
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Certificate

This is to certify that Mr. Mehdi Asadzadeh has worked under my supervision for his PhD thesis entitled “**An Elaboration on the Impact of Culture on Translation of Educational Texts in Multicultural Environments**” at the Centre for Applied Linguistics and Translation Studies, University of Hyderabad, India. This is his bonafide work and it has not been submitted for the award of any degree or diploma elsewhere.

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The seal of the University of Hyderabad is a large, circular emblem in the background. It features a central shield with a book and a lamp, surrounded by the university's name in English and Telugu. The text 'UNIVERSITY OF HYDERABAD' is written in a circle around the shield, and 'సా విद्या యా విముక్తయే' is written in Telugu at the bottom.

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An Elaboration on the Impact of Culture on Translation of Educational Texts in Multicultural Environments

Abstract

The present is an interdisciplinary research which attempts to explore the interconnectedness between three disciplines: translation studies, cultural studies, and education. Dealing with issue of culture in translation, the research proves to be making use of Cultural Studies concepts. Turning the focus to translation of educational texts, the education discipline is incorporated to the study. The impact of culture on translation of educational texts in multicultural environments is elaborated upon with a view of suggesting practical solutions to the concurrent problems in the field. Looking socio-culturally, it is shown how translation is interrelated with an awareness of democratic potential. The study is structured so since the far-reaching social and cultural effects of translation in target societies and communities is an outstanding fact that can never be ignored.

Methodologically, the perspective of translation studies as being an attempt to solve certain social problems, and the study of mediators as people and texts as objects in systems underlies the employed approach of present research.

The First Chapter defines the main concepts of the research. The basic acquaintance with related literature is the underlying goal of First Chapter. The methodology employed and the hypotheses considered appear at the end of Chapter One. In the Second Chapter the issue of

culture in translation is studied in detail. It is argued that both translation studies and cultural studies have attempted to assume a collaborative approach and that isolated researches have given the way to multifaceted interdisciplinary researches. Chapter Three concerns itself with the issue of migrants' education. It is discussed that refusal to be educated in a language other than the dominating language is a painstaking, but a due right of the migrants. In Chapter Four the impact of culture on translation of educational texts is studied in detail. It is argued that the major goals of any educational system should be reaching a society where racial, cultural, ethnic, and social equalities are of the commonest rights of any individual. Education translation is of crucial significance in that a tendency to rely on education, and mainly public education, as the solution to the society's problems is seen in most of the developed, and some of the developing countries. Chapter Five is the concluding chapter. Some samples are analyzed and the main findings and conclusions of the research are provided thereby. The implications and solutions for the problems investigated are suggested in Chapter Five.

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Chapter 1

“Introduction and Statement of the Crucial Concepts of the Research”

1. Introduction

The aim of the present chapter is to put forward the exact and technical definitions of the variables being studied in the research. By reviewing the related field literature, the present chapter tries to focus on defining Translation, Culture and Education in a comprehensive way. The author, bearing in mind the nature of researching in translation studies realm, attempts to acquaint the readers with the fundamental and basic, but very crucial phenomena for the purpose of this topic. Of course the topic is quite a vast one which includes many concepts, but here the chapter aims at familiarizing the readers with the most crucial and related ones.

1.1. Literature Review

1.1.1. Translation

‘Translation’ is, etymologically, a ‘carrying across’ or ‘bringing across’: the Latin *translatio* derives from *transferre* (*trans*, ‘across’ + *ferre*, ‘to carry’ or ‘to bring’). The modern European languages, Romance, Germanic and Slavic, have generally formed their own equivalent terms for this concept after the Latin model: after *transferre* or after the kindred *traducere* (‘to lead across’ or ‘to bring across’). Additionally, the Greek term for ‘translation’ *metaphrasis* (a ‘speaking across’), has supplied English with ‘metaphrase’ meaning a literal, or word-for-word, translation, as contrasted with ‘paraphrase’ (a ‘saying in other words’ from the Greek *paraphrasis*).¹

In simple words, one can say that translation is transferring of meaning from one language to another, but as suggested in present research it depends on some theories of

differences and similarities between the languages, some of which being: linguistic, transformational, sociolinguistic, literal, free and communicative. The process of translation between two different written languages involves the translator changing original written texts (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL). This corresponds to ‘interlingual translation’ and is one of the three categories of translation described by the Czech structuralist Roman Jakobson in his seminal paper “*On linguistic aspects of translation*” (Jakobson 1959/2000:114). Jakobson’s categories are as follows:

1. intralingual translation or ‘rewording’: ‘an interpretation of verbal signs by means of other signs of the same language’;
2. interlingual translation or ‘translation proper’: ‘an interpretation of verbal signs by means of some other language’;
3. intersemiotic translation or ‘transmutation’: ‘an interpretation of verbal signs by means of signs of non-verbal sign systems’.²

Intralingual translation in simple occurs when the translator rephrases or rewrites an expression or text in the same language for the purpose of producing a more understandable and clear expression or text of what already is there. Interlingual translation is what we conceive of the traditional modes of translation and that is moving a text from a SL to TL. Intersemiotic translation happens when a written text is changed into a form other than text, like music, film or painting.

Looking from a cultural and sociological perspective, translation is linked with an awareness of democratic potential; it is a weapon against obscurantism, the realization that the material, social and cultural inequalities often associated with ethnic and linguistic groups

as well as with gender, race or class, are not God-given or natural, that they have to be at least drastically reduced. And so we have Canada, Spain, Belgium, Romania, Yugoslavia as countries where social equilibrium is related to free interlinguistic communication, and the publication of their statutes in all their national languages. And so you have the North-South gap, the need for developing countries not only to assert the written expression of their own languages (all countries are more or less multilingual) but also to determine the role of languages of international communication as a means of importing aid. And so you have the problems of Nigeria, Malaysia, India *vis-à-vis* English, particularly when Tamils support English against Hindi and some Catalans even support English against Castilian Spanish. And so you have the formation of world-wide, continental and regional organizations, the official as important as the counter-official, such as Amnesty International, all dependent on translation and interpretation for the conduct of their affairs. ³

In this study we will try to show that even in translation some inequalities and disrespect of cultures, either source or target, could be seen in today's multicultural environments. By doing so, we do not mean that such a phenomenon happens only when texts are being imported from a foreign language, but that within a country which accommodates different ethnic groups and linguistic communities it might also be experienced as well.

1.1.1.1. Translation History

Indeed, one might even assert that, without translation, there is no history of the world. Consider the rise of certain civilizations: the Roman world, the Italian, French, English, German, and Russian, and contemplate the role of translation in the development of those cultures.

--- Ouyang 1993: 27

Writings on the subject of translating go far back in recorded history. The practice of translation was discussed by, for example, Cicero and Horace (first century BCE) and St Jerome (fourth century CE); their writings were to exert an important influence up until the twentieth century. In St Jerome's case, his approach to translating the Greek Septuagint Bible into Latin would affect later translations of the Scriptures. Indeed, the translation of the Bible has been-for well over a thousand years and especially during the Reformation in sixteenth century-the battle ground of conflicting ideologies in Western Europe.

However, although the practice of translating is long established, the study of the field developed into an academic discipline only in the second half of the twentieth century. Before that, translation had normally been merely an element of language learning in modern language courses. In fact, from the late eighteenth century to the 1960s, language learning in secondary schools in many countries had come to be dominated by what was known as the grammar-translation method. This method, which was applied to classical Latin and Greek and then to modern foreign languages, centered on the rote study of the grammatical rules and structures of the foreign language. These rules were both practiced and tested by the translation of a series of usually unconnected and artificially constructed sentences exemplifying the structure(s) being studied, an approach that persists even today in certain countries and contexts.⁴

Translation history is sometimes presented solely as the history of translation theory, but this leaves large areas of territory unexplored and unaccounted for. Ideally it combines the history of translation theory with the study of literary and social trends in which translation has played a direct or catalytic part. It is the story of interchange between languages and between cultures and as such has implications for the study of both language and culture. It pays attention to the observations made by those who were involved in translation processes and by people whose job was to comment on the finished product or the

context of the translation activity. Closely allied to literary history, translation history can describe changes in literary trends, account for the regeneration of a culture, trace changes in politics or ideology and explain the expansion and transfer of thought and knowledge in a particular era. It may also be used as a tool to open up the study of similar texts across cultures, or of the same text through time. It is surprisingly relevant to many areas of literary study, and absolutely central to some. It goes without saying that each culture will have its own particular translation history according to the historical and political events that have shaped it. What we should be discussing here perhaps are translation histories, since the term in the singular suggests that there is a fixed sequence of events from which we can draw universally applicable conclusions, and this is not the case. There are of course periods in history featuring translation that are common to many cultures. The expansion of the Roman empire, for example, the Ottoman empire, the invention of printing or the Reformation all had impact on most areas of Europe and its translation activities. Other continents would have experienced so far advances in their cultures. To investigate events like these are always good points of departure for research, but their effect on an individual culture varies according to the local context. The problem is to find a way through the maze of historical material and emerge triumphant with specific information relating to case studies in translation.

1.1.1.2. Adaptation

Adaptation may be understood as a set of translative interventions which result in a text that is not generally accepted as a translation but is nevertheless recognized as representing a source text. As such, the term may embrace numerous vague notions such as appropriation, domestication, imitation, rewriting, and so on. Strictly speaking, the concept of adaptation requires recognition of translation as nonadaptation, a somehow more constrained

mode of transfer. For this reason, the history of adaptation is parasitic on historical concepts of translation.⁵

1.1.1.3 Cultural Translation

The concept “cultural translation” has been used in different senses and contexts. In some of these it is a metaphor that radically questions translation’s traditional parameters, but a somewhat narrower use of the term refers to those practices of Literary Translation that mediate cultural difference, or try to convey extensive cultural background, or set out to represent another culture via translation. In this sense, ‘cultural translation’ is counterposed to a ‘linguistic’ or ‘grammatical’ translation that is limited in scope to the sentences on the page. It raises complex technical issues: how to deal with features like dialect and heteroglossia, literary allusions, culturally specific items such as food or architecture, or further reaching differences in the assumed contextual knowledge that surrounds the text and gives it meaning. Questions like these feed long-standing disputes on the most effective - and most ethical - ways to render the cultural difference of the text leaning more towards naturalization or more towards exoticization, with the attendant dangers of ideologically appropriating the source culture or creating a spurious sense of absolute distance from it (Carbonell 1996). In this context, ‘cultural translation’ does not usually denote a particular kind of translation strategy, but rather a *perspective* on translations that focuses on their emergence and impact as components in the ideological traffic between language groups.⁶

1.1.1.4. Directionality

Directionality in translation studies usually refers to the direction of translation being carried out and refers to whether the translator is working from a foreign language to his own or vice versa. Directionality usually is decided by some reasons in addition to knowledge transfer like market and political conditions. That might be the reason as why we see large

numbers of translational works being imported to third world countries, the countries which are supposed to be mostly consumers rather than producers.

In a detailed discussion in the proceedings of the 2002 Forum on Directionality in Translating and Interpreting, Kelly et al. (2003b: 35) stress the “ideological charge” many of these terms have. After weighing all the pros and cons of different terms, the authors borrow the nomenclature of “A language” and “B language,” used by the International Association of Conference Interpreters (AIIC). AIIC (2006) defines “B language” as a language “other than the interpreter’s native language, of which she or he has a perfect command and into which she or he works from one or more of her or his other languages”.⁷

1.1.1.5. Equivalence

As we know, any translator hoping to render an adequate TT needs to define at the outset, and bear in mind continually, both source and target readership. When we say that two words have ‘equivalent reference’ we are talking about synonymy, or same meaning. Equivalence in translation usually refers to achieving the same effect that a word, phrase or text produces in source context. In simpler words, if a translator is able to have the same effect on the minds of the readers of a translated work as the original author have achieved in source context, then the equivalence is achieved. But there is a problem here, and that’s what Hervey and Higgins state. They (1992: 22) provide a useful refinement of the concept of equivalence in translation, pointing out that the difficulty associated with the notion of achieving equivalent effect in translation is that it implies the translator is attempting, in accordance with our definition above, to reproduce in the TT the ‘same’ effect achieved in the ST. This is problematic, clearly, since the effect varies across individuals of cultures and countries or even upon the same individual at different times, and in any case is unknowable without recourse to undue mentalism or psychologizing; that is, speculation about other people’s states of minds based on insufficient, indeed unknowable data. The only effect

translators can truly know is that produced on their own minds, and therefore the only equivalence possible is what seems acceptable to each translator, perhaps after consultation.

Of course as we see they mostly talk from a psychological viewpoint; that of the translator who aims to reproduce in the TT the effect that the ST has produced on him or her. The concept of equivalence has also been discussed from linguistic perspective as referring for example to ‘linguistic equivalence’ (where literal translation is possible) or ‘stylistic equivalence’ (where an equivalent stylistic effect is achieved without literal translation).⁸

1.1.1.6. Ethnicity

Translators and interpreters face a variety of ethical issues and points in the course of their professional jobs. Ethical behavior and maintenance of high ethical norms and standards are supposed to be optimal in translational jobs and in developing and maintaining positive perceptions of the job. The question of whether developments towards an ethical imperative indicate a turn away from descriptivism towards a new approach to prescriptivism and deontology remains unclear. It is perhaps more accurate to suggest that approaches to ethics can be either, or both, depending on how one views the very question of what an ‘ethics’ of translation entails, and one’s theoretical/disciplinary location. Philosophical or sociological insights tend to do more to reveal the (pre)ontological or epistemological bases of ethical subjectivity and political judgment than suggest how subjects *ought* to act ethically or politically, though such insights do not preclude a more socially activist stance. Likewise, although the growing interest in ethics within the field may be motivated by an increasing acknowledgement of the social and political role of translators and interpreters, whether working in public contexts such as hospitals, courts, detention centers and war zones, in technologically-based or corporate contexts, or translating literary texts, views about what counts as ethical practice and social responsibility still vary considerably.⁹

The general principles contained in the different codes of ethics require translators and interpreters to comply with the following:

- respect their clients' right to privacy and confidentiality;
- disclose any real or perceived conflicts of interest;
- decline to undertake work beyond their competence or accreditation levels;
- relay information accurately and impartially between parties;
- maintain professional detachment and refrain from inappropriate self-promotion;
- guard against misuse of inside information for personal gain.¹⁰

1.1.1.7. Explication

The concept of explication was first introduced by Vinay and Darbelnet, who defined it as 'a stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation' (1958/1995:342). In fact Explication is the technique of making explicit in the target text information that is implicit in the source text.¹¹ Explication takes place, for example, when a SL unit of a more general meaning is replaced by a TL unit of a more special meaning; the complex meaning of a SL word is distributed over several words in the TL; new meaningful elements appear in the TL text; one sentence in the SL is divided into two or several sentences in the TL; or, when SL phrases are extended or 'elevated' into clauses in the TL, etc.¹² Some scholars regard addition as the more generic and explication as the more specific concept (Nida 1964), while others interpret explication as the broader concept which incorporates the more specific notion of addition (Séguinot 1988; Schjoldager 1995a). Explication has now developed into a cover term which includes a number of obligatory and optional translational operations (Klaudy 2001, 2003). Pápai (2004) distinguishes between explication as a strategy used in the *process* of translation and

explicitation as a feature of the *product* of translation, the latter being manifested in a higher degree of explicitness in translated than in nontranslated texts in the same language.¹³

Since emerging as one of the first potential translation universals toward the end of the 1980s, explicitation has continued to haunt Translation Studies as an elusive and yet almost omnipresent concept. In dealing with explicitation, one needs to consider a systematic description covering all levels of textual functioning, from the linguistic to the level of literary discourse and cultural exchange.

1.1.1.8. Hermeneutics

Hermeneutics is the discipline concerned with understanding and explicating what is not immediately intelligible. It operates in the first instance within a given tradition, when the accidents of time and change have rendered access to the meaning of texts problematic and in need of explication. It can also be applied across languages and cultures. Viewing translation in relation to hermeneutics highlights the contiguity of intra and interlingual translating as the negotiation of difference and otherness.¹⁴

Looking from a wider and social perspective, we can say that it is the discipline that has traditionally dealt with mediating processes and human understanding. It could be described as the science and methodology of interpreting different texts. Some authors like Fritz Paepcke and Georg Steiner have attempted to incorporate hermeneutics within translation studies.

A central aspect of the hermeneutical theory of translation, both in the past and at present, is the endeavor to find an acceptable scientific and intersubjective ground for interpretation.¹⁵

1.1.1.9. Gender and sexuality

The two concepts - sexuality and gender -are closely related, but tend to be considered separately in translation studies. Generally speaking, 'sexuality' refers to the linguistic

representations of sexual practices, while ‘gender’ designates the cultural trappings that accompany biological sexual difference: the behaviours, dress codes, views, belief systems and treatments that are part of being male or female in any particular place, time, and group - and the linguistic representations of these trappings. ‘Gender’ as a concept and an analytical category entered the field of translation studies in the late 1980s and since then a substantial number of books (Simon 1996; von Flotow 1997; Messner and Wolf 2001; Santaemilia 2005) and articles have been written on the topic. ‘Sexuality’ is a currently developing analytical category in translation studies (Larkosh 1996), addressing issues such as forms of *censorship* imposed on representations of sexuality in translation.¹⁶

1.1.1.10. Globalization and Translation

Two fundamental features of globalization are the substantial overcoming of spatial barriers and the centrality of knowledge and information, resulting in the increased mobility of people and objects and a heightened contact between different linguistic communities. Thus, globality is manifested not only in the creation of supraterritorial spaces for finance and banking, commodity production (transnational corporations and transworld production chains) and global markets, but also in the increased significance of travel and international movements of people (mass tourism, business and health travel, migration and exile), and the consolidation of a global communications system which distributes images and texts to virtually any place in the world. These developments signal, in spite of the predominance of English as a global lingua franca, an exponential growth in the significance of translation, which becomes a key mediator of global communication. Yet language and translation have been systematically neglected in the current literature on globalization.

The asymmetries of globalization and the current inequalities in the production of knowledge and information are directly mirrored in translation and this becomes visible when the directionality of global information waves starts to be questioned. Thus, some accounts of

globalization have pointed to the number of book translations from English and into English as an indication of the power distribution in global information flows, where those at the core do the transmission and those at the periphery merely receive it.¹⁷

In an increasingly globalized world, processes of text production and reception are no longer confined to one language and one culture. This applies to practically all spheres of human interaction, particularly to politics. The universality of political discourse has consequences for intercultural communication, and thus for translation. Political communication relies on translation, it is through translation (and also through interpreting) that information is made available to addressees beyond national borders.¹⁸

1.1.1.11. Interdisciplinarity

In recent years, the research in the realm of translation studies has assumed linguistic, cultural and ideological tendency and the theorists have presented their viewpoints regarding the interdisciplinary nature of translation studies.

Neither in contemporary society nor in previous ages has the translational phenomenon ever been a purely linguistic one. Several other factors explain why translation is, generally speaking, no longer universally supposed to be a language phenomenon. First of all, research on translation began worldwide in centers and departments for applied linguistics. The growth of translation training, however, has gradually stressed the need for a larger, interdisciplinary approach in which the monopoly of linguistics has been questioned. The success of more functionally oriented approaches such as Skopos theory (Justa Holz-Mänttari, Hans J. Vermeer, Christiane Nord and others) and the polysystems approach has presented the phenomenon of translation as a communicational and a cultural one in which language plays a key role. Also, due to the particular implications of audiovisual communication and research on communication, the systematic interactions and interferences between verbal and non-verbal communication have gradually been recognized. In a way

similar to research on literature and cinema, functional-systemic models have dealt with media translation and even with film adaptation (Cattrysse 1992). Not only Even-Zohar's polysystems theory but also and especially Siegfried J. Schmidt's systems Problems and challenges of translation theory envisage literature as one of the media. Semioticians, literary scholars and specialists in translation studies realize that even in poetry, in theatre and in prose, traditional text strategies do not necessarily reduce written texts to their language component. The semiotics of space and gesture plays a key role in translated communication as soon as the representation of a real or possible world is involved. The idea of texts in communicational frames has been redefined time and again in recent years by semioticians, in particular by J. Lotman and the Tartu school.

Second, since the hypotheses borrowed from a functional approach to translation seem to be relevant to cases of cinema adaptation and even to the case of dance (Lambert 1995e), we no longer have sufficient grounds for limiting translation to the level of verbal communication, or to the realm of language. As a symptom of the hesitation between the two main advocates of the polysystems theory in the mid-1970s, we may note that Toury has left the discussion of transfer theory to his master, Even-Zohar, who has written some basic studies on the question of transfer between sign systems from a semiotic perspective. The relevance of the concepts of 'equivalence' and 'translation' for explaining transfer phenomena between nonverbal sign systems appears simply a question of generality. How general exactly are the transfer phenomena that occur when translators move from one linguistic and socio-cultural tradition into another one? The thesis that in such cases the rules of intersemiotic relations are also a matter of prestige, dominance and strategies, obviously makes much sense, as does the position that their success depends upon the perception and the traditions of the recipient. Expanding the concept of translation in this way involves much more than a simple metaphor, as can be illustrated by usage. Intellectuals and societies need

to adapt to the idea, but this is exactly what happens all the time through history. Whatever scholars may say nowadays on the basis of their sophisticated contemporary models, culture itself has never had any hesitation. Although the main definition of translation has always linked it with languages, most dictionaries and many sciences also recognize that there are translations in mathematics, in chemistry and in biology. It would be hard to call such implicit definitions nonsensical when we take seriously the tautological definition ‘translations are what cultures accept as translations’.

Third, the absurdity of an exclusively linguistic approach to translation is strengthened by the crisis of a reductionist view on language. Media translation has revealed how easy the shift is from oral into verbal discourse and vice versa. Movies can be ‘translated’ into written subtitles or rendered as dubbing or voice-over versions. Various new techniques of speech recognition make it possible to transfer speech from written into oral texts, or from oral into written formulation. Institutes for translation training have discovered how important this new area is for their curricula. At the same time they have also learned functional approaches to culture and translation how the borders between other disciplines are being revised. Within translation curricula worldwide, the distinction between interpreting and translation has generally been taken for granted. Since dubbing and subtitling have become part of daily life, the shift from oral into written codes has become more and more common, and digital television as well as distance learning oblige us to try out new combinations. Translating for the blind and the deaf also comes into the new media landscape, together with monolingual written versions and monolingual subtitles (!) of spoken communication. Translation appears everywhere, but the differences between national languages are no longer the key difficulty of media communication. However, given the very international framework in which these new media are used and produced, the relativity of the various national standard languages is also at stake. It appears that languages do not

simply exist as autonomous systems, but rather as the result of institutionalization. The new media world simply pushes us into new experiments with verbal and communicational borderlines. Oral, written, standardized and experimental discourse are constantly submitted to reshuffling in our media world, and it is not clear where innovations will stop. The crisis of the exclusively written language is also the crisis of standard language and the crisis of verbal language. Behind the language crisis, the traditional instances of canonization are at stake.

Obviously, the question of translation is never simply a question of translation only. In a contemporary world that tends to become more global, it is not clear any more how metaphorical the extension of language to the whole world of communication still is. Anyway, we may suppose that the kind of strategies, norms and conflicts that can be observed empirically in the case of translation appear in communication in general. And if this view is correct, the question of research on translation is directly linked with the problem of metaphor: is it a metaphor at all to assume that translation is a matter of communication and not just of language? It is much easier to answer ‘No’ than with a simple ‘Yes’ since we cannot know what our language of the future will mean exactly.

1.1.2. Culture

A widely accepted definition proposed by Clyde Kluckhohn summarizes the anthropologist's definition of culture: “Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values” (1951). The various ways that researchers have defined culture are summarized in Table 1-1. Other commonly applied definitions of culture include Herskovits's (1955) formulation that culture as the man-made part of the environment.

Triandis (1972) and Osgood (1974) define it as a perception of the man-made part of the environment.

Table 1-1. Comparison of Various Definitions of Culture

Authors	Key Definitions
Herskovits (1955)	Culture is the man-made part of the environment.
Parsons and Shils (1951)	On a cultural level we view the organized set of rules or standards as such, abstracted, so to speak, from the actor who is committed to them by his own value-orientations and in whom they exist as need-dispositions to observe these rules. Thus a culture includes a set of <i>standards</i> . An individual's value orientation is his commitment to these standards.
C. Kluckhohn (1954)	Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values.
Hofstede (1980)	[Culture consists of] a set of mental programs that control an individual's responses in a given context.
Triandis (1972)	[Culture is] a subjective perception of the human-made part of the environment. The subjective aspects of culture include the categories of social stimuli, associations, beliefs, attitudes, norms and values, and roles that individuals share.
D'Andrade (1984) and Geertz (1973)	A culture is viewed as a pattern of symbolic discourse and shared Geertz (1973) meaning that needs interpreting and deciphering in order to be fully understood.

Some definitions are very limited and focused, such as Shweder and LeVine's (1984) view that sees culture as a set of shared meaning systems, whereas Herskovits (1955) represents a broad, all-encompassing view of culture as the man-made aspect of the environment. Other definitions include Skinner's (1971) view that culture is a complex series of reinforcement contingencies moderated by particular schedules of reward and Schein's (1985) view that the core of culture is the untested assumptions of how and why to behave. Hofstede (1980) defines culture as a set of mental programs that control an individual's responses in a given context, and Parsons and Shils (1951) view culture as a shared characteristic of a high-level social system.

The most general view of culture states that culture is a set of characteristics common to a particular group of people. We can view culture as a function of interrelated systems (Triandis, 1980:9) including the ecology, subsistence, sociocultural, individual, and inter-individual systems. The ecological system refers to the physical environment, resources, and geography of a people. The subsistence system refers to how individuals in a society use ecological resources to survive, e.g., hunting and fishing, gathering food, and creating industry. The sociocultural system refers to institutions, norms, roles, and values as they exist around the individual. The individual and inter-individual systems refer to the individual (e.g., motivation, perception, and learning) and social aspects of behavior (e.g., child-rearing and social networks). These systems do not dictate culture per se; rather, we can use this type of general framework in order to understand culture and its relation to individual and collective actions (Bhagat & McQuaid, 1982).

Using the multiple-systems method as a way of approaching culture, we can see that culture refers to both objective and subjective aspects of man-made elements. Whereas traditional definitions of culture focus on the tools and artifacts that people produce (Herskovits, 1955), we agree with recent work in cultural anthropology (e.g., Shweder &

LeVine, 1984) and psychology (e.g., Triandis, 1972, 1980, in press) that the subjective aspects are important as well. The subjective aspects of culture include the categories of social stimuli, associations, beliefs, attitudes, norms and values, and roles that individuals share.

A series of studies examining the role of individualism and collectivism as a moderator of the display of social loafing (Earley, 1989, 1990) found that collectivists do not socially loaf (reduce performance as the result of a group performance context) when working with their in-group or clan, whereas individualists socially loaf in any group context. When the research findings were described to individualists, they concluded that the collectivists in the research study were probably motivated by individual interests acquired through group success. Collectivists, however, react quite differently: “Well of course this is the expected reaction in a group context. A group member is responsible for his or her group”. In other words, the values and beliefs held by members of the two cultural groups leads to fundamentally different behavior and reactions to the same work setting and information.¹⁹

1.1.2.1. Essence of Culture

All series of events arising from human activity can be regarded as nature, that is to say, as a causally determined development in which each stage must be explicable in terms of the configuration and dynamic forces of the preceding situation. Nor need any distinction be made between nature and history, thus understood. What we call history takes its place, when considered purely as a sequence of events, within the natural pattern of events in the material world, which can be causally apprehended. But as soon as any of the elements of these series are grouped under the concept of culture, the concept of nature thereby takes on a more restricted specific meaning. The ‘natural’ development of the series then only leads to a certain point, at which it is replaced by cultural development.

The wild pear tree produces hard, sour fruit. That is as far as it can develop under the conditions of wild growth. At this point, human will and intelligence have intervened and, by a variety of means, have managed to make the tree produce the edible pear; that is to say, the tree has been 'cultivated'. In just the same way we think of the human race first developing, by virtue of psycho-physical constitution, heredity and adaptation, to certain forms and modes of existence. Only then can teleological processes take over and develop these existing energies to a pitch that was quite impossible, in the nature of things, within the limits of their foregoing development. The point at which this change to a new evolutionary energy occurs marks the boundary between nature and culture.

Since, however, culture can also be causally derived from its 'natural' origins, we see, first, that nature and culture are only two different ways of looking at one and the same thing, and secondly, that 'nature', for its part, is being used in two different senses. It means both the all-embracing nexus of causally and temporally connected phenomena, and also a phase of development, namely that phase in which only inherent energies are developed. This phase ends as soon as an intelligent takes up these energies and, with them, creates states which could not be attained by those energies unaided. If this seems to mean that the concept of culture is identical with that of purposive human activity in general, the, concept needs to be qualified in order to pin down its special meaning. If one schoolboy trips another up so as to make him fall and make his friends laugh, this is without doubt an eminently teleological action, in which will and intelligence make use of natural circumstances. But it will not be regarded as an element of culture. The use of that concept depends, rather, on a number of conditions operating unconsciously, if one wishes to put it thus which can be determined only by a process of analysis which is not immediately obvious.²⁰

1.1.2.2. Multiculturalism

Although the word “multiculturalism” is relatively new, the ideas generally associated with it are not. Multiculturalism emerged out of a tension between cultural diversity and social cohesion that has been a central theme in U.S. political culture since its inception. This was not the first time that a national concern about cultural difference had become entangled with normal scholarly debates about literary value, but it may have been one of the most dramatic convergences between the two. Most treatments of multiculturalism do not include a definition of the word. There are good reasons for that omission. The exact meaning is not at all clear, and mere attempts at definition can produce conflict. At its most general level, multiculturalism implies the coexistence of multiple cultures.

How complete those multiple cultures might be and how they might relate to each other varies from one definition to the next. Thus, the term can be applied narrowly, as in an elementary school classroom, a concert program, or a collection of sweaters, and it can be applied broadly to address cultural dynamics at a global level. Obviously, the social implications of multiculturalism would be vastly different in these instances.²¹

Multiculturalism as a social philosophy and as a policy suggests that, in an attempt to shape a cohesive society from diverse ethnic and cultural groups, it is better to recognize and value that diversity, and not seek to downplay diversity, or to cast all groups within one single cultural mould. Inherent in the philosophy and policy of multiculturalism is a particular understanding of the basic social dynamics of inter-ethnic relations, in other words a social or behavioural theory. Multiculturalism has been advocated by political philosophers on moral grounds. They argue that individuals have the *right* to maintain their cultural communities, and they argue that governments have a *moral obligation* to avoid or offset cultural biases inherent in State institutions. But these advocates also put forward sociological or

psychological arguments, suggesting that recognition of diversity helps create positive self-esteem and greater social unity.²²

1.1.2.3. Culture and Globalization

The debate about postmodern methods in anthropology has indicated a significant context of post modernization: namely the tensions between the process of the globalization of culture and local resistance to both Westernization and globalization. The postmodern debate in methods and theory can be seen as a consequence of a set of broad changes in world culture which has been described in terms of globalism and globalization (Robertson, 1992; Turner, 1994).

At one level, the process of globalization simply means that the world is more systematically connected together. The bonds of connection include contemporary processes of electronic transformation and communication of information; the development of a world economy; the emergence of world systems of military communication and defense; the growth of global legal arrangements such as the human rights movement; the development of a world system of tourism; and the elaboration of intellectual communication between universities brought together within a system of global education.

Globalization also relates to the forms of self-reflexivity which have been discussed by Giddens and Beck. Globalism is self-reflexivity of the world as 'one world'. Globalism undermines assumptions, forcing communities to interpret and understand their own identity. For example, North American native tribes typically referred to or called themselves 'The People'. Globalization forces modern communities to realize that they are (at best) 'a people' or merely 'some people', not with capital but lower-case letters.

The paradox of globalization is that it is closely and inevitably connected with consciousness of localism and localization. That is, the globalization of culture threatens the very existence of local practice and belief, which become engulfed in a unifying process of

cultural integration. The need to defend localism is a response to the impact of cultural globalism. The attempt to protect local knowledge, culture and practice is thus associated with anthropological postmodernist and hermeneutic emphasis on textuality, locality and indigenous meaning. It immediately establishes cultural relevance and appears to demonstrate in compelling ways what is at stake in the politics of cultural domination and resistance. Indeed, the process of globalization within religious and intellectual systems has given rise to a strong nationalist local and indigenous response. For example, within fundamentalist Islam there is a strong movement which is referred to as the Islamization of knowledge. This can be seen as a response to globalization and the integration of Islam as a local culture into a world system.²³

Internationalization is another concept which is nowadays in vogue. It is quite normal that this concept is used largely in global affairs, but what is important is that there is a distinction between what is global and what international. The latter is simply that, inter-nations. It discusses the relation of culture, economics, and politics within the framework of the '*Nation- State*', a particular organization of government. What makes the term globalization different is that it discusses much more than relations between States, and in fact the State may not always be an actor in the relations that make up the global (see, e.g., Sklair, 1999).²⁴

1.1.2.4. Cultural Relativism

The concept of cultural relativism is used in the study of other cultures as both a guiding principle and as a general ethical principle governing the cross-cultural perspective. The concept came into general use in anthropology in the 1930s when it was generally viewed as a dictum that the customs and beliefs of one culture cannot be compared to nor judged on the basis of the customs and beliefs of other cultures. This relativistic view of cultures was partly a reaction to the implicit or explicit racist and ethnocentric social

evolutionary thinking of the late 1880s, in which cultures of the world were rated on “civilization” scales based on the assumption that Western culture was superior and non-Western cultures inferior. The relativistic perspective was also based on the widespread belief among social scientists that culture is adaptive and functional, and therefore all beliefs and customs of a particular culture exist because they are of some benefit to that culture.

Today, while some social scientists continue to employ this extreme relativistic view of cultures, others use the concept in a less rigid sense to mean that every culture should be studied and understood in the context of its possibly unique possibilities and limitations, while at the same time leaving open the possibility that some beliefs and practices maybe harmful and less adaptive than beliefs and customs found in other cultures. For example, a belief that illness and death is caused by witchcraft may be less adaptive than a belief in the germ theory of disease causation that allows many diseases to be cured or prevented. This application of the concept of cultural relativism allows those who study or work with people from other cultures to question and reject cultural practices such as racial discrimination and child-beating, which are harmful to the victims, while at the same time avoiding ethnocentric judgments of the culture itself. An alternative to the relativistic view is the universalist view of cultures. In this view, because of underlying biological and cultural factors, the basic features of all cultures are seen as essentially the same; they differ only in the details having to do with actual behaviors, beliefs, or customs that are manifestations of those basic features. Additionally, some of these features are seen as elementary, and therefore as the basis of other features of culture. For example, the incest taboo that prohibits sexual relations between certain categories of relatives is found in all societies, and it is elementary in the sense that it structures other relations, such as who may marry whom.

There is actually no one universalist position. Absolute universals are features, such as marriage, that appear in all cultures. Near universals are features, such as romantic love,

that appear in nearly all cultures (88 percent of cultures, in one survey). Statistical universals are features that appear in a greater number of cultures than would be expected by chance alone.

For example, words that mean “little person” are used in many cultures to refer to the pupil of the eye, evidently because one sees his or her own reflection in another's eye.

Cultural universals result from a number of processes including: (1) diffusion, or the spread of cultural features from one culture to another through either peaceful contact or conquest; (2) common human experience; for example, all people in all cultures react to certain commonalities such as the weather; and (3) biological evolution, which has created inherited predispositions in the human central nervous system that lead to some like behaviors in all people.

1.1.2.5. Explicit and Implicit

Some aspects of culture are overt, while others are covert. Anthropologists remind us that each different way of life makes assumptions about the ends or purposes of human existence, about what to expect from each other, and about what constitutes fulfillment or frustration. Some of this is explicit in folklore and may also be manifest in law, regulations, customs, or traditions. Other aspects are implicit in the culture, and one must infer such tacit premises by observing consistent trends in word and deed. The distinction between public and hidden culture points up how much of our daily activity is governed by patterns and themes, the origin or meaning of which we are only dimly aware, if not totally unaware. Such culturally governed behavior facilitates the routine of daily living so that one may perform in a society many actions without thinking about them. This cultural conditioning provides the freedom to devote conscious thinking to new and creative pursuits. It is startling to realize that some of our behavior is not entirely free or consciously willed by us. At times this can be a national problem, such as when a society finally realizes that implicit in its culture is a form

of racism, which requires both legislation and education to rectify. Most cultures tend to discriminate against certain groups and believers, and this too may be covert. Thus, there is a global movement to rectify such bias toward women, gays, and ethnic or racial minorities, as well as any outsider or foreigner.²⁵

1.1.2.6. Micro or Subcultures

Within a larger society, group, or nation sharing a common majority or macroculture, there may be subgroupings of people possessing characteristic traits that distinguish them from the others. These subcultures may be described in group classification by age, class, gender, race, or some other entity that differentiates this micro- from the macroculture. Youth, or more specifically teenagers, share certain cultural traits, as do other ethnic groups. There are many microcultures, such as white- or blue-collar workers, police or the military, college students or the drug culture. Within a particular religious culture, there may be many sects or subcultures. As with any profession or vocational field that also has unique cultures, there are differing specialties and focus that are subcultures of the main group. Academia has a general culture and many subdivisions by discipline of study or specialization. The application of this concept is endless.²⁶

1.1.2.7. Cultural Reproduction

The term ‘cultural reproduction’ was coined by Pierre Bourdieu (1973) to refer to a process by which the culture and, thus, political power of the dominant class is maintained from one generation to the next through the education system. More generally, the term may be seen to highlight the problem of how societies continue to exist and remain relatively stable over long periods of time. This continued existence requires more than just physical reproduction, in the sense of sufficient births to replace those who have died or left the society. The culture of that society must be transmitted to the new generation.

Cultural reproduction is thus intimately linked to the role that socialization, or the process through which individuals internalize the culture of their societies, plays in this stability. As Bourdieu's definition highlights, part of this problem of cultural transmission is not simply the stability of the manner in which society is organized, or the stability of the key values and beliefs of its culture, but rather the stability of the political structures and the structures of domination and exploitation within the society. As such, it may be seen as a process by which political structures are given legitimacy or authority.

In the Marxist tradition, social reproduction refers to conditions necessary for the renewal of labor. Again, this is not simply a matter of physically replacing laborers, but more centrally involves the place of social and cultural institutions, such as housing, education and health care in that process.²⁷

1.1.2.8. Tradition

This is a very important aspect of culture that may be expressed in unwritten customs, taboos, and sanctions. Tradition can program people as to what is proper behavior and procedures relative to food, dress, and to certain types of people, what to value, avoid, or deemphasize.

Traditions provide a people with a "mind-set" and have a powerful influence on their moral system for evaluating what is right or wrong, good or bad, desirable or not. Traditions express a particular culture, giving its members a sense of belonging and uniqueness. But whether one is talking of a tribal or national culture, a military or religious subculture, traditions should be reexamined regularly for their relevance and validity. Mass global communications stimulate acquisition of new values and behavior patterns that may more rapidly undermine ancient, local, or religious traditions, especially among women and young people worldwide.²⁸

1.1.2.9. Acculturation

The ability to ‘go on’ in a culture requires the learning and acquisition of language, values and norms through imitation, practice and experimentation. The concept of acculturation refers to the social processes by which we learn the knowledge and skills that enable us to be members of a culture. Key sites and agents of acculturation include the family, peer groups, schools, work organizations and the media. The processes of acculturation represent the nurture side of the so-called ‘Nature vs. Nurture’ debate, and are looked to by cultural theorists as providing the basis on which actors acquire a way of life and a way of seeing.

The central argument of cultural studies is that being a person requires the processes of acculturation. Here personhood is understood to be a contingent and culturally specific production whereby what it means to be a person is social and cultural ‘all the way down’. While there is no known culture that does not use the pronoun ‘I’, and which does not therefore have a conception of self and personhood, the manner in which ‘I’ is used, what it means, does vary from culture to culture. Thus, the individualistic sense of uniqueness and self-consciousness that is widespread in Western societies is not shared to the same extent by people in cultures where personhood is inseparable from a network of kinship relations and social obligations. Subjectivity can thus be seen to be an outcome of acculturation.²⁹

1.1.3. Education

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another.³⁰

It has often been claimed that the concept of education is essentially *contested*.³¹ On this view, different socio-cultural constituencies and interest groups are inclined to endorse or

canvass their own distinctive conceptions of education, and one may not expect to find any generally agreed definition of the term 'education'. To whatever extent this is so, it is also reasonable to suppose that our best educational efforts depend upon *some* rationally coherent and defensible interpretation of the term, and that insofar as some educational endeavors are less rationally defensible than others, not all rival perspectives can be of equal value. From this viewpoint, one basic problem for any rational account of education is that of holding together two separately plausible ideas that appear nevertheless to be in some tension. The first is the professionally important point that there are different (often opposed) ideas about education, and that the prospects of professional development and progress stand to be enhanced by an educated appreciation of a range of diverse and perhaps logically incompatible educational possibilities. Hence, one key task of professional education and training is to shake the established educational prejudices of trainee teachers - to help them see that the way in which education has been hitherto or conventionally conceived is not necessarily either the only or the best way of operating.

However, real educational progress also depends upon recognizing that coherent practice is ultimately answerable to certain rational criteria that professional practitioners ignore only at their peril: that therefore not all rival conceptions of education are equally worthy of serious rational consideration. In short, any sensible account of education needs to steer a course between reasonable pluralism and indiscriminate relativism.³²

Education is so fundamental to human development and the process of social reproduction that its recognition as a basic human right is uncontroversial. The education of children and young people is among the most important central functions performed by the modern State, and the State's interest in the education of its future citizens continues to grow. Among the reasons for the increasing regulation and control of the education system in Iran and India over the past three decades, and its concomitantly intensifying politicization, has

been a growing governmental awareness that education is central to the realization of a wide range of economic and social goals. Education is also regarded as having a critical role to play in maximizing social cohesion at a time when a widening of social divisions is considered a significant risk.

Today, the education system engages with many issues on which, given the wide social, religious and ethnic diversity of much of Iran and India, national policy may increasingly struggle to reconcile the need to promote a common approach—in the interests of uniformity, equity and social cohesion—with that of recognizing and upholding the cultural rights of the many and diverse minority communities. There is an underlying debate on how to strike the right balance in this regard, much of it centered on the need for greater integration and the role of a multicultural or intercultural approach.

1.1.3.1. The Sphere of Education

The sphere of education today is extensive and education is generally highly valued. In most countries, in addition to a developed system of State schooling, there is a rapidly expanding system of higher education, including institutions focused on such diverse things as art, computing, cooking, fashion design, and business, and a constant call for further qualification and accreditation in a variety of practices and pursuits, such as the hospitality industry, paralegal and paramedical services, mechanics, psychological services, accountancy, and horticulture. Alongside the State system a number of private education establishments at all levels, from primary to teacher training, have arisen. Self-education manuals and books are one of the more lucrative sides of publishing, and educational programs of one kind or another abound on television and the net. Governments, by and large, maintain or increase their spending on education regularly, and proclaim it to be one of their first priorities. Similarly, world organizations and authorities ceaselessly emphasize education as crucial to poor or troubled areas throughout the world. A great deal of money,

too, is pumped into educational research of one kind or another, in addition to the enormous basic investment in educational establishments of all kinds. Education, in short, is widely pervasive, takes a good slice of our resources, and is fairly indiscriminately valued. It is very big business, although we seldom think of it in that way.³³

1.1.3.2. Forms of Education

All educational efforts, either past or present, have at least thirteen parts in common. They could be presented as: 1) setting 2) aims 3) entrance requirements 4) personnel who are the suppliers of education 5) learners 6) things to learn 7) instructional methods 8) learning materials 9) evaluation techniques 10) behavioral expectations 11) behavioral consequences and 12) exit requirements. These, combined together, shape a system. What actually differs educational systems of a country from another's is the difference in each of the said components. The nature of each of these components is defined by differences of the nations in their social codes, cultures and academic growth of each country. They, compounded in either ways, lead to shaping of various educational programs, plans and syllabi in different social settings.

1.1.3.3. Education and Social Philosophy

There is a close relationship between social or political philosophy (henceforth simply referred to as "social philosophy") and philosophy of education. Social philosophy concerns such questions as: How should we live together? What kind of society is best? and, What kind of political system is most just? Philosophers since at least as early as Plato (427-347 B.C.E.) have known that creating an ideal social and political order requires educating citizens who will be capable of realizing that vision. While social philosophy envisions an ideal community, schools, classrooms, curricula, teachers, and students are the means through which these ideals are put into practice.

Education has the power to shape societies and to determine the path by which a given society realizes its social ideals. For this reason, one of the tasks of educational philosophy is to reflect upon the relative values and significance of the social ideals that undergird and guide a society's educational practices. In the liberal democratic tradition, social philosophy and education assume a particular form. On the one hand, democracy requires common goals and consensus. On the other hand, it depends upon dissent and an open exchange of ideas. Education in democracies therefore finds itself faced with two potentially conflicting tasks: it must teach future citizens to live together in harmony, but it must at the same time teach them how to express opinions which are opposed to the common or majority view. Therefore, democratic education must both reproduce *and* renovate a given society, maintaining a set of collective goals while at the same time revitalizing and improving them (Euben 1997). While some educational theories have sought to address both of these social purposes simultaneously, most have emphasized one concern or the other. As Postman (1979) suggests, there are two traditions of educational thought in the West: One views education as first and foremost a "conserving" activity; the other sees education as primarily "subversive."

Both of these traditions have a long history. If, as Alfred North Whitehead famously quipped, "all philosophy is a footnote to Plato," then it should not surprise us to find arguments in favor of each of these opposing educational aims in Platonic thought. The conserving vision of education can be represented by Plato's line of argument in *The Republic*. In this work, Plato (1992) argues that education should cultivate citizens who can sustain the social and political order. Education should support the needs of society and prepare future citizens to participate in it harmoniously. The "subversive" vision of education can be represented by Plato's character of Socrates (Postman 1979). Through the figure of Socrates, particularly in *Apology*, Plato (1961) suggests that education should teach

individuals to challenge the complacent values of society. For Socrates and for the subversive tradition more generally, such opposition to current social norms is not opposition to society itself. On the contrary, such critical examination of present norms is undertaken in order to renew a society and make it more faithful to its own ideals. Many thinkers have since traveled down one of these paths blazed by Plato. In what follows, each of these traditions of social philosophy of education will be considered in turn.³⁴

1.1.3.4. Education and Nation Building Aspect

Sociologists have considered the role of education in nation building, that is, in creating the modern participatory '*Nation- State*'. Theorists (Meyer, Ramirez, and Soysal 1992) have noted that in the modern world a primary function of schooling is to create citizens of *Nation- States*, that is, to convey to individual students that they are in fact citizens. Citizenship connotes a direct link between individuals and the State. Moreover, citizenship is universal within the State as all individuals come to be viewed as citizens with certain rights and responsibilities. Modern States do not simply organize relations among people in ethnic groups, regions, or other collectives; they act to turn each individual into a citizen with standing independent of other characteristics. With citizenship as the fundamental building block of the relation between individuals and the modern State, the State finds it necessary to convey a sense of common history to all of its citizens, that is, it must provide all citizens with the feeling that they are all really alike. This relationship is used to explain how it is that modern *Nation- States* all come to have formal systems of education. Creating citizens remains a fundamental purpose of education in the current era. Stable modern States achieve stability through expanding democratic participation and through reinforcing the mechanisms of State control. More contemporary investigations of the impact of formal education on the political development of *Nation- States* indicate that populations with higher levels of education are more likely to have higher levels of

democratic participation (e.g, see Lipset 1959; Almond and Verba 1965) as well as a greater sense of national solidarity and purpose and a greater sense of the legitimacy of the leaders of the State and elites in general. Francisco Ramirez and Richard Robinson (1979) found some evidence for the impact on democratic participation as well as some slight evidence that education does lead to higher levels of public bureaucracy and the control that accompanies it. The dual effects of increasing participation and increasing solidarity and State control are assumed to allow States to avoid instability as they develop.³⁵

1.1.3.5. Democratization of Education

Everyone has a right to education. Education shall be free, at least in the elementary stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

--- Universal Declaration of Human Rights (1948), Adopted By the United Nations, Article 26

With the advent of new concept in the realm of education, and with moving of societies towards modernization, which has ultimately led to scale-up of communication among nations, in other words movement towards reduction of spatial gaps in communication of the nations, formal opportunities have expanded to a growing proportion of a nation's citizenry. As evidenced through the history of education, the formal education, in the early phases of any society's education, is furnished for only a small segment of the population known as the elite. In such conditions, individuals qualified for such opportunities according to their family virtue and power in the society, and hence the children of the aristocracy and the wealthy are the ones who are either tutored or enrolled in schools. Moreover, individuals of ordinary

ancestry but with special talents (unusual beauty, intelligence, creativity, social skills) could also be possibly qualified for enrolling in the school. The upcoming complexity by modernization of societies requires that increasing quantities of the citizenry be formally educated. As a result, the entire population would be educated. So the amount of schooling required of individuals increases with each greater degree of modernization. One of the most important aspects of modernization has been the rapid improvement in communication facilities so that people in one part of the world become immediately aware of what is occurring in other parts. As a result, social pressure is put on less-developed societies to build the more modern societies by conducting ever-more formal education to their members, as mirrored in the motto of the United Nations' international schooling campaign "Education for All".

1.1.3.6. Education and Communitarianism

The political doctrine of liberalism, both in traditional and modern forms, has been much under attack recently. One of the major targets for this attack has been the notion of the free, autonomous and rational self which is supposedly the ideal liberal citizen. Writers such as Taylor (1979), Sandel (1982) and MacIntyre (1981, 1990) have argued that such a view of the self is (a) is empty of content; (b) violates the ways in which we actually understand ourselves; (c) ignores the way in which we are embedded in the cultural practices of our communities; (d) ignores our need to have our individual judgments confirmed by others; and (e) pretends to an impossible objectivity. Ourselves, argue such writers, can only properly be understood as rooted in the attitudes and practices of the actual communities that we, in fact, inhabit. The communitarian attack on liberalism has been resisted (see Kymlicka 1989) but whether such resistance has been successful remains to be seen. The debate, however, has obvious implications for education. The communitarian challenge threatens any naive notion of educational neutrality and the aim of education as that of creating autonomous individuals.

In contrast, it seems to support forms of multiculturalism which eschew liberal choice in favor of cultural reproduction. Although the debate is educationally important it has only very recently been taken up by philosophers of education (although aspects of the debate, such as, multiculturalism have been long on the agenda). A recent attempt to synthesize the political and educational debate can be found in Jonathan (1997).³⁶

1.1.3.7. Educational Achievement

As the achievement aspect of education matters, the so called ‘educated’ person is not the one who only has been the case for transferring of mere knowledge from a source to his ‘knowledge container’, rather he is the one who is able to utilize the education s/he has had. In other words, the ultimate goal of education must be to bring up people who are able to receive, understand, digest and put the knowledge in use. Such knowledge must not be ‘inert’ in another sense; it must involve the kind of commitment which comes through being on the inside of a form of thought and awareness. A person cannot really understand what it is to think scientifically unless he/she not only knows that evidence must be found for assumptions, but cares that it should be found; in forms of thought where proof is possible, cogency, simplicity, and elegance must be felt to matter. And what would historical or philosophical thought amount to if there was no concern about relevance or coherence?

All forms of thought and awareness have their own internal standards of appraisal. To be on the inside of them is both to understand this and to care. Indeed the understanding is difficult to distinguish from the caring; for without such care the activities lose their point. I do not think that we would call a person ‘educated’ whose knowledge of such forms of thought and awareness was purely external and ‘inert’ in this way. There can be no End of the Affair where The Heart of the Matter is lacking. And, of course, there never *is* an End of the Affair. For to be educated is not to have arrived; it is to travel with a different view.

Given the ‘achievement aspect of education’ connected with knowledge, the main criteria of ‘education’ under this aspect which are to be satisfied by an ‘educated’ man would be:

- (i) An educated man is one whose form of life- as exhibited in his conduct, the activities to which he is committed, his judgments and feelings- is thought to be desirable.
- (ii) Whatever he is trained to do he must have knowledge, not just knack, and an understanding of principles. His form of life must also exhibit some mastery of forms of thought and awareness which are not harnessed purely to utilitarian or vocational purposes or completely confined to one mode.
- (iii) His knowledge and understanding must not be inert either in the sense that they make no difference to his general view of the world, his actions within it and reactions to it *or* in the sense that they involve no concern for the standards immanent in forms of thought and awareness, as well as the ability to attain them.³⁷

1.1.3.8. Standards

Standards are norms against which educational performances can be measured and assessed (Pring 1992). Given that standards can be used to compare performances, they have a role in comparing students or schools in respect of the norm that the standard expresses. The ability to measure performances, however, does not entail any ability to compare standards. This leaves open the possibility that it may not be possible to compare the standards of maths in, say, the UK and the US (synchronic comparison), or the standards in Australia now and in the nineteenth century (diachronic comparison). Pring argues that standard-comparison is logically impossible.

In order to compare standard *A* with *B*, one would need a further standard with which to compare them, which would, in turn, require a further standard of comparison and so on *ad infinitum*. However, the argument is invalid. Standards *A* and *B* can be compared using a

metastandard *C* in order to determine which of *A* and *B* require higher performances. All that *C* has to do is to compare the *requirements* of *A* and *B*. So if *C* is a maths test and if standard *A* requires a student to reach 50 per cent on *C* to pass, and *B* requires 70 per cent then, according to *C*, standard *B* is higher than standard *A* (Winch 1996: ch. 6). The performances are the actual grades that students achieve on *C*, judged either by the standards of *A* or *B*. Comparison of standards either diachronically or synchronically is, therefore, possible.³⁸

1.1.3.9. Education and Globalization

Globalization of education refers to the worldwide discussions, processes, and institutions affecting local educational practices and policies. The key in the previous statement is the word “worldwide.” This means that events are happening on a global scale that affects national school systems. The image is that of global educational policies and practices existing in a superstructure above national and local schools. Nothing is static in this image. There is a constant dynamic of interaction: global ideas about school practices interact with local school systems while, through mutual interaction, both the local and the global are changed. In other the words, this global superstructure is constantly changing. Nations continue to independently control their school systems while being influenced by this superstructure of global education processes. Today, many nations choose to adopt policies from this global superstructure in order to compete in the global economy.³⁹

Looking from another perspective, in other words that of governments, higher education, in particular, has moved from a peripheral to a central position in the responses of governments to globalization; it is a key factor in the developing countries, evidenced by the World Bank’s ‘Task Force Report on Higher Education in Developing Countries’ (2000); it is undoubtedly viewed as crucial to the developed countries, as illustrated in a number of chapters in this book (Lillie, Sporn, Marginson *et al.*). Peter Scott (writing in *The Globalization of Higher Education*) pointed out that ‘all universities are subject to the same

processes of globalization -partly as objects, victims even, of these processes, but partly as subjects or key agents of globalization' (Scott 1998b: 122). They are positioned within national systems 'locked into national contexts' and the majority are still State institutions. Yet globalization 'is inescapably bound up with the emergence of a knowledge society that trades in symbolic goods, worldwide brands, images as- commodities and scientific know-how' (Scott 1998b: 127). The tensions generated by such a dichotomy necessarily lead to change and reform. Governments are moved to 'steer' higher education in the hope of repositioning it to increase effectiveness and efficiency. University Councils bring about changes in governance to meet the same ends (Deem). Marijk van der Wende, in her inaugural address entitled 'Higher Education Globally: towards new frameworks for research and policy', suggested that there are four rationales for globalization, each of which resonates in higher education. These four, namely the economic rationale, the political rationale, the academic rationale and the cultural rationale, provide a useful framework for exploring the different ways in which globalization has engendered reforms in the higher education sector.⁴⁰

1.2. Hypotheses

A hypothesis is a tentative statement about the relationship between two or more variables. Hypotheses are in fact the building blocks of any science, and an inseparable part of any research. It is a specific statement of a prediction or an educated guess based on observation which could be supported or refuted via experimentation or more observation. It is by proposing, refining and testing of hypotheses that understanding and progress is achieved. Needless to say, a hypothesis could be disproven but not proven to be right. The underlying hypotheses of present research are:

- Interdisciplinary researches in TS and CS have turned their parochial to a more sophisticated survey of the relationship between the local and the global, and have

attempted to assume a collaborative approach. The previously in vogue isolated academic researches have given the way to multifaceted interdisciplinary researches;

- As a noticeable group, migrant students' being unable to communicate in dominating language of the already existing educational system, and lack of educational material in their native languages necessitate some compensatory actions to be taken as to minimize the gap in interaction and communication. Precise and comprehensive planning from government and officials' side is required to provide the members with such a right '*right*'. Education Material Translation is proposed to be utilized as a way to meet the minimum needs of a democratic education, the individuals' right to be educated in their mother tongues. Translation of already existing material necessitates involvement of experts from other branches of knowledge like anthropology, sociology, cultural studies since the all-encompassing notion of culture assumes much more significance here than anywhere else in Humanities.
- If the aim of all linguistic mediation, including translation, is to build, maintain, and promote long-term cooperation between cultures, its problems can involve anything that impedes that aim. Linguistics differences, cultural differences, and local dialects are likely to impede such aim and, moreover, add to the difficulty of education translation. Precision and accuracy in translation are of the very basic principles, but sometimes transferring of educational content while preserving the intended goals could not be possible until and unless a degree of adaptation is imposed on the source text to make it understandable both linguistically and culturally in the target community.

1.3. Methodology

The numerous socio-cultural approaches in translation studies are generally a 'toolbox' type where any number of models and factors could be drawn upon. In such a

situation, many doubts arise with respect to what is likely to constitute a socio-cultural explanation, how relevant factors could be located methodologically, how and what kind of causation is at play, and whether the social and the cultural right indeed be the same thing. In an attempt to approach such problems with a view to solve them, the approach employed in present study proceeds in a way in which explanations require methodological movement between the social and the cultural where :

- the relevant variables are located in and around the interculturalities;
- causal relations appear as relative asymmetric correlation;
- the sociological is partly quantitative (abstract empirical data) and the cultural is usually qualitative (signifying practices).⁴¹

The overall structure of the research is interconnected with the perspective of translation studies as being an attempt to solve certain social problems, and the study of mediators as people and texts as objects in systems underlies the employed approach of present research. This may present a mode of interdisciplinarity “where the definition of problems precedes and orients the many disciplines that may be used to solve them”, as states Pym.⁴² The problems to be chosen for solving may be recognized in terms of three ethical:

- The probable solutions should concern linguistic mediation;
- The goal should be promoting necessary co-operation between cultures;
- The problems should emerge from social disagreements.

Observance of such criteria will definitely protect the interdiscipline and interdisciplinary research as such, from excessive instrumentalization. The stability of the interdiscipline would then need work on definitions of the problems considered, a time-consuming task that has not been undertaken effectively yet. Pym (2002: 1) states that:

I claim absolutely no originality for this approach. Problem-solving has been a valid view of translation *practice* ever since Levy’s seminal essay on decision

processes in 1967, and more recently through empirical psycholinguistics (cf. Lörscher 1991). It has been a legitimate view of *research* for much longer, although it most immediately benefits from the work of Karl Popper on scientific methodology. Problem-solving lies at the heart of theoretical disciplines like mathematics, just as it enters empirical work in most of the sciences. So there is nothing revolutionary here. But there may be other benefits involved.⁴³

The most outstanding advantage the problem-solving idea has for an interdiscipline is that the considered problem might relatively be independent of disciplinary locations, and likely solutions could be sought in any number of old or new sciences. For example, if a researcher, as is the case in present research, wants to acknowledge the howness of observance of cultural codes in rendering of an educational material, he or she would definitely need to resort to cultural and educational studies which are quite notable disciplines in Humanities. Multiculturalism is one of the basic concepts of present research which is crucially embedded in cultural studies discipline. Education itself is at play here which adds to ‘interdisciplinarity’ nature of present study.

The second advantage of problem-solving approach is that the trend could be applied to both the practice of translating and the study of translation. The third is that we as researchers get encouraged to avoid the obvious over and over again. Regarding the case, Pym goes on stating that:

If we can see that translators only invest effort in problem-solving when there are important problems to solve, we might usefully apply the same logic to researchers and theorists, in the hope that one day they too will ideally dispense with the trivia as quickly as possible. And this mode of thought

should be possible no matter who we are dealing with (Translation Studies can help many people and institutions, not only translators).⁴⁴

Towards stating the last advantage, it is needless to say that proposing a solution to a problem means trying to help someone in the hope that some kind of improvement might result. In case of the present research, the cultural difficulties of education material translation in multicultural environments are considered hoping to eradicate the cultural hindrances in such type of rendering. It is considered so since many non-native students all over the world require education in their mother tongue; a basic recognized right of any individual.

It should of course be noted that trying to solve a socio-cultural problem is not quite the same thing as explaining a set of data, no matter what the level of explanation (hypotheses, theories, models, laws).

Notes

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1. Web. 16 April. 2010. <<http://translationcourse.webs.com/>>.
 2. See Munday, Jeremy. *Introducing Translation Studies*. London: Routledge, 2001: 5. Print.
 3. See Newmark, Peter. *About Translation*. Philadelphia: Multilingual Matters Ltd, 1991: 42. Print. See Negle 3
 4. See Munday 7-8
 5. See Baker, Mona, and Gabriela Seldanha. *Routledge Encyclopedia of Translation Studies, Second Edition*. New York: Routledge , 2009: 3. Print.
 6. See Baker and Seldanha 67
 7. See Pavlović, Nataša. "Directionality in translation and interpreting practice. Report on a questionnaire survey in Croatia". *Forum* 5.2 (2007): 80. Print.
 8. See Armstrong, Nigel. *Translation, Linguistics, Culture: A French–English Handbook*. New York: Multilingual Matters Ltd, 2005: 45. Print.
 9. See Baker and Seldanha 102-3
 10. See *Ethics of Interpreting and Translation*. Canberra, Australia: National Accreditation Authority for Translators and Interpreters Ltd, 2010: 2. Print.
 11. See Baker and Seldanha 103-4
 12. See Pym, Anthony. *Explaining Explicitation*. Tarragona, Spain: Intercultural Studies Group Universitat Rovira i Virgili, 2005. Print.
 13. See Baker and Seldanha 103-4
 14. See Baker and Seldanha 130
 15. Cercel, Larisa. "Subjektiv und intersubjektiv in der hermeneutischen Übersetzungstheorie." *Meta* 2.1 (2009): 84. Print.

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16. See Baker and Seldanha 130
 17. See Biesla and Bassnett 28
 18. See Kuhiwczak, Piotr, and Karin Littau. *A Companion to Translation Studies*. New York Multilingual Matters Ltd, 2007: 135. Print.
 19. See Erez, Miriam, and P. Christopher Earley. *Culture, Self-Identity, and Work*. Oxford: Oxford University Press, 1993: 41-42. Print.
 20. See Frisby, David, and Mike Featherstone, eds. *Simmel On Culture: Selected Writings Theory, Culture & Society*. London: SAGE Publications Ltd, 1997: 40-41. Print.
 21. Bryson, Bethany. *Making Multiculturalism*. Stanford: Stanford University Press, 2005: 27. Print.
 22. See Reitz Jeffrey G., et al. *Multiculturalism and Social Cohesion: Potentials and Challenges of Diversity*. New York: Springer, 2009: 1-2. Print.
 23. Turner, Bryan S., and Chris Rojek. *Society and Culture: principles of scarcity and solidarity* London: Sage Publications, 2001:14-15. Print.
 24. See Wise, J. Macgregor. *Cultural Globalization*. Victoria, Australia: Blackwell Publishing, 2008: 28. Print.
 25. See Harris. Philip R., Moran. Robert T., and Sarah V. Moran. *Managing Cultural Differences: Global Leadership Strategies for the 21ST Century*. Oxford: Elsevier, 2004: 13. Print.
 26. See Harris 13
 27. See Edgar, Andrew, and Peter Sedgwick, eds. *Cultural Theory, The Key Concepts*. New York: Routledge, 2008: 80. Print.
 28. See Harris 14-15
 29. See Barker, Chris. *The SAGE Dictionary of Cultural Studies*. London: SAGE Publications, 2004: 2. Print.

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30. See *Education*. N.p, Web. 14 May 2010.
<<http://en.wikipedia.org/wiki/Education>>.
31. For key papers on the idea of the essentially contestability of social concepts, see Gallie, Walter Bryce. "Essentially contested concepts." *Proceedings of the Aristotelian Society* 56 (1956) : 167-98. Print. and MacIntyre, Alasdair. "The essential contestability of some social concepts." *Ethics* 84 (1973): 1-9. Print.
32. See Carr, David. *Making sense of education: an introduction to the philosophy and theory of education*. New York: RoutledgeFalmer, 2003: 3. Print.
33. See Barrow, Robin, and Ronald Woods. *An Introduction to Philosophy of Education*. Routledge: New York, 2006: 9. Print.
34. See Farenga, Stephen J., and Ness Daniel, eds. *Encyclopedia of education and human development*. New York: M.E. Sharpe, Inc, 2005: 222. Print.
35. See Farenga and Ness 270-71
36. See Winch, Christopher, and John Gingell. *Key Concepts in the Philosophy of Education*. New York Routledge, 1999: 34-5. Print.
37. See Peteres, Richard S., ed. *The Concept of Education*. New York: Routledge, 2010: 6. Print.
38. See Christopher and Gingell 228- 9
39. See Spring, Joel H. *Globalization of education: an Introduction*. New York: Routledge, 2008: 1. Print.
40. Eggins, Heather, ed. *Reform in Higher Education*. Berkshire, UK: Society for Research into Higher Education & Open University Press, 2003: 3. Print.
41. For a detailed argument see Pym, Anthony. *On the social and the cultural in Translation Studies*. Tarragona, Spain: Intercultural Studies Group Universitat Rovira i Virgili, 2004. Print.

42. See Pym, Anthony. *Translation Studies as Social Problem-Solving*. Tarragona, Spain: Intercultural Studies Group Universitat Rovira i Virgili, 2002: 1. Print.

43. See Pym 1

44. See Pym 2

Chapter 2

“Culture and Translation”

2. Introduction

The cultural turn observed in translation studies in recent years has surely got its roots partly in ascending internationalization and globalization of our world, leading to the need for better, precise and fair(my suggestion for an acceptable rendering) translations. As it has been the case, and is now so, for a translation to work out properly, as its counterpart did in source language, we have to go beyond superficial meanings of the words, try to decode their possible intended meanings and see them beyond mere words. It is not enough to work out how best to render the *words* of the source text; rather it is much more significant to extract what the words mean in a very particular situation according to cultural context. The term “culture shock”, which could possibly result from a sudden contact with an unfamiliar culture, implies a shock to the entire system. The term ‘culture bump’ has been suggested for less serious upsets. Carol M. Archer (1986) has applied the word in face-to-face communication, but as we experience nowadays, the cultural bumps could occur in reading situations as well, resulting in possible hindrance of proper communication of the meaning to the reader of another language with a different culture.

The quest for a type of better intercultural communication and poststructuralist theories of literature has led us to having a better balance in our understanding of translation process. We, nowadays believe that the translator is not the only person involved in translation process, or let say, the only operator, rather the readers also participate, utilising what they already have in their cultural reservoir and what they have learned to make sense of what they read connecting the

meaning and evaluating them with cultural codes that do exist in their minds. What we believe is that the relationship of the source and target language, which over years has led to fruitless discussions of equivalence, is not the only criterion in rendering of texts, rather, due attentions have to be paid to the target text and its readers in the target culture and a turn of focus might sometimes be needed towards target elements. It is no excuse that a text is ‘correctly’ translated, if the target text readers cannot *understand* it.

Nida states: ‘It is true that in all translating and interpreting the source and target languages must be implicitly or explicitly compared, but all such interlingual communication extends far beyond the mechanics of linguistic similarities and contrasts.’ One of the main reasons for this is that “the meaning of verbal symbols on any and every level depends on the culture of the language community. Language is a part of culture, and in fact, it is the most complex set of habits that any culture exhibits. Language reflects the culture, provides access to the culture, and in many respects constitutes a model of the culture” (Nida, 1994: 1).¹ Recently, therefore, the need for treating translation from a wide range of perspectives has been recognised (e.g. Snell-Hornby, 1988). We know that translation and interpretation are essentially communicative processes which lead in production of texts. Nowadays the significance of sociological settings has been most emphasized in translation studies, and rather than mere linguistics, insights from a number of scientific disciplines like psychology, cultural anthropology, and communication theory are essentially proposed to be employed in explaining the nature and complex phenomenon of translation.

2.1. Culture-oriented Translation Studies

It was not up until 1980s which a gradual shift of emphasis came in to vogue in translation studies realm.² The emerging approach was an interdisciplinary one and had a

cultural flavour. Before the time, the earlier approaches to translation studies, which mostly were linguistic-oriented, had recognised the relevance to translation studies not only in terms of different subdivisions of linguistics, but also of other disciplines. It was then only that the new trend was perceived to be a reaction against linguistic view of translation studies which had limited TS to mere playing with linguistic codes of languages and failed to pay due attention to connotations beyond mere and superficial meanings of the words.

Homi Bhabha, in an essay entitled '*How Newness Enters the World*', re-reads Walter Benjamin and considers the role of translation in cultural (re)negotiation: Translation is the performative nature of cultural communication. It is language *in actu* (enunciation, positionality) rather than language *in situ*. And the sign of translation continually tells, or 'tolls' the different times and spaces between cultural authority and its performative practices. The 'time' of translation consists in that *movement* of meaning, the principle and practice of a communication that, in the words of de Man, 'puts the original in motion to decanonize it, giving it the movement of fragmentation a wandering of errance, a kind of permanent exile'.³

Bassnett- McGuire (1980: 6) saw translation studies as 'bridging the gap between the vast area of stylistics, literary history, linguistics, semiotics and aesthetics'. Snell-Hornby (1988: 2-3) placed translation studies into a somewhat different field of disciplines, but she too emphasised the interdisciplinary approach:

translation studies, as a culturally oriented subject, draws on a number of disciplines, including psychology... , ethnology... and philosophy... without being a subdivision of any of them. Similarly, it can and should utilise relevant concepts and methods developed from the study of language... without automatically becoming a branch of linguistics... and pleaded for dropping rigid polarisations.

Ingo (1992) sees translation studies related at least to philosophy, philology, literary studies, linguistics, information theory, sociology, pragmatics and cultural studies. Toury even calls translation studies an 'interdiscipline' (Snell-Hornby, 1991: 19).⁴

From its origins as a counter-hegemonic movement within literary studies, challenging the dominance of a single concept of 'Culture' determined by a minority, the subject had moved by the late 1970s, shifting ground away from literature towards sociology. As one of the pioneers of the subject, Richard Johnson (1986) warned against the dangers of splitting the sociological from the literary within cultural studies, pointing out that:

Cultural processes do not correspond to the contours of academic knowledge as they stand. Cultural studies must be interdisciplinary or a-disciplinary in its tendency. Each approach tells us about one small aspect of a larger process. Each approach is theoretically partisan, but also very partial in its objects.⁵

Johnson believes that cultural studies must be 'interdisciplinary' or 'a-disciplinary', which is what Leuven group were claiming about TS back in 1976. With such similar agendas, it is hardly surprising that the meeting between cultural studies and translation studies, when it finally happened, would be a productive one. Disciplinary boundaries were called into question from then on and new space, in which interaction could take place, was being created, where, no any single approach would be prioritized.

All of these viewpoints see TS as having interdisciplinary nature, the one which needs to be seen in relation to other branches of knowledge. This nature, and new emerging views towards TS has led it to take a more social and cultural shape than mere linguistic one, with the emphasis on texts in their 'macro-context'. The point here is that instead of just wondering about

translatability of a text, there should well be concern about the proper functioning of the target text in target language and cultural context. And as it is seen nowadays, this change of trend is a must due to internationalization of our world which means that communication across cultures requires minute understanding of both cultures and needs to happen without too many breakdowns and obstacles.

The concept of interdisciplinary denotes that ‘both the translator and the translation theorist are... concerned with a world *between* disciplines, languages and cultures’ (Snell-Hornby, 1988: 35) and see the texts in their larger social, cultural, situational context. Following such change of trend, the type of questions beings asked about translation also changed:

Once upon a time the questions that were always being asked were ‘How can translation be taught’ and ‘How can translation be studied?’ Those who regarded themselves as translators were often contemptuous of any attempts to teach translation, while those who claimed to teach often did not translate and so had to resort to the old evaluative method of setting one translation alongside another and examining both in a formalist vacuum. Now, the questions have been changed. The object of study has been redefined; what is studied is text embedded within its network of both source and target cultural signs. (Bassnett & Lefevere 1990: 11-12)

This nature of TS is now being more minutely elaborated upon since it relates itself to other entities in social and cultural studies. It denotes the move to broaden the object of study beyond the immediate frame of the text. To support our viewpoint about TS, we have Edwin Gentzler’s words here:

The two most important shifts in theoretical developments in translation theory over the past two decades have been (1) the shift from source-oriented theories to target-text-oriented theories and (2) the shift to include cultural factors as well as linguistic elements in the translation training models. Those advocating functionalist approaches have been pioneers in both areas. (Gentzler 2001: 70)

So this study supposes that culture plays significant role in rendering of any type of text, mostly in Humanities. I believe, if translation is seen as a form of intercultural communication, both partners in the translation process- the translator who produces the TT and the receiver who reads it- deserve attention.

What could nowadays visibly be explained, with hindsight, is that, the cultural turn was undoubtedly an intellectual phenomenon, and was by no means happening only in TS, rather in humanities it was also assuming significance and cultural questions were largely asked so. We have Linguistics as a demonstration, which, with the advent of discourse analysis, has undergone a cultural turn and as Douglas Robinson (2002) has argued, a move away from constative towards performative linguistics.

In literary studies there was also a cultural turn, and the cultural questions took over from formalist approaches to textual study. From post-structuralism onwards, the waves of new emerging approaches to literature all had a cultural dimension: feminism, gender criticism, deconstruction, post colonialism and hybridity theory. A change in history studies was also experienced and more emphasis was then began to be put upon cultural and social history and the expansion of what, up until then time, was supposed to be marginal, like history of medicine, history of family or even history of science, was tangible. Cultural geography led to a renaissance of geography as a subject.

Hardwick suggests that the act of translating words also ‘involves translating or transplanting into the receiving culture the cultural framework within which an ancient text is embedded’.⁶ She argues that the very basic task of a translator is to go beyond the immediacy of the texts and attempt to produce in some way the cultural context in which the original (ST) is embedded.

An example of the cultural turn in TS has been the expansion and development of the researches related to the norms which govern translation studies and techniques. To name a few, Gideon Toury (1978; 1995), Andrew Chesterman (1993) and Theo Hermans (1999) have been some who have tried to explore translational norms, in terms not only of textual conventions but also in terms of cultural expectations and contexts. Toury talks explicitly about the cultural significance of norms in translation and asserts that translation activities should be regarded as having cultural importance. So that, ‘translatorsip’ parallels first and foremost to being able to fulfill a social role, the role given by a community, in a way appropriate in its own terms of reference and social codes. Toury puts forward that: “the acquisition of a set of norms for determining the suitability of that kind of behavior and for maneuvering between all the factors which may constrain it, is therefore a prerequisite for becoming a translator within a cultural environment” (Toury, 1978: 83).

Recently, the interest to examine norms of accountability operating in a particular context has increased, as the attention has started shifting in TS towards greater emphasis on ethical issues in translation. As Bassnett & Lefevere (19) have suggested:

translation offers an ideal ‘laboratory situation’ for the study of cultural interaction, since a comparison of the original and the translated text will not only show the strategies employed by translators at certain moments, but will also

reveal the different status of the two texts in their several literary systems. More broadly, it will expose the relationship between the two cultural systems in which those texts are embedded.⁷

2.2. Translation and Cultural Identities

The translator who attaches himself closely to his original more or less abandons the originality of his nation, and so a third comes into existence, and the taste of the multitude must first be shaped towards it.

--- Lawrence Venuti 1995: 99

Translation has unbelievable power in constructing representations of foreign cultures in receiving context. The effects of translation in Target Culture could both be conservative or transgressive. Translations are often adjusted as to fit into dominant values in the target-language culture, making the texts understandable and tangible to the target readers and therefore leaving the text, in a way, untranslated. Since translation proceeds based on a double bind, it assumes the potentiality to have far-reaching social effects and since the understanding of a reader from a foreign text depends on translator's craft in rendering it appropriately i.e. knowing the foreign language well linguistic and cultural wise, a translation always communicates a foreign text that is partial and altered, supplemented with features peculiar to the translating language. In fact, the goal of communication can be achieved only when the foreign text is no longer inscrutably foreign, but made comprehensible in a distinctively domestic form without losing the original content and the possible function of the foreign text.

Translation, as a result, is supposed to be an inevitable domestication, where the foreign text takes a new cultural and linguistic shape, trying to transfer the original ideas in a way intelligible to specific domestic constituencies.

Looking from a wider perspective, the various forms in which the translation is published, reviewed, read, and taught could possibly produce cultural and political effects that might vary with different institutional contexts and social positions. The most immediate effect might be the formation of cultural identities. It has outstanding capacity in shaping domestic attitude towards foreign countries, the countries where these texts originate from, attaching esteem or stigma to specific ethnicities, races, and nationalities and is able to encourage respect for cultural differences or even hatred based on ethnocentrism, racism, or patriotism. As the time passes, translation assumes importance in geopolitical relations by its role in establishing the cultural grounds of diplomacy, reinforcing alliances, antagonisms, and hegemonies between nations.

What is to be remembered here is that the process of identity formation, set in motion by translation, is double-edged i.e. while constructing a domestic representation for a foreign text and culture, it simultaneously constructs a domestic subject, a position of intelligibility that is also an ideological position, shaped by the codes and canons, interests and agendas of certain domestic social groups. Selection of a foreign text and translation strategy based on a specific standard and calculation can lead to a change or a consolidation of existing literary canons, conceptual paradigms, research methodologies, clinical techniques, and commercial practices in the domestic culture. The effect a translation might produce depends fundamentally on the strategies used by the translator and also on various reception factors such as cultural and social backgrounds of the readers and the way the translation is read and taught. While forming new cultural identities, a translation might create possibilities for cultural resistance.

To put an example, we can refer to Persian translation of the Azeri Folkloric poems that are flowing into provinces of Iran where Azeri Turkish is spoken as the mother tongue. The

speakers believe that these translations do not properly reflect their cultural codes since they see a kind of non-academic intention behind such renderings. To illustrate more, we can refer to Ostad Shahriar's ⁸ very famous poem named "حیدربابا یه سلام" (*Hayder Baba*); there is a hemistich which says:

اوغول دوغان، درده سالان دنیا دی (*Oğul doğan, derde salan dünyadı*)

بچه داده و به درد گرفتار میکنه این دنیا (*bacheh داده va be dard gereftar mikonad in donya*)

A simple translation of this hemistich could be: 'This world gives birth to man and, so, puts him in trouble'. In this hemistich, Shahriyar uses a word, 'اوغول' (*Oğul*) that in Azeri Turkish has got a vast meaning, some of which being: man, braveheart, gallant, son...and furthermore it is a masculine word, while in its translation to Persian, the word that has been used is 'بچه' (*bacheh*) which only means 'child', a neutral word that is used for both men and women in Persian. The word is one-sided and connotes none of the meanings attached to the said word in Azeri Turkish.

So, as we see, depending on cultural, social and linguistic differences, the words might mean differently in various societies, which has to be paid due attention by the translator so as not to reflect wrong representations of a foreign culture; thus readers will not make wrong judgements about source cultures. In the said example, the poet has a masculine look, that, in a way or the other, reflects his society's masculine outlook in some situations, while in its translation this outlook is not reflected well, as the word used is a neutral word, so the readers do not get proper feeling about the cultural situation where this poem originated from, and might assume a wrong judgement about it. That is the way a representation of foreign culture, right or wrong, is offered to the readers.

What is to be emphasized here is that when a translation constructs a domestic representation of the foreign context and culture, this might alter the institution where it is housed because disciplinary boundaries are permeable. The most significant point here might be that a specific cultural constituency should not hold the control of all renderings from foreign contexts, leading to exclusion of texts which do not match to its codes or establishing a canon of foreign texts that is necessarily partial because it serves certain domestic interests..

A case in point is the translation of modern Japanese fiction into English. As Edward Fowler (1992) demonstrates, American publishers like Grove Press, Alfred Knopf, and New Directions, noted for their concern with literary as well as commercial values, issued many translations of Japanese novels and story collections during the 1950s and 1960s. Yet their choices were very selective, focusing on relatively few writers, mainly Tanizaki Jun'ichiro, Kawabata Yasunari, and Mishima Yukio. By the late 1980s a reviewer who is also a poet and translator could say that 'for the average Western reader, [Kawabata's novel] *Snow Country* is perhaps what we think of as typically 'Japanese': elusive, misty, inconclusive' (Kizer, 1988: 80). The same cultural image was assumed by another, more self-conscious reviewer, who, when confronted with an English version of a comic Japanese novel, wondered sceptically: 'Could it be that the novel of delicacy, taciturnity, elusiveness, and languishing melancholy - traits we have come to think of as characteristically Japanese - is less characteristic than we thought?' (Leithauser, 1989:105). American publishers, Fowler argues, established a canon of Japanese fiction in English that was not only unrepresentative, but based on a well-defined stereotype that has determined reader expectations for roughly 40 years. Moreover, the cultural stereotyping performed by this canon extended beyond English, since English translations of Japanese fiction were routinely translated into other European languages during the same period. In effect, 'the

tastes of English-speaking readers have by and large dictated the tastes of the entire Western world with regard to Japanese fiction' (Fowler, 1992: 15-16).

Among the many remarkable points about this canon formation is the fact that the English speaking tastes in question belonged to a limited group of readers, primarily academic specialists in Japanese literature associated with trade publishers. The translations of Tanizaki, Kawabata, and Mishima were produced by university professors such as Howard Hibbett, Donald Keene, Ivan Morris, and Edward Seidensticker who advised editors on which Japanese texts to publish in English (Fowler, 1992: 12, 25). The various interests of these academic translators and their editors - literary, ethnographic, economic - were decisively shaped by an encounter with Japan around the time of the Second World War, and the canon they established constituted a nostalgic image of a lost past. Not only did the translated fiction often refer to traditional Japanese culture, but some novels lamented the disruptive social changes wrought by military conflict and western influence; Japan was represented as 'an exoticised, aestheticised, and quintessentially *foreign* land quite antithetical to its pre-war image of a bellicose and imminently threatening power' (Fowler, 1992: 3, his emphasis).

The nostalgia expressed by the canon was distinctly American, not necessarily shared by Japanese readers. Keene, for example, a critic and translator of considerable authority in English-language culture, disagreed on both literary and political grounds with the lukewarm Japanese reception of Tanizaki's novels. 'Tanizaki seems to have been incapable of writing a boring line', Keene felt, while expressing particular admiration for *The Makioka Sisters*, a novel that was banned by the militaristic government in the early 1940s: 'the leisurely pace of its account of pre-war Japan seems to have exasperated those who insisted on a positive, exhortatory literature suited to the heroic temper of the times' (Keene, 1984: I, 721, 774). Thus, the nostalgic image

projected by the canon could carry larger, geopolitical implications: ‘the aestheticised realms [in the novels selected for translation] provided exactly the right image of Japan at a time when that country was being transformed, almost overnight in historical terms, from a mortal enemy during the Pacific War to an indispensable ally during the Cold War era’ (Fowler, 1992: 6). The English-language canon of Japanese fiction functioned as a domestic cultural support for American diplomatic relations with Japan, which were also designed to contain Soviet expansionism in the east.

This case shows that even when translation projects reflect the interests of a specific cultural constituency - here an elite group of academic specialists and literary publishers - the resulting image of the foreign culture may still achieve national dominance, accepted by many readers in the domestic culture whatever their social position may be. An affiliation between the academy and the publishing industry can be especially effective in moulding a broad consensus, since both possess cultural authority of sufficient power to marginalise non canonical texts in the domestic culture. The Japanese novels that were not consistent with the post-war academic canon, because they were comic, for example, or represented a more contemporary, westernised Japan — these novels were not translated into English or, if translated, were positioned on the fringes of English-language literature, published by smaller, more specialised publishers (Kodansha International, Charles E. Tuttle) with limited distribution (Fowler, 1992: 14-17). Moreover, the canon did not undergo any significant change during the 1970s and 1980s. The volume of English-language translations suffered a general decline, weakening any effort to widen the range of Japanese novels available in English versions; in the hierarchy of languages translated into English, Japanese ranked sixth after French, German, Russian, Spanish, and Italian (Venuti, 1995: 13; Grannis, 1993: 502). Perhaps more importantly, the institutional

programs developed to improve cross-cultural exchange between the United States and Japan continued to be dominated by ‘a professional group of university professors and corporate executives (the latter mostly publishers and booksellers) — men whose formative experiences have been shaped by the Second World War’ (Fowler, 1992: 25). As a result, the lists of Japanese texts proposed for English translation simply reinforced the established criteria for canonicity, including a special emphasis on the war era and reflecting a ‘concern with “high culture” and with the experiences of Japan’s intellectual and social elite’ (Fowler, 1992: 27). What this suggests is that translation projects can effect a change in a domestic representation of a foreign culture, not simply when they revise the canons of the most influential cultural constituency, but when another constituency in a different social situation produces and responds to the translations. By the end of the 1980s the academic canon of Japanese literature was being questioned by a new generation of English-language writers and readers. Born after the Pacific war and under the global reach of American hegemony, they were sceptical of ‘the down-dragging melancholy of so much Japanese fiction’ and more receptive to different forms and themes, including comic narratives that display the deep entrenchment of western cultural influences in Japan (Leithauser, 1989: 110).⁹

To illustrate the point with example, we can refer to a German one. During the 18th and 19th centuries German translation was theorized and practiced as a means of developing a German-language literature. In 1813 the philosopher Friedrich Schleiermacher pointed out to his scholarly German audience that ‘much of what is beautiful and powerful in our language has in part either developed by way of translation or been drawn out by translation’ (Lefevere, 1992b: 165). Schleiermacher put translation in the service of bourgeois cultural elite, a largely professional readership which preferred a highly refined German literature grounded in classical

texts. Yet he and contemporaries like Goethe and the Schlegel brothers viewed these minority values as defining a national German culture to the exclusion of various popular genres and texts - mainly the sentimental realism, Gothic tales, chivalric romances, and didactic biographies preferred by the largest segment of German-language readers (Venuti, 1995: 105-10).

In 1827 Goethe noted that ‘flagging national literatures are revived by the foreign’ and he then proceeded to describe the specular mechanism by which a domestic subject is formed in translation:

In the end every literature grows bored if it is not refreshed by foreign participation. What scholar does not delight in the wonders wrought by mirroring and reflection? And what mirroring means in the moral sphere has been experienced by everyone, perhaps unconsciously; and, if one stops to consider, one will realize how much of his own formation throughout life he owes to it.

(Berman, 1992: 65)

Translation forms domestic subjects by enabling a process of ‘mirroring’ or self-recognition: the foreign text becomes intelligible when the reader recognizes him- or herself in the translation by identifying the domestic values that motivated the selection of that particular foreign text, and that are inscribed in it through a particular discursive strategy. The self-recognition is recognition of the domestic cultural norms and resources that constitute the self, that define it as a domestic subject. The process is basically narcissistic: the reader identifies with an ideal projected by the translation, usually values that have achieved authority in the domestic culture and dominate those of other cultural constituencies. Sometimes, however, the values may be currently marginal yet ascendant, mobilized in a challenge to the dominant.¹⁰

Two important concepts which need to be considered here are: ethnocentric and non-ethnocentric translation. An ethnocentric translation is: ‘generally under the guise of transmissibility, [it] carries out a systematic negation of the strangeness of the foreign work’ (Berman, 1992: 5).¹¹ An acceptable translation tries to limit ethnocentric negation by staging ‘an opening, a dialogue, a cross-breeding, and a decentering’; thereby forcing the domestic language and culture to register the foreignness of the foreign text (ibid). The concern of us is how to redirect the ethnocentric movement of translation so as to decentre the domestic cultural terms that a translation project must inescapably utilize. To do so, I assume that a work of translation should try to consider the interests of all cultural groups of a society rather than the dominant ones only. While paying due attentions the originating culture of the texts, a translation project should address to various domestic constituencies. By doing an ethnocentric translation, the fact of translation is erased by suppressing the linguistic and cultural differences of the foreign text, assimilating it to dominant values in the target-language culture, making it recognizable and therefore seemingly untranslated.

By non-ethnocentric we mean translations in which both domesticating and foreignizing is done to some extent, and so, while respecting all cultural codes of the receiving society, it represents the foreign culture in a balanced manner. A non-ethnocentric translation has the capacity to alter the reproduction of only dominant domestic ideologies that do not correctly and properly represent foreign culture and also marginalize domestic constituencies other than dominant one. It fosters non-academic intentions from flowing into academic realms by trying to persuade and also offer practical methods of faithful translation to translators as not to demolish the foreign culture by over-domestication or over-foreignization, rather by choosing not to side with either sides and following a medial manner in his/ her renderings. By doing so, his/her

translation finds the chance to reform the cultural identities that occupy dominant positions in receiving i.e. dominant culture. But unfortunately we see that in some cases this reforming process ultimately turns into another dominance, and another ethnocentrism. Other side of the coin is that a too non-ethnocentric translation would be subversive of domestic ideologies and institutions. It would do so by considering the change as its base and trying just to reflect foreign culture at any price without respecting domestic one, the practice that would surely lead to unintelligibility, by decentering domestic ideologies too far, and cultural marginality, by destabilizing the workings of domestic institutions.

Regardless of all the risks that a non-ethnocentric translation might pose, and the higher possibility of neglecting domestic culture, the translators are better to go for it since it promises a greater openness to cultural differences.

To sum up, we can assert that translational jobs construct domestic representations of foreign cultures and might lead to the formation of domestic cultural identities aligned with specific social groups, with classes and nations and can contribute to the invention of domestic literary discourses. It can position readers in domestic intelligibilities that are also ideological positions, ensembles of values, beliefs, and representations that might further the interests of certain social groups over others. Though using an ethnocentric strategy might, in a way or another, increase the nationalistic effect of a translation, it can, in no way at all, remove the foreignness aspect of a translation. The cultural differences would also be transferred since they vividly deviate from cultural codes of receptor culture and society. I have to note here that translation, cultural-wise, could be a double-edged sword, while being a useful tool in making national identities, it might simultaneously undermine any concept of nation by challenging cultural canons, disciplinary boundaries, and national values in the receptor culture. We spoke of

identity formation power of translation since the existence of words such as ‘education’ and ‘custom’ implies that identity is constructed in a way or so, and, therefore could be changed and developed. Translation practices can shape national identities by a specular process in which the subject has its affinity and identifies with cultural codes that are supposed to be national cultural codes and thereby enable a self-recognition in a national collective.

Yet a cultural practice like translation can cause social change because neither subjects nor institutions can ever be completely coherent or sealed off from the diverse ideologies and are prevalent in receptor culture. Identity is never irreversibly fixed but rather relational; the nodal point for a multiplicity of practices and institutions whose sheer heterogeneity creates the possibility for change.¹² A translator should be a cultural subject, since to render s/he would need to know about both cultures.

2.3. Norms in Translation

It was Gideon Toury who introduced the concept of ‘norms’ into the translation studies. Norms are shared values and ideas on how to think, act, translate and etc. appropriately in a particular context or group of people. From the receivers’ viewpoint, Toury defines norms as “criteria according to which actual instances of behavior” like translation, are evaluated “in situations which allow for different kinds of behavior, on the additional condition that selection among them be non-random” (1995: 55). This term has had many uses in Translation Studies, but its most influential has been through the descriptive translation theorists, notably Gideon Toury, who view norms as translation behavior typically obtaining under specific socio-cultural or textual situations (Toury 1995:54-5). According to Toury (1995: 54-55):

Sociologists and social psychologists have long regarded norms as 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... .¹³

From then on the concept has been used differently within translation studies realm and its “value has been both asserted strongly and called into question” (Schäffner 1998: 1). In particular, by focusing on the study of various and variable norms as the “very epitome” (1995: 53) of a target-oriented approach, Toury’s model for Descriptive Translation Studies has privileged collective schemes and structures instead of individual actors. It has lent itself to research into texts and their discursive embedding in a broader sociocultural and political context. These TT- oriented norms encompass not only translation strategy but also how, if at all, a TT fits into the literary and social culture of the target system. Other norms are those proposed by Chesterman (1997), namely ‘product and expectancy norms’ (governed by the readers’ expectations of what a translation should be) and ‘professional norms’ (governing the translator and the translation process).

Being a central concept in all interdisciplinary researches about translation, norms have been defined by Bartsch (1987: xii) as ‘the social reality of correctness notions’. Put it in other words, in any society and community there are some presuppositions of appropriate, acceptable, ideal, social or, generally, correct behavior. These presuppositions or, let’s say, knowledge is usually found in the form of norms. Such norms are constructed and continuously reconstructed as outcomes of socialization in any community. When we speak of a community, we do, indirectly, speak of the individuals in a society. Such individuals come together to make a whole, and norms govern that whole i.e., norms are shared and accepted by them. Norms function intersubjectively and act as the patterns of behavior, creating expectations of acceptable behavior in a society.

In linguistics realm Bartsch (1987) was the one who employed the concept of ‘norms’. Looking linguistically, expressions are to be evaluated regarding their well-formedness i.e., (linguistics norms as related to the language system) as well as the correctness of their use (i.e. communicative norms as related to communicative behavior). Production norms concern the methods and strategies by which a correct product can be achieved (cf. the ‘operational norms’ in Toury (1995: 58).

We can judge language and its use from pragmatic, syntactic, semantic, phonological and morphological points of view. Here, we have to note that there is much difference between what is possible in linguistic system of a language and what in fact is appropriate. This appropriateness is what we here describe as conventions or norms. In such sense we can say that when conventions are enforced with normative power they are supposed to denote the norms. Norms are binding, the violation of which will bring disapproval among the concerned community. The relationship between norm authorities, norm enforcers, norm codifiers, and norm subjects shape the force of a so-called ‘norm’.

Within Translation Studies realm, it was Toury who defined norms as being central to the act and event of translation. According to him norms are ‘or more specifically, norms are ‘the translation of general values or ideas shared by a certain community — as to what is right and wrong, adequate and inadequate — into specific performance-instructions appropriate for and applicable to specific situations’ (Toury, 1980: 51).

Nowadays we know well that translation is a social process. Being ‘social’ means: to obey the prevailing social codes of the community. And since norms are essential to a society, they assume the same place in a social phenomenon like translation, so any translational activity is conceived as a social activity i.e., translational behavior stems from and is contextualized as

social behavior. Translational norms, in fact, mirror the internalized behavioral constraints of a community. This conveys the fact that All decisions in the translation process are thus primarily governed by such norms, and not (dominantly or exclusively) by the two language systems involved. Toury (1980: 53) described three kinds of norms: (1) preliminary norms, which decide the overall translation strategy and the choice of texts to be translated, (2) initial norms, which govern the translator's decision to adhere primarily to the source text or to the target culture, and (3) operational norms, which control the actual decisions made during the act of translation. states that: 'the consequence of adopting a norm-based theory of translation is that the object of study for historical-descriptive approaches becomes regularities of translation behavior (norms) and the situational/cultural features which may account for these regularities'(Halverson 1997: 216).¹⁴

Being a social process by nature, expectations about the nature and role of translation thus is rooted in society, and society, in turn, being made of such norms which prevail at a certain era and community, dictates its norms to translational process.

According to Bartsch (1987: 176) norms consist of two parts, first being 'norm content' which states a socially shared notion of what is correct in a community, and second ' normative force' which denotes translation laws, rules and guidelines and that which should be obeyed at a time rather than other one. This, in turn, could be related to power relationships which stems out from the positions that dominant values occupy in a community.

What we have to say summarily about the norms could be that translation, being a social and cultural phenomenon, necessitates the translators to acquire prevailing norms of the society to be able to play their social roles acceptably.

2.4. Postcolonialism and Translation

To enter into the postcolonial world is to see cultural relations at a global level, to understand the complexities of the histories and power relations which operate across continents. For translation studies and literary study in general, adopting a postcolonial frame means *enlarging the map* which has traditionally bound literary and cultural studies. [...] And so 'we' must understand our own place on this map. Where do 'we' belong, where are 'we' speaking from, and on the basis of what particular kinds of knowledge?

--- Simon & St-Pierre 2000: 13-14

Cultural Studies is recently introduced to translation studies. It has brought with itself an understanding of gender and culture to translation studies. It has enabled us to locate linguistic transfer within the multiple 'post' realities which include: 'poststructuralism, postcolonialism and postmodernism, the first one emphasizing the power the language has in constructing rather than merely reflecting reality; second denoting the power relations which inform contemporary cultural exchanges; and the third one highlighting the point that, in a world where ultimate novelty is a rare phenomenon, much of the cultural activity is in fact the recycling of the already existing materials. Looking minutely we see that all of these three so-called 'post' concepts emphasize cultural aspect of translation. They focus on the boundaries of difference in language and emphasize the multiplicity of languages circulating in our globe nowadays, the competition between local and global forms of expressions, like re-actualizations of cultural forms. Our focus here is on 'post-colonialism'. It is the concept with which translation studies has established interconnectedness in recent years. Their cultural nature has led them into an inseparable relationship. But what exactly the concept 'post-colonialism' means?

In his reply to a question about the nature of post-colonialism, Prof. Robert J. C. Young put forward that:

Postcolonialism means what it says, which is “after the colonial.” There are many different ways in which we can take this. For countries that were colonized, it means dealing with the aftermath and the debris of colonial rule, institutional, economic, material, cultural and psychic. For countries that were formerly (or indeed remain) colonial powers—all Western European countries with the exception of Norway (though even there the Norwegian Lutherans were involved in forms of colonialism), as well as Russia, China and Japan, together with countries that arguably continue colonialism in different modalities, above all the United States (the United States is both an imperial and formerly colonized power), it means deconstructing and revising their own cultures and historical narratives with respect to their own values, assumptions and hierarchies that were developed in the colonial period, and adjusting their own cultures to accommodate the migrants who have now brought the empire home, so to speak, and come to live in the formerly imperial centre. One effect of that is that the monolingualism that was developed so remorselessly during the State formations that took place during the period of European nationalism has now had to give way to new kinds of multilingual societies.¹⁵

In translation studies, postcolonialism implies a criticism of teleology and origin. It denotes also an awareness of the power relationships in a community, historicity and the rhetoric of humanism that ‘speaks for’ the colonial subjects. In such a sense, history is thus rewritten by translation. Niranjana writes “It seems more urgent than ever to be aware of the instability of the

‘original, which can be meticulously uncovered through the practice of translation. The arbitrariness of what is presented as ‘natural’ can be deconstructed by the translator or her/his alter ego, the critical historiographer. The drive to challenge hegemonic representations of the non-Western world need not be seen as a wish to oppose the ‘true’ other to the ‘false’ one presented in colonial discourse. Rather, since post-colonials already exist ‘in translation,’ our search should not be for origins or essences but for a richer complexity, a complication of our notions of the “self,” a more densely textured understanding of who “we” are. It is here that translators can intervene to inscribe heterogeneity, to warn against myths of purity, to show origins as always already fissured. Translation, from being a ‘containing’ force, is transformed into a disruptive, disseminating one. The deconstruction initiated by retranslation opens up a post-colonial space as it brings ‘history’ to legibility.”¹⁶ Postcolonial translation thus seems to be a practice that is aware of the politics of translation and is to retain the cultural differences and not to try to domesticate the source language. It is to say that all translations must be according to the comprehensibility of source language i.e., colonized language. It also necessitates translations to be based on the differences of culture and should not be inspired by ideological and political motivations.

The postcolonial concept mentioned here implies a view of translation that prevents colonizers from further colonization by stopping the imposition of their language and so construction of a distorted image of the suppressed community which served to strengthen the hierarchical structure of the colony.

Towards conclusion, I would like to quote some lines from Susan Bassnet and Harish Trivedi:

Meanwhile, however, the old business of translation as traffic between languages still goes on in the once-and-still colonized world, reflecting more acutely than ever before the asymmetrical power relationship between the various local ‘vernaculars’ (i.e. the languages of the slaves, etymologically speaking) and the one master-language of our post-colonial world, English.¹⁷

2.5. Contact Zones and Translation

Writing and translations, as two phenomena of creation, meet in what Mary Louise Pratt calls ‘contact zone’. Contact zones are the points where the social attribution of the translation could best be located. In her path-breaking book, *Imperial Eyes: Travel Writing and Transculturation*, Mary Louise Pratt introduced the resonant term “contact zones” which she defined as “social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination-like colonialism, slavery, or their aftermaths as they are lived out across the globe today”.¹⁸

Historically, the contact zones have emerged as a result of colonial domination and have been characterized by ‘conditions of coercion, radical inequality and intractable conflict’ (ibid.). One significant attribute of any contact zone is that it is the point where intercultural relations contribute to the internal life of all cultures existing in a community i.e., national cultures. By community we mean the place where communication takes place. Nowadays due to ease and fastness of global communication, which has led to invention of the concept of ‘Global Village’, the so-called concept of ‘international mass culture’ has come in vogue that is in competition and interaction with local forms.

Knowing that cultures are the points where plurality of codes and languages occupy the core, it should not be surprising that translation assumes a prominent place in such phenomenon

since it is in fact dealing with culture and its codes when trying to move a text from language A to language B. Based on the ideas of *relationality* and *intersectionality*, selves, communities, cultures and their interactions could not be understood in isolation, rather to figure them out one has to see the relationship they have entered in. By doing so, we come to the fact that such entities are not made by objective existence rather by shaping dialectic relations. Contact zones are the best examples where such phenomena keep flourishing and maintaining a dynamic being. Having a critical look at the texts originating from contact zones, and relating them to translation studies, we can assert that they are socio-cultural texts where the participants bring about different cultural codes, beliefs, assumptions, values and different facets of reality into contact with each other. They are the location of mutual identification and understanding and could, in cases which concern with symmetrical power relationships, lead to productive exchanges. “A ‘contact’ perspective emphasizes how subjects are constituted in and by their relations to each other” and such a perspective can “bring together psychological, ethical, and political analysis in mutually illuminating ways” (Edlestein 2005 :27).

Since the translation has been discussed as the central model of the contact of cultures¹⁹ and the contact zone is the place where cultures come to interact , we can figure out the essential relationship between them as such that contact zone is the point where translated text and the various socially driven agencies meet. So here we come to the point that translation, thus, has two fundamental aspects: It is a *textual* practice, a form of (re-) writing the contact between different cultures, on the one hand, and a *performative* act, on the other.

The relationship which we mentioned above could be the one that exists between the author of the text, the transfer agencies, the text itself and the public in their social contexts. In such a context, analyzing the social innuendos of translation helps us in better identifying the

translator and the translator researchers as constructing agents of a society who, themselves, have been constructed in society. In such a constructional process, translation assumes a significant role. This role is vividly touched where the area of translational analysis is that of recent world-wide developments such as globalization and migration, where societal, social and cultural problems do matter a lot, which could hint that, on the one hand, there is no use in encouraging the incorporation of separate analytical tools(of sociology and cultural studies) and, on the other hand, the methodologies developed in the wake of “socio-cultural turn” seem to no longer suffice for a minute analysis of the role played by translation within these multidimensional phenomena. Yet, we have to mention that there is interdependence between interdisciplinary social and cultural studies of translation and to see them detached from each other is to make a fundamental mistake. If we concentrate only on, for example, ‘the social’ side of this coin, and neglect the other side i.e. ‘the cultural’ one which concern with the conditions that form the translation as a cultural practice in terms of power, ideology and similar issues, we will definitely encounter significant problems in introducing “sociology of translation” as a new sub-discipline in translation studies realm.

2.6. Adaptation or Cultural Transposition in Translation

Recent ‘cultural turn’ in translation studies, which we have already spoken of, has stimulated many translation studies researchers to elaborate upon ‘adaptation’ as a form of inter-semiotic translation. Adaptation is in fact the least literal or, better to say, the most free type of translation. It emphasizes the phenomena or practices that do not have parallels in receiving culture. It leaves the linguistic aspect of translation and rather concerns itself with cultural one, though it inevitably is concerned with the first one also. By adapting, in fact, the otherness and strangeness of the foreign text is reduced aiming to integrate it more readily and properly into the

target culture. Adaptation is one of the most appropriate and effective mode of expression when a re-creation is needed to convey the same effect attached to a word to another culture where a same word is missing.

According to Vinay and Darbelnet (1995: 338) adaptation is ‘The translation method of creating an equivalence of the same value applicable to a different situation than that of the source language’. They put forward an example saying that in a supposed country the fig tree might be considered as harmful. In translation, the said tree could be replaced with another in biblical parable.

Another example could be located in translation of a text related to wedding, and originated from ‘British’ context, to ‘Azeri Turkish’ speakers. In a wedding ceremony in Britain, the groom is usually accompanied by a man who is called the ‘best man’; that is part of their tradition which in turn is a part of culture. In Turkish culture, however, there is nobody as ‘best man’ to accompany groom, rather the groom is accompanied by not one, but two men in the wedding who are called ‘*sağdüş* or *ساغدوش*’ and ‘*soldüş* or *سلدوش*’ that stand by right and left side of the groom respectively. They almost play the role which the ‘best man’ plays. So, when rendering a text where there is reference to ‘best man’, a translator, who is translating to Azeri Turkish speakers, could possibly substitute it with the more familiar words i.e., *sağdüş* and *soldüş*.

To illustrate the point, another example could be stated here. As we know, the ways people greet in different countries are different and, in fact, have their roots in the culture and norms of the society; in rendering which, the translator needs to adapt them to the norms of receiving culture. In western countries, for example, the men and women, who only have a friendship relationship and not more, usually kiss when they see each other. This might send a

wrong signal to the people living in Islamic communities who are not used to it. In order to elude the problem, or at least make the situation digestible, an Islamic translator might change a sentence like “Mary and John kissed each other” into “Mary and John shook hands”. But we should note that it should be done very carefully and when it is felt that the translation of the original might lead to misunderstanding and even mistranslation, it is not much suggested as it distorts the core of the source text.

Adaptation is usually employed to convey the equivalent in socio-cultural terms. Decision for incorporating equivalences in a translation seems to depend on the linguistic or conceptual distance between the SL and TL sequences. Nigel Armstrong (2005:156) states that ‘We can perhaps think of equivalence and adaptation as being placed on a continuum rather than sharply demarcated; they share the property of exploiting non-literal translation and focus on sociocultural phenomena rather than linguistic transformations like noun > verb. But it is apparent that equivalence and adaptation shade into each other, since concepts that are identical across two cultures will have very different modes of expression.’²⁰

Adaptation is in fact a multi-faceted and polyvalent notion that concerns with a wide range of translating strategies and aims at naturalizing the foreign works by giving priority to its transmissibility and the expectations of possible readers. We should, of course, note that though in certain situations the so-called ‘straight’ translation is not suggested much (like when translating a political speech or an advertisement), it, at the same time, is not correct to assume that all ideal and good translations are in fact adaptations. Contrastingly in reality a good translation is never an adaptation since we know it well that a good translation is faithful to the full context of the source text in terms of meaning as well as style, appearance, register and message.²¹

A translator picks the ideas underlying a text and re-writes them in a completely new way when adapting a text leading to alterations in source text as to appeal more to receiving audience and culture and also make the text more tangible to them. But before choosing to adapt, a translator must understand that it is a must in the process to produce a target text that seems natural and appropriate to the target language and culture while sticking to the essence of the source text; nothing may be altered, deleted or even added from and to the text unnecessarily and without an acceptable reason i.e., non-existence of any of the linguistic or cultural points in receiving culture. That way, a true adaptation is a re-invention which helps readers in understanding the content better.

Adaptation mostly happens in literary realm where the words achieve their emotional content from the culture where they are originated from and since transferring same emotions to another culture while retaining same forms and words is impossible, the use of adaptation becomes a necessity to at least convey emotions to some acceptable extent. For example poetry, as a very personal form of literature, has its roots deeply in culture and since metaphors change from culture to culture, as do stylistic preferences, its rendering might also need more difficult and need more adaptation than other kinds of texts; that's the reason why poem translations are quite less compared to other types of translations.

To sum up discussion about 'adaptation', it could be stated that adaptation is used as a translation strategy to render words or concept for which there are no semantic equivalent in the receiving culture and context. By doing so a drastic change is imposed on the lexis and concepts of the source text and, thus, results in creation of a text that reads quite differently from the original source text; a text that is too far from literal translation.

We should also note that it is not only to overcome linguistic barriers but it also is to make a path through cultural differences. Being a multifaceted concept by nature, cultural differences extend even to geography, value systems, the institutions, social groups, etc. in a community. The greater the differences between cultures, the bigger the obstacles in path of translation would be; to overcome to which, the translator might resort to adaptation strategies cases where it is impossible to find a parallel concept or word in receiving culture.

2.7. Translation and Ethnography

To an ordinary reader translation might mean making the words of one language understandable in another, but for a translation researcher it means something broader; it means seeing strangeness and incorporating it in renderings. In his or her way of doing so, a translator uses different strategies and goes through various procedures. Many concepts have been surveyed in detail in previous pages. Here I am going to briefly talk about ethnography and its relationship with translation.

Ethnography in fact tries to make significant thematic or symbolic elements of one culture meaningful in terms of another culture. That is what translation also follows. As I have already mentioned, the most difficult concepts and words are the ones that have their roots in culture; for which a translator has to spend much more time to elicit the meaning properly and convey it to receiving culture. In that sense, translation could be seen as the area of linguistics that makes sense for the product of ethnography.

The basic principle of the ethnography is *translation*, but is a sense to show how social action from one point of view makes sense from another. And this is what an ideal translator does in fact; he tries to convey the points in such a way that is tangible, understandable and digestible to the target readers.

In translation studies there is always a concern that cultural codes of a community not to be misunderstood or misinterpreted by the target readers due to mistranslation or lack of enough cultural knowledge of both languages in the mediator agent i.e., translator. This concern also could be found in ethnography, in its emphasis on the cultural codes to be decoded and conveyed correctly, duly and properly; mean and transfer the same intention of the concept and also the wish of the writer. The ethnographic perspective towards translation invites us to suppose the translation as production process relying on intermediaries operating in networks. Such a way, a translated text is no longer supposed to be a reflection of a society's norms or of a translator's subjectivity, but rather as the expression of the relations between the various intermediaries that have taken part production procedure.

What should be noted here is that, as already discussed, cultural codes could sometimes be changed or adapted to receiving culture partly because there might not be equivalent in the target culture. Pálsson (1993) presents this idea of translation as a means of bridging the gap between cultural boundaries in a colonial light by referring to it as discovering order in the foreign. This suggests that seeing the world as bounded up is an ethnocentric way of looking at culture. Pálsson (1993) argues that perceiving difference between cultures as boundaries presents the world as multiple worlds rather than just one. This view is shared by Ingold (1993) who argues that this is the end product of Othering²² and therefore creates the need for a reconstruction of continuity through translation.

Last but not the least, when we claim that texts could carry the cultural codes of a community, it simultaneously conveys the point that cultures also could turn into text. This way the connection between ethnography and translation studies becomes more vivid and evident, research in each field gaining direct pertinence for the other. In the book *'In Translation-*

Reflections, Refractions, Transformations’ edited by Paul St-Pierre and Prafulla C. Kar, about the connection of translation studies and ethnography, it is stated that :

The analogies between the two have only increased over the past forty years. Extending the metaphor of Clifford Geertz, who ‘read’ culture as a text and defined the ethnographer as a ‘cultural translator’, certain anthropologists - such as Clifford and Marcus (see Clifford 1997; Clifford & Marcus 1986) - have followed in the footsteps of Walter Benjamin, the author of “*The Task of the Translator*”, while translation studies specialists have quite recently begun to use work by these anthropologists to explore the connections between interlingual translation and post-colonial literature, travel literature and ethnographic writing (Valero-Garcès 1995; Tymoczko 1999a, 1999b, 2000; Cronin 2000; Wolf 2000; Polezzi 2001). Although translation involves some form of ethnography, and ethnography some form of translation, there is at least one fundamental way in which the two practices are distinct: whether literary or pragmatic, translation has no claim to scientificity. This difference affects research, since, contrary to what is the case in anthropology, translation studies is a discipline in which theory and practice are not inseparable and have, in fact, for a long time been kept separated.²³

So as we see, ethnography is a recent interdisciplinary branch of studies which is gaining due place in translation studies realm and researchers have to take it into consideration when conducting their researches in related spheres.

2.8. Conclusion

Here is the point where the gist of second chapter could be stated. The points explained in present chapter seem to be quite essential for any researcher who is investigating the relationship between translation studies and cultural studies.

As could well be drawn from our discussion, both translation studies and cultural studies have come of age now. Being interdisciplinary by nature, both have turned their parochial to a more sophisticated survey of the relationship between local and global. In fact they have entered into a new international phase and are now being viewed as wide-ranging and all-encompassing fields of study.

Looking methodologically, it is observed that the cultural studies has nowadays abandoned its evangelical phase as an oppositional force to traditional literary studies and is rather concerning itself minutely with the questions of hegemonic relations that matter in text production. Their practitioners have come to the point that they have to recognize well the importance of understanding the manipulatory processes that are involved in textual production; that a writer does not write in vacuum, rather they are the products of a particular culture and a particular moment in time whose writings reflect the factors with which they were born and have grown up such as race, gender, class, and birthplace as well as the idiosyncratic and stylistic features of the individual. In such a process the material conditions in which the text is produced have, also, crucial part to play.

In '*The Translator's Invisibility: A History of Translation*' Lawrence Venuti states that translation is encircled to some extent wherever, whenever and however it takes place. He believes that:

Every step in the translation process—from the selection of foreign texts to the implementation of translation strategies to the editing, reviewing and reading of translations—is mediated by the diverse cultural values that circulate in the target language, always in some hierarchical order.²⁴ (Venuti 308)

We can finally state that both translation studies and cultural studies have attempted to assume a collaborative approach and that isolated researches have given the way to multifaceted interdisciplinary researches. To end, I would like to borrow some sentences from Bassnett and Lefevere (1998:138-139):

Translation is, after all, dialogic in its very nature, involving as it does more than one voice. The study of translation, like the study of culture, needs a plurality of voices. And, similarly, the study of culture always involves an examination of the processes of encoding and decoding that comprise translation.²⁵

Notes

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1. See Schäffner, Christina, and Helen Kelly-Holmes, eds. *Cultural Functions of Translation*. PA, USA: Multilingual Matters Ltd, 1995:1. Print.
 2. The term ‘translation studies’ (Holmes 1972) is used as a neutral term for the discipline throughout this study, without implying adherence to any particular school of thought.
 3. See Bassnett, Susan, and Andre Lefevere, eds. *Constructing Cultures: Essays on Literary Translation*. PA, USA: Multilingual Matters Ltd, 1998: 137. Print.
 4. See Leppihalme, Ritva. *Culture Bumps: An Empirical Approach to the Translation of Allusions*. Great Britain: WBC Book Manufacturers Ltd, 1997: 1. Print.
 5. See Petrilli, Susan, ed. *Translation Translation*. Amsterdam/New York: Rodopi, 2003. 435. Print.
 6. See Kuhiwczak, Piotr, and Littau Karin, eds. *A Companion to Translation Studies*. New York: Multilingual Matters Ltd, 2007: 16. Print.
 7. See Kuhiwczak, and Karin, eds. 19
 8. Mohammad Hossein Behjat Tabrizi, whose pen name was Shahriyar, was born in 1906 (1258, Shamsi) in Tabriz. He was a bilingual poet and his talent in both Azeri Turkish and Persian was unbelievable. His most important epopee is “حیدر بابایه سلام”, “*Salutes to Heydarbaba*”, in which he portrays the beauties of rural life and rustic people talking to *Heydarbaba*, which is name of a mountain in East Azerbaijan province of Iran. This fabulous piece of art reflects cultural condition of a rural society of the era. He was an all-encompassing poet and had versified different types of poems in Persian also, which include: Ode, Sonnet, Quatrain, NimayiOstad Shahriyar expired in 1988(1367, Shamsi) and was buried in Tabriz, his hometown.

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9. See Schäffner, and Kelly-Holmes, eds. 13-15
 10. See Schäffner, and Kelly-Holmes, eds. 18-19
 11. See Berman, Antoine. *The experience of the foreign: Culture and translation in romantic Germany*. New York: State University of New York Press, 1992. Print.
 12. See Schäffner, and Kelly-Holmes, eds. 20
 13. See Pym, Anthony, Miriam Shlesinger, Daniel Simeoni, eds. *Beyond Descriptive Translation Studies*. Amsterdam: John Benjamins Publishing Company, 2008:248. Print.
 14. See Schäffner, Christina, ed. *Translation and Norms*. Clevedon: Multilingual Matters Ltd, 1999: 6. Print.
 15. See “Translation and Postcolonialism”. *Translorial*, Journal of the Northern California Translators Association . Web. 19 September. 2011.
<<http://translorial.com/2011/05/01/translation-and-postcolonialism/>>.
 16. See Niranjana, Tejaswini. *Siting Translation, History, Post-Structuralism, and the Colonial Context*. Los Angeles: University of California Press, 1992: 186. Print.
 17. See Bassnet, Susan, and Harish Trivedi. *Post-colonial Translation, Theory and Practice*. London: Routledge, 1999: 13. Print.
 18. Pratt, Mary Louise. *Imperial Eyes: Travel Writing and Transculturation*. New York: Routledge, 1992:4. Print.
 19. See Bassnett, Susan, and Harish Trivedi. “Introduction.” *Postcolonial Translation. Theory and Practice*. Ed. Susan Bassnett and Harish Trivedi. London: Routledge, 1999. 1-19. Print.
 20. See Armstrong, Nigel. *Translation, Linguistics, Culture: A French–English Handbook*. Clevedon: Multilingual Matters Ltd, 2005: 156. Print.

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21. See Stupple, Deborah. *Translation Versus Adaptation* . Web. 09 September. 2011.
<<http://ezinearticles.com/?Translation-Versus-Adaptation&id=3033978>>.
22. A term used in postcolonial studies to indicate the discourses that surround colonized people. Also a mode of thinking that leads to people being regarded as different and inferior. A key element in the work of Foucault on those excluded from power, including prisoners, gay and the mentally ill.
23. See St-Pierre, Paul, and Prafulla C. Kar, eds. *In Translation- Reflections, Refractions, Transformations*. Amsterdam: John Benjamins, 2007: 40. Print.
24. See Venuti, Lawrence. *The Translator's Invisibility: A History of Translation*. London: Routledge, 1995: 308. Print.
25. See Bassnett, and Lefevere, eds. 138-139

Chapter 3

“Treating Multiculturalism in Translation Studies”

We become not a melting pot but a beautiful mosaic. Different people, different beliefs, different yearnings, different hopes, different dreams.

--- Jimmy Carter. 39th President of the USA

3. Introduction

Talking about multiculturalism in any case would definitely involve anthropology, so also is the case in the present chapter. Trying to incorporate multiculturalism into our study, the concept of interdisciplinarity surfaces and lends itself for appropriate discussions. Anthropology is supposed to be a node of interdisciplinarity looking from a critical outlook. From this viewpoint, the interdisciplinary approach refers not only to the research process, but also the point of convergence that makes it possible to build a common frame of reference. Such convergence should definitely be established at different levels, forming interdisciplinary node.

Multiculturalism is a heterogeneously expanded portmanteau term that underwrites an assortment of ideological positions, theoretical models and legislative policies. In fact ‘multiculturalism is not a single doctrine, does not characterize one political strategy, and does not represent an already achieved state of affairs’.¹ While there are almost inexhaustible numbers of definitions of multiculturalism, is it possible to arrive at some form of working definition without reifying the concept?

Multiculturalism in fact implies the physical and mental possibility of options in favor of more than one tradition and hence the preservation of at least a relative autonomy.² A parsimonious definition of multiculturalism states that multiculturalism is: ‘the way in which

cultural and ethnic differentiation may be accommodated in social, political and economic arrangements' (Festenstein 2000: 57). In this definition, it could be said that most societies are 'multicultural' in that they contain diverse cultures; however, 'multiculturalism' takes this premise a step forward by making diversity a goal to be furthered by means of State policy. In other words, specific groups, their cultural forms, and their substantial resources are designated as worthy of official recognition and protection.³

'Multiculturalism', looking superficially, seems to be rather a new concept. But as we go deeper, we see that the ideas associated with it are not. In fact 'multiculturalism' came into being as a result of a tension between cultural diversity and social cohesion that has been a central theme in world's political culture since its inception.

It is quite visible in the literature of anthropological studies that there is not a single comprehensive definition of multiculturalism that is proposed and consented upon since its meaning is rather vague. Attempts to put forward a definition often lead to conflicts. Generally, multiculturalism implies the coexistence of multiple cultures. How distinct are multiple cultures and how much they are related to each other varies from one definition to the next. Thus the term could delicately be applied to different issues concurrent in a society, or could be applied broadly to address cultural dynamics at a global level. What could possibly be taken for granted here is that the social implications of multiculturalism would definitely differ in such different environments.

Prior to proceeding towards sketching a visual map of what a multicultural environment could be, it is important to establish some foundations. The first foundation deals with terminology and the theoretical groundings related to it. In the paradigm of ethical diversity three

major concepts and underlying themes could be perceived, viz. Assimilation, Cultural Pluralism and Multiculturalism.

Well, it is quite possible to overlook the fact that these themes are not only historical but ideological as well. Assimilationism and multiculturalism, as ideologies, are the two opposite poles of a theoretical spectrum, whereas most of the real world falls somewhere in between.

The scientific survey of race and ethnicity has a long tradition in sociological and anthropological studies. What we could notice from the nature of the writings about multiculturalism, resulted from such studies, could persuade us to accept that much of the writings on multiculturalism have been either ‘normative’ or ‘institutionalist’. The ‘normative’ operates at an abstract level, with the assumption that ‘philosophical reflection alone will provide philosophical solutions to the apparent problems of liberal multiculturalism.’⁴ The ‘institutionalist’ (in the political scientist’s sense) seeks to link and go beyond both approaches by emphasizing the alternative importance of contextualization. Issues surrounding the viability of multiculturalism, however, should not be left to ‘a general theory about the nature of morality or an epistemology’, nor ‘a form of moral or knowledge relativism’ (Modood 7) concerning the incommensurability of different visions of the ‘good life’. In other words, “most literature treats multiculturalism as negotiation of cultural differences in relation to liberal democracy” (Pieterse 2007: 101). As van Brakel notes:

The influential theorists tend to rigidify the issue into one monolithic thing.

Multiculturalism is *one* thing, one problem, for which *one* ideal universal theory (or universal rejection) has to be found. If alternative theories are recognized, then they are alternative *universal* theories, which simply clash with their competitors.⁵

Amin and Thrift believe that the analysis of multiculturalism takes into account ‘the intensity of racial or ethnic coding of daily life’.⁶ Their field of analysis goes wider than those events generated by public resources which are designed to facilitate positive multicultural engagement. What is seen and said in schools, neighborhoods, streets, shopping centers, workplaces and public spaces, they argue, provide ‘the prosaic negotiations that drive interethnic and intercultural relations in different directions’. The ideology underlying multiculturalism argues that not only do distinct cultural groups might exist in a society, but that their distinctiveness ‘must’ be preserved. Since the concept of multiculturalism is often mistaken and misunderstood, it is needed here to state what it *does not* imply. First, it does not indicate that the society is or must be split into well-organized self-contained and morally self-sufficient cultures, each one providing by itself all the necessary resources for good life for the concerned cultural sphere. Multiculturalism rather claims something by putting forward the idea of respecting the cultural diversity and intercultural dialogue.

Second, multiculturalism does not insist that one is bound to a given culture and restricted therefore. It is against the view that criticism must not be allowed when dealing with any culture. This means that mere belief of the members of a culture does not mean that such practices are morally worthy and immune to criticism. Multiculturalism allows and, in fact, necessitates existence of criticism even for self-culture since it seeks to place itself among the very concepts of democracy. In addition, beneficial interaction with other culture would surely be deprived from those who attach themselves solely and biasedly to a given culture.

Third, multiculturalism does not denote that cultures are completely distinct and restricted worlds with nothing in common. It, rather, sees them as being dynamic and growing systems which could understand, interact, and engage in a dialogue with other cultures. It

maintains that while different cultural systems represent different perspectives of an ideal life, they could move towards more systematic improvement if they engage in critical dialogues with others.

Fourth, multiculturalism does not imply the idea of judging different cultures as being good or bad since it sees no potential standard and yardstick to evaluate the cultures. It rules out the act of judging and declaring the cultures as being equally good. All it tries to convey is the necessity for respecting all cultures partly because they mean much to their members and partly because each represents a vision of the good life and has something to offer to others.

3.1. Multicultural Society

An alternative definition of culture in order to put forward the present thesis might be included here. It refers to ‘a historically inherited system of meaning and significance based on which the individuals and groups structure their lives; such a system includes and, in fact, defines both the meaning or the point of human activities, social relations and human life in general, and the kind and degree of significance or value to be attached to them’ (Parekh, 2000:3). The core meanings and basic definitions prevailing in a cultural system are articulated in a body of beliefs and practices which give identity to the concerned culture.

Otherwise, a multicultural society is the one where there is a plurality of cultures. The members of such society come from and attach themselves to different systems of conceptualization and significance which necessitates them to frame their lives differently even though in some points their values might invariably overlap and in some others not. The values are prioritized and respected differently in variable degrees. Members of a multicultural society do not necessarily agree upon the ideal vision of a good life and, unlike a culturally

homogeneous society, they do have different viewpoints regarding the values with respect to different social and cultural activities and relationships.

Multiculturalism is the concept which we could apply to most of today's societies all over the world, though in some more visible than others. One of the main groups of people who spell diversity in societies is the migrants. They generally belong to different cultural communities and do, naturally, act and behave as they had been taught to in originating society when dealing with other society members. Another major group is the refugees who are admitted by societies in response to global call for human rights and the international obligations that the countries face with. Towards stating the third source of diversity we can refer to the so-called phenomenon of 'globalization'. The inevitable exposure to new ideas, perceptions and sensibilities brought about by globalization whether desired or not, has led to intentional or unintentional absorption of some. The creation of cultural diversity in a society shatters the prevailing consensus on the basic perceptions about guiding principles of life. This in turn leads to creation of both the space and the need for moral and cultural experimentation, and so introducing new standards of life. Technological, economic, political, religious and demographic changes are to be added to previous sources of cultural diversity of a society. New life forms and standards appear since individuals and different groups of people in a society perceive and respond differently to the changes, and since such reactions mostly have their roots in the cultural backgrounds, there is less chance of reconciliation and integration of such differences leading to a coherent cultural whole.

Considering different possible sources of cultural diversity of societies, we come to the point that it would continue to be seen as the sources of diversity have their roots both in internal

and external reasons, thus proving the point that even if migration stops, still the multiculturalism would be there.

Of course, we sometimes hear some arguments trying to convey that the multicultural societies are a passing phase in history and, so, it does not deserve much attention in contemporary discussions. Migrants and refugees have no choice other than integration, assimilation and, finally, ceasing to be a source of cultural diversity in the course of time. The capitalist economy, the bureaucratically structured State, compulsions of international competition, the need to legitimize political authority, and so on, necessitate outstanding homogenization of culture in a society which in turn leads to flattening of cultural diversity. In such a condition the individuals are free in choosing their lifestyles, but the freedom granted to them is superficial and does not give rise to deep cultural diversities. Homogeneity of culture is argued to take the place of heterogeneity in the future modern societies due to the said and many other reasons. It is argued that the societies ultimately head towards a single homogeneous culture based on individualist, consumerist, technological and bourgeois values. But there is only a limited evidence to prove the point. It is a well-established truth that some migrants get assimilated, and some others do not. Even sometimes, in the former case, the children and grandchildren seek to revive and revitalize the aspects of their ancestral culture. Furthermore, considering the demographic patterns, Western countries would feel the need for admitting migrants which in turn would lead to deeper cultural diversity.

Having a deeper look over the centuries, we see that the systematic efforts of *Nation-States* for imposing homogenization, they have not been successful in suppressing regional, ethnic and cultural diversities. Such movements have rather led to a kind of revival of ancestral culture among the individuals in response to impersonal forces of globalization. In fact cultural

diversity has not only not lost its flavor but also shown signs of increasing in its depth and range. Although the societies from the ancient times, save some primitive groups, upto now have in some sense of the word been multicultural, the ideological contexts for which have been different historically. If we look at the past, we can see the multicultural societies where the individuals led a kind of more or less self-contained lives, and the minority groups and communities had to be subordinated and satisfied with the legal, social, and political spaces granted to them by the dominant communities. But nowadays we rarely see such trend in social relationships in our societies. Looking historically, we can observe some unique processes that have helped most of the modern societies to discard such trends. To state some, we first refer to the process of industrialization. Industrialization has attracted different communities to be parts of a unique whole and integrate to a common economic system where they compete, take part in common practices, work collaboratively, and join unions that are ahead of and not restricted by regional, religious and other boundaries. The concept of democracy has provided the individuals with the opportunity to participate in common political institutions demanding equal rights, to come together according to political and ideological rather than ethnical or cultural interests and make alliances as well, and make capital of their electoral power to promote such common interests. Liberalism has granted the individuals with the right to make their own choices regardless of existence of a 'dominating' power. The latter is weakened so by being imposed variety of cultures that necessitates heterogeneity of a society rather than homogeneity. The last concept to be added here is 'globalization'. The waves of globalization have been spread over the world to the extent that no society could claim to be uninfluenced from. The new ideas, values, beliefs, and all-dimensional changes of life standards brought about in the light of globalization have had profound impact on the societies and on the individuals' self-understanding and way of

life. These and many other factors have led multicultural societies of today's world to be historically unique. The members of such societies are no longer a mere 'self'. They rather compose a single community where they interact to live and live to interact with each other so as to keep the society dynamic.

The concept of cultural diversity is considered as a moral and political marginality in the context of social relations besides a moral marginality since it could spell no change in values and the life visions of cultural members, and a political marginality because it supposed zero or negligible rights for the minority communities to have their own say in collective relations of the society. In contrary to such societies, cultural diversity is supposed to be a core and prevailing moral and political fact in modern multicultural societies, a fact that heavily impacts the individual and collective life of the cultural members of such societies. This is not only an inseparable fact of modern life, but also a value-worth cherishing. Furthermore, it broadens the individuals' range of choices and widens the scope of their freedom. Multiculturalism as it displays, is in fact a variety of ways for leading a good life while respecting other's beliefs and values. It is nowadays a well-known fact that no culture is complete by itself, representing not all the aspects of a modern ideal life and, thus, there is a need for amalgamation with other cultures as to enrich each other. They provide each other with vantage of each other's strengths and limitations which in turn increase the capacity for self-consciousness, self-criticism, and self-revitalization. Intracultural and intercultural dialogue being prevalent in culturally diverse societies deepen and expand the individuals' capacity for rationality by evoking their conscious and unconscious cultural assumptions; thus enabling them to possibly reassess, rethink and challenge them duly. But of course it has to be mentioned that existence of cultural diversity is a necessary but not a sufficient prerequisite for intercultural dialogue. It is clear that no dominant

culture is eager to enter into dialogue since the outcome would be unpredictable and might question and even endanger its position, and eventually lead to justification of the prevailing dominant assumptions which have long been taken for granted without any actual look at their validity. For such a dialogue to happen, two fundamental conditions are required: dominant cultures should face criticisms from within, and the subordinate cultures should dare and have the confidence to challenge the hegemony of the dominant cultures and ask for equal cultural rights. This leads to a condition where the very concept of multiculturalism is represented in practical way.

3.2. Multicultural Community Centers

Community centers, arts and education classes, museums, heritage centers and schools are among the places which host and represent multiculturalism. They are the places where the cultures of the individuals are put on display and shown by performative actions of the individuals. Community centers have two basic functions to perform: first, the inward function as to grant the minorities the right and space to preserve and develop their cultural traditions, and to let the individuals learn about their ancestral heritage and take pride in their cultural identity. The attempt to revitalize individuals' culture will help the cultural citizens of a multicultural society to fight with the feelings of social isolations, anomie and weak self-esteem. The educational centers are identified to be the main multicultural conduct where the individuals could achieve the confidence for taking their due place in the society. Second, an external function that is to facilitate the promotion of knowledge and awareness of the minority's cultural frames to nonmembers of the society. They include the points where the nonmembers could easily engage with the minorities and develop their relations with them as to maintain the dynamic nature of a multicultural society.

In fact the major aim of the community centers should be the promotion and development of the opportunities for the participation of whole community aiming to increase the integration and inclusion and decrease deprivation and isolation within a social, friendly, informative and multicultural setting. The collaboration between different cultures should be the main theme and different constituencies should be the sides of an inter-community and cross-community dialogue.

Multicultural centers, moreover, are seen as unsettling places that could both reinforce essentialist notions of community and ethnicity, and provide modes of challenging and deconstructing forms of reification.

3.3. Multiculturalism and Hybridity

Nowadays, the practitioners and proponents of multiculturalism have allegedly come to the point that not only should the cultures come together, adjust to a multicultural society and learn from each other, but they also fuse in a way as to forge a new form containing the best elements of each. What is in vogue among the theorists is that while the idea of fusion could potentially lead to eradication of the cultural boundaries, it could simultaneously be a highly problematic idea. It is quite controversial if the idea of ‘hybridity’ represents a novel and radical politics which opens up space for new forms of cultural identity which challenge reification and essentialism. Or, alternatively, does hybridity actually reinforce such forms of containment, a type of ‘tranquillizing hybridization’ (Canclini 2000: 48): a panacea for putting up with socio economic disparities (Hutnyk 2005).⁷

The celebratory rendering of hybridity largely derives from the Russian Marxist theorist Mikhail Bakhtin (1981), who applied the concept to the use of language. For Bakhtin there existed two forms of hybridity: the ‘organic’ and the ‘intentional’. ‘Intentional hybridity’ is seen

as ‘enabling a contestatory activity’, a politicized setting of cultural differences against each other dialogically’ (Bakhtin 1981: 358). An intentional hybrid is thus a ‘*conscious* hybrid ... an encounter, within the area of an utterance, between two different linguistic consciousnesses, separated from one another by an epoch, by social differentiation or by some other factor’ (1981: 358). In ‘organic hybridity’, on the other hand, the ‘unintentional, unconscious hybridization is one of the most important modes in the historical life and evolution of languages ... [Yet] such unconscious hybrids have been at the same time profoundly productive historically: they are pregnant with potential for new world views, with new “internal forms” for perceiving the world’ (1981: 358).

In the politics of hybridity, it is hoped that ‘ethnic absolutism’ has no place and “‘race” will no longer be a meaningful device for the categorization of human beings’ (Gilroy 1993: 218). Hybridity thus advocates a plural society where no culture or identity dominates. Hybridity denotes the existence of possibility of suturing the traditions that have thus far been seen as oppositional or clashing.

The critics of ‘hybridity talk’ are worried that it presupposes the cultures before being fused were somehow unadulterated. Gilroy puts this way : “the idea of hybridity, of intermixture, presupposes two anterior purities ... I think there isn’t any purity; there isn’t any anterior purity ... that’s why I try not to use the word hybrid ... Cultural production is not like mixing cocktails” (Gilroy 1994: 54-5).⁸

This concept has been criticized because it presupposes the existence of pure and whole cultures in the first instance since we have seen that all cultures are heterogeneous reflecting a mixture of diversities. Though it provides conditions for new social relations and further alliances between different groups of a society, hybridity, as a type of identity politics, should

not be viewed as specifically progressive vis-à-vis rupturing essentialist concepts of culture and identity.

3.4. Cultural Diversity and Migration

Out of the many sources of cultural diversity, let us focus on the phenomenon of migration since, nowadays, there is a huge flow of migrants to different countries over the world which has necessitated a logical planning for the countries to overcome the resultant communicational and educational problems. Relating translation to migration, I will try to extract the interrelation and interconnectedness of such phenomena.

According to the projection of United Nations Population Division ⁹, the net number of international migrants to more developed countries would be around 98 million in the period 2005–2050. It states that in the period 2000–2005, the flow of migrants in some about 28 countries prevented population decline or at least doubled the proportion of natural population increase. Looking into the factors of increased migration, we, of course, see ageing populations in wealthier and developed countries, and the huge labor demands of service-intensive economies as two major contributory factors.

The necessity of communication between the migrant and the host societies and people has been emphasized to a great extent. To state an example, I refer to Bischoff and Loutan's report on the interpreting situation in Swiss hospitals. In their report they emphasized the consequences for translation and language awareness of a shift in migration patterns. In earlier years, the migrant were mostly from the countries where they spoke Romance languages like Portuguese, Spanish and Italian. But the situation had changed then, and a comprehensive survey over the country revealed that the migrants who needed interpreting services were, among others, speaking languages like Albanian, South Slavic (Serbian, Croatian, Bosnian, Slovenian,

Macedonian, Bulgarian), Turkish, Tamil, Kurdish, Arabic, and Russian (Bischoff and Loutan 191).¹⁰ Thus a newer condition appeared where there was a shift from relatively low levels of linguistic awareness, due to granted or real familiarity with cognate Romance languages, to a condition where fundamental linguistic dissimilarity made it clear that the existence of language otherness is an inevitable fact. Hence, the urgent need for linguistic mediation in the hospitals was clearly felt and a solution for bridging the gap was to be put forward.

To incorporate another example, I refer to a study done by Tollefson. In his study of Indo- Chinese refugees working in the United States, he emphasized the difficulty the migrants had in integrating linguistically into the host community. He takes into consideration the existence of very few opportunities for refugees to meet or socialize with Anglophone coworkers. An ability to communicate in the dominant host language or to translate what was said often compounded a situation of isolation and exploitation.¹¹

Hence, when growing multiculturalism is presented as evidence of a shrinking world, or when versions of vernacular cosmopolitanism are put forward as incontestable proof of the advent of a global village, it seems unavoidable to consider the socio-linguistic concerns of both arriving and host groups.

Looking from translation studies perspective, the correct understanding of what is to be a ‘denizen’ of a so-called non-home cultural and geographical locality in the context of global mobility and immobility, makes the task of a translator more rather than less important. To put it the other way around, the increasing speed of mobility around the world, which makes the communication barrier more evident, makes the presence of translation issues even more salient than it was previously. What the inexorable rise in the demand for translation indicates, alongside the increasing prominence of community interpreting in translation studies debates , is

the return of the repressed detail of spherical situatedness to debates too often dominated by the visual shorthand of the global paradigm. Below are some sentences from Cronin which appeared in '*Beyond Descriptive Translation Studies*':

Translation, in its rhetoric of self-justification, has often posited a circulatory discourse of emancipation. Translation is deemed a by and large good thing because it favors the movement of goods, people and ideas. Translators are feared and persecuted because they can or do let things in (the vernacular Bible) or let things out (State secrets). In the light of the predominance of banal globalism and the omnipresent paradigm of time/space compression, it may be necessary, however, to revisit the types of arguments that act as a horizon of expectation for translation studies. In particular, as we have seen above, the basic categories of space and time need to be reworked in a way that allows for the detail of translation to clarify the pictures of globality.¹²

Invoking notions of denizenship, durational time, and spherical situatedness, also helps to shift an exclusive emphasis in translation history and analysis from the transnational to the '*translocational*'.¹³ *Translocational* analyses of translation stimulates us to rethink the prevailing assumptions about the nature of space and time in recent human history, and also invite us to consider the consequences of the failure to understand the full complexity of target cultures for places where people interact and live.

3.5. Translation and Migration

According to UNPD, the number of people who were living in a country other than their own had reached to 175 million in 2002 (see Fig.1). In the years between 1975- 2002 the number of migrants over the world had more than doubled. A huge number of migrants were scattered in different continents: Europe 56 million, Asia 50 million, North America 41 million.¹⁴

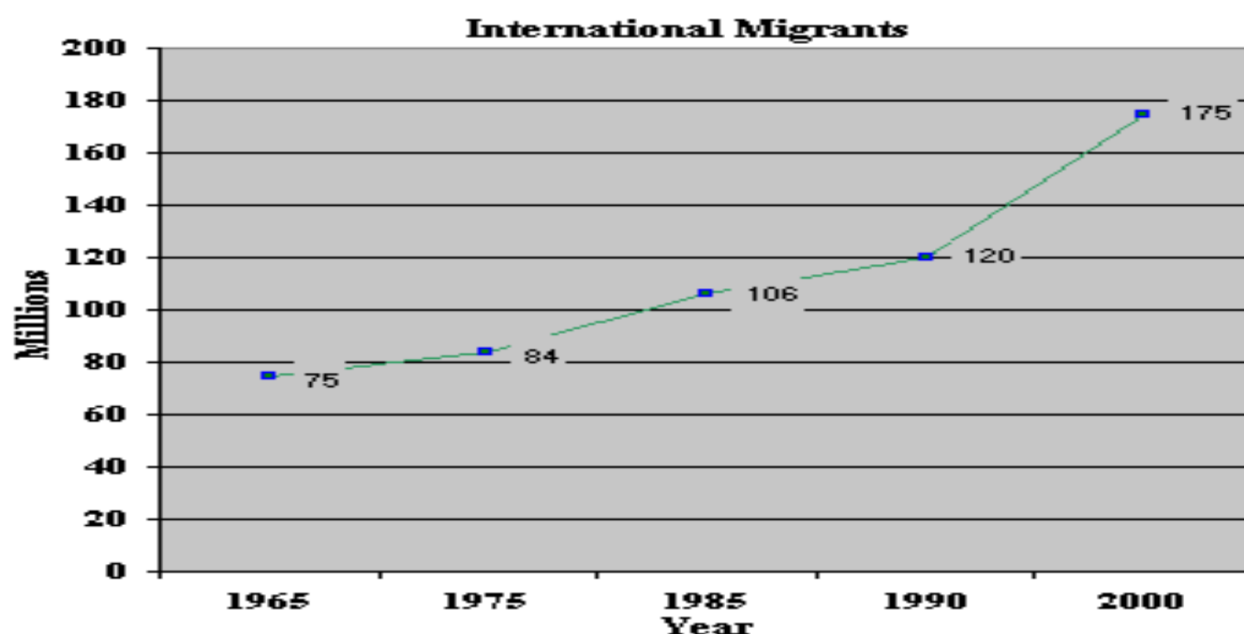


Fig.3.1. International Migrants by the Year 2000. Source : United Nations Population Department 2002

One out of every ten people was a migrant in developed countries, while for developing countries it was one out of seventy. In the years 1995 to 2000, developed countries accepted an estimated number of 12 million migrants. According to UNPD's projections in 2005(which I have already spoken of) the major migrant receiving countries in the years 2005 to 2050 would be America (estimated 1.1 million annually), Germany (204,000), Canada (201,000), England

(133,000), Italy (120,000) and Australia (100,000). The emigrants would be mostly from China (-333,000), Mexico (-304,000), India (-245,000), Philippines (-180,000), Pakistan (-173,000) and Indonesia (-168,000).¹⁵

One of the reasons behind migration could be seeking opportunities equal to the migrants' skills. Some others do migrate for having just a job; no matter how low they get paid. Others migrate due to reasons such as civil conflicts, war or oppression.

Well, the point to be emphasized is that such movement of people in a multilingual world is a shift between cultures and languages. If monolingualism has never been a default condition for humanity, the imagination that it is or might be was even more difficult to sustain as the diverse languages spoken by new migrants complicate the monophone preconceptions of a monolingual *Nation-State*.

Trying to see the affinity, we can assert that the condition of a migrant is like that of translation being in that s/he moves from a source language and culture to a target language and culture. In such a shift, *translation* takes place in both physical and semiotic sense, as is the case in translation itself. Melena (2003: 9) states:

Migrants are translated beings in countless ways. They remove themselves from their familiar source environment and move towards a target culture which can be totally unknown or more or less familiar, depending on factors such as class and education as well as reasons for migrating; they most likely will have to learn or perfect their skills in another language in order to function in their new environment; their individual and collective identities will experience a series of

transformations as they adjust to the loss of their place of birth and attempt to turn it into a gain.¹⁶

In her study of asylum hearings in Graz, Pöllabauer (2004: 143-144) observes:

People who have fled their home countries in fear of their lives or seeking a better life elsewhere need interpreters for their voices to be heard. In many cases, interpreters hold the key to these people's future. Misunderstandings are more than a breakdown in communication, as they can potentially lead to deportation. The consequences of misunderstandings here are thus not merely damage to the asylum seeker's personal image, misleading information or a financial loss, as in many other fields of community interpreting but, in the worst case scenario, are tantamount to a death sentence.¹⁷

We, thus, have to view translation not just as a theoretical issue of contemplation or a mere drill performed by students aiming at bringing up translator who strictly adheres to information in books without using common sense, but rather is a question of real, immediate and urgent seriousness.

So, to see the translation at the core of one of the most significant, prevailing and inevitable cultural, social, political and economic phenomenon in today's world, namely migration, we are just at the beginning of the road. We, furthermore, should know that migration would surely remain center stage because of the present demographic trends, consistent inconsistency in achieving income equalities and regional political conflicts which seem to be there forever.

3.6. The Notion of Culture In Relation to Multiculturalism and Translation Studies

As we have discussed in detail in second chapter, a shift of focus to the concept of culture was evidenced in the ‘cultural turn’ of the discipline that took place in 1970s and 1980s. Here I want to emphasize that the problems do not arise when we see the term either in aesthetic or anthropological sense, rather in how cultures have come to understand culture. As parts of a cultural network, i.e. cultural beings, the human beings have the singular culture in common. What makes them different is the concept of ‘pluralized culture’. Culture allows us to translate while cultures make us translate. Noting nowadays’ condition of the world where the information, the news, the values and even the people are easily transferred from a place to another, it is quite difficult to support and preserve the cultures which have confined themselves behind tall walls of immutability. Such cultures have at their base the concepts of coherency and order and assert to provide for shaping of stable identities for its members, but the point is that with the dynamic nature of modern multicultural societies it seems not to be an easy task to perform. It is because the sources of cultural production and dissemination have significantly increased and, thus, a kind of shared cultural world is in front of cultural members to be a part of. It is a world where it is no longer valid to act according to a ‘taken-for-granted manner’ since each and any manner among the diverse cultural groups might find a house to dwell. The kind of reaction we may show to such diverse manners and differences do impact the policies we employ in translation. What is at stake among the multiculturalist avant-gardes is that such differences should be seen merely as unproblematic ways of doing things differently, and not as threats to the individual’s way of life. It is believed that equality without differences is in fact inequality with differences and that the right to be equally different was totally different from the

perception to be equally like the dominant group in a given society. Cronin (2006: 48) argues that:

The provision of translation and interpreting services to migrant communities in a society is at one level a classic example of multiculturalism at work in the body politic, and the demand for and provision of such services are part of the albeit reluctant embrace of multiculturalism in mainstream politics. However, multiculturalism, in the eyes of its critics, can find itself subject to the same charge as culture itself.

The advent of phenomena like multiculturalism and cultural diversity in nowadays' modern societies imposes changes in demographic patterns which, in turn, is linked to implications of living in a global villages where the connectedness has found broader modern meaning.

The influx of migrants to a society leads to fundamental changes in the linguistic landscape of the host society. Noting how migrants react to their new linguistic situation, there could be two possible strategies:

a) '*translational assimilation*' where they translate themselves into dominant culture and language of the hosting society. An elaboration on the condition of migrant workers shows that the poor language skills of the host society may possible result in unacceptable life and work conditions. The migrants who are not able to communicate in the dominant language of the host society will definitely have difficulty in carrying out the very basic interactions; take providing enough reasons to hosting individuals for their not being a 'threat' to their culture as an example. The primacy of communicative competence as a means of social and cultural survival is the logic behind implementation of language classes for the migrants which seeks to enable the migrants to integrate to the body of the host society. One should note that by translating oneself into the

dominating language of the host society one could both understand the way that society thinks and functions, and also allow oneself to become an active member of the same. Translation as assimilation has founded its bases on the point that language provides privileged access to the community and, in turn, becomes a metonymic representation of the culture. Therefore, to truly understand the language is to fully know the culture. Translation also has got a potential role to play here. One has to note that appropriate, target-oriented translation practices do not so much involve conforming to the dominant metropolitan varieties of the global language, though this obviously obtains in certain domains; rather, they demand a dual translation process: native language → global language; and global language → local variety of global language.¹⁸ The translation effort employed in such a dual process alludes to the manner the migrant communities try to keep their specificity, originality and socio-cultural identity. Tymoczko (1999: 282) has argued, translation is not a substitutive, metaphorical process of wholesale replacement of one language or culture by another (or the complete surrender of one language or culture to another) but is rather a metonymical process of contiguity and connection. As she observes:

Critics will, of course, differ in their norms, but translation-as-substitution breeds a discourse about translation that is dualistic, polarized, either/or, right/wrong. A metonymic approach to translation is more flexible, resulting in a discourse of both/and which recognizes varying hierarchies of privilege, overlapping and partially corresponding elements, coexisting values, and the like.¹⁹

The astute metamorphosis of the metonymic rather than the absolutist expropriation of the metaphorical gives rise to a different idiom with its manifold translation traces where the ‘overlapping and the partially corresponding’ will take the language into new directions.

A 'deterritorialized' language, English now plays the role of a global language in most of the migrant receiving countries; the point that necessitates acquisition of fluency or making use of a mediating factor for migrants as to be able to communicate, and live in the host society. English has, in fact, become a new type of transit (i.e., mobile) language, and the native speakers of English are increasingly becoming the speakers of a displaced language.

b) '*translational accommodation*' where the so-called mediating process of translation is made use of as a means of preserving their original languages. It has yet to be mentioned that resorting to translation as a way of communication does not rule out the need for acquiring the dominant language of the host country. In fact when the migrants fail to translate and integrate themselves to the hosting society, they come to the point of using a mediating factor. Such a failure appears to be critically confining to the migrants; establishing the crucial role of translation as a significant factor in their social and psychological well-being. A possible reason for not being translated into the dominant language might be the inner desire of the migrants to claim language rights and show a kind of conscious resistance as to maintain their mother tongue. Well, if the multiculturalism is to respect and preserve the cultural groups' socio-linguistic characteristics, this right could well be taken for granted. The status of translation among the migrants, according to Cronin (2006: 58), clearly shows that:

Whereas classically translation demand is often construed as based on the relationship between one country and language and other countries and languages or between the historical languages of a multilingual *Nation-State*, we now have a situation where translation pressures are endogenous rather than exogenous and are increasingly dictated by the highly volatile nature of migratory flows. In other words, translation scholars will have to look at complex, internal translation

relationships metonymically linked to global flows rather than focusing exclusively on what happens to languages and cultures beyond the borders of the *Nation-State*.

Noting that the migratory forces bring a number of languages and cultures into closer contact, if the migration is not to lead to linguistic expropriation and cultural theft, then it would be the task of translation theorists to determine and show the specific, proper routes away from the so-called 'ethno-linguistic egotisms'. In the primary phases of migration the utmost concern of the migrants is mainly restricted to finding a proper shelter and a job. The major migrant hosting countries have English as their native and national language, Canada, Australia, United Kingdom, New Zealand and United States for example. What complicates the situation is that the most of the migrants are not English speakers; the point which leads to major interactional barriers. We see that the already existing migrant communities could be of most help to such groups and individuals. They, at least, have acquired the dominant language and, thus, can translate the realities of the new world into understandable terminology to the newcomers.

Another important point which has to be mentioned here is the concept of transnationalism. As Vertovec (1999: 1-2) states:

'transnationalism' broadly refers to multiple ties and interactions linking people or institutions across the borders of *Nation-State*. Transnationalism (as long-distance networks) certainly preceded 'the nation.' Yet today these systems of ties, interactions, exchange and mobility function intensively and in real time while being spread throughout the world. New technologies, especially involving telecommunications, serve to connect such networks with increasing speed and efficiency. Transnationalism describes a condition in which, despite great

distances and notwithstanding the presence of international borders (and all the laws, regulations and national narratives they represent), certain kinds of relationships have been globally intensified. Transnationalism both strengthens the ethno-linguistic connections with the source language and, disputably, gives the awareness to the migrants that they, in a way or the other, are living in translation. Thanks to modern technologies, the transnationalized ethnic communities now have the easy access to the cultural infrastructures that persistently keeps the source language and culture in view. So, it shouldn't be much surprising that the preconceptions about the *translational assimilation* of migrants are about to lose validity.²⁰

Hiebert (2002: 221) comments that many of the children in the study, though fully integrated into the Canadian educational system from an early age, were increasingly attracted to their language and culture of origin as they progressed into adulthood rather than forsaking this identity in the classic melting pot. A quote from one focus group interviewee is eloquent in this respect:

During my elementary and high school, I could say that I almost never spoke Chinese other than inside of my home and I could almost say that I didn't have any Chinese friends. But I notice that besides myself, I see a lot of Chinese people as they reach adulthood or when they enter university there is a big change in their life. They start to look for their roots. That happened with me. Even first-year university I spoke all English, but now if you look at my friends, most of my friends are Chinese now. A lot of times I speak Chinese now.

What is at stake here is to know that even if the students once stepped in a move towards *translational assimilation* in their social life and interactions in the host society, they, then,

showed another move towards *translational accommodation* in their following years of life. It is their inner desire to maintain their ‘roots’ that stimulates them to try to reach a kind of cultural self-consciousness and, as a result, to acknowledge that there are in fact two languages and cultures available to them.

As per my observation of the Iranian migrants in India, I noticed that most of the parents, while insisting their children to become fluent in national and academic languages of India, advice the children to maintain their cultural origins. They, in fact, ask their children to practice a form of accommodation without being assimilated.

A research conducted in Europe also showed that there is no necessary correlation between high academic performance and unconditional adhesion to the dominant culture (Suarez-Orozco 1991; Crul 2000; Lindo 2000; van Niekerk 2000). The Iranian migrants in Norway, based on my personal observations and discussions, believed the provision of translating and interpreting services offered by government to be an important factor in facilitating the growth and development of a broader cosmopolitan outlook and emphasized greater interaction with the host culture and society.

Now we come to the most important part of this section. What if the migrant refuse to be educated in dominant languages? What if they demand their mother tongue, as per the implicit and explicit rules of ‘multiculturalism’, as their medium of education? What if the existing educational books follow a cultural pattern which does not fit into their ‘root culture’?

Considering the discussions we have made so far, it is now the turn to turn our focus to the questions raised. Refusal to be educated in a language other than the dominating one is a painstaking but a right ‘*right*’ of the migrants. This ‘*right*’ comes from the very basic definition

of multiculturalism. Migrants are in fact minorities in the host societies and, as per the provisions of multiculturalism, have the right to maintain their mother tongue.

Exact planning is expected from education policy-makers of the host countries if they want to observe the very basics of multiculturalism. If the existing educational books, I mostly emphasize Humanities, are to be used in the migrant community schools, they need to be adapted so as they do not remove the migrants from their cultural roots. If the books are to be translated from dominating language to the migrant language, the balance should be observed dealing with both the cultures. Trying to erase the cultural backgrounds of the migrants is not expected from modern education policy-makers of the hosting countries. In fact there would be very negative reaction if the inherent culture of any migrant is violated either through education or through translation. Of course it is quite a difficult job for any hosting country to provide education in mother tongue for each and every migrant since it needs too many resources, financial and human for example. But when a country claims to respect the provisions of multiculturalism and starts receiving the migrants, it should, as well, be ready to cope with their educational needs. It might necessitate them to use professional translators to mediate and render the educational text books and anthropologists and cultural experts from both the source and target cultures to supervise the job and, thus, let the cultures remain intact as the basics concern. Such a planning is of much significance mostly for undergraduate students since they are in the process of shaping their cultural personality.

The policy-makers should note that the amalgamation of multilingual community without linguistic barriers has the outlook of preferring translation tools based on natural language processing technology with a degree of help from multilingual education at its core. This does not mean to refute the existing perspective of monolingual world which holds that one and only

one language should be the standard language of education. But the point at stake is that monolingualism leads to a kind of monopoly in other aspects of life too. Such an outlook automatically leads to the expansion of the domination of English as *lingua franca* in education realm; the point that is rigorously rejected and even attacked by some of the non-English speaking countries like Iran.

The right to be educated in mother tongue is in the opposite point as the homogenization prospects stand. Translation as a mediating actant could play the connecting role in such a network. Cultural aspects matter here more than anywhere else since the education is the stepping stone for development. The policy-makers have to see diversity as a connecting and not separating phenomenon. When comparing the costs and benefits of maintaining the minority languages, Grin (2003: 26) concluded that:

- diversity seems to be positively, rather than negatively, correlated with welfare;
- available evidence indicates that the monetary costs of maintaining diversity are remarkably modest;
- devoting resources to the protection and promotion of minority cultures (and this includes languages) may help to stave off political crises whose costs would be considerably higher than that of the policies considered;
- therefore, there are strong grounds to suppose that protecting and promoting regional; and minority languages is a sound idea from a welfare standpoint, not even taking into consideration any moral argument.²¹

The right of the migrants for education in their mother tongue and the mediating role of translation are the potential areas for further researches. The observation of cultural facts of

migrants when translating educational books for them is another significant issue which could be analyzed in region-specific studies.

3.7. Articulation

The concept of ‘articulation’ denotes that the things are connected more by their differences than their similarities. Hall, the introducer of articulation, claims that ‘an effective suturing of the subject to subject-position requires, not only that the subject is “hailed”, but that the subject invests in the position’ (Hall and du Gay 1996: 6). The quote tries to convey the point that the commitment and/or the interest of the human beings must be tried, interacted and entertained according to their differences as it is the diversity which represents them as separate subjects with an identity. Hall believes that the best kind of policy is not the one which stimulates everyone to be same as the leader, but the one which acknowledges differences and tries to address different people in their different conditions and needs. Noting the principles of multiculturalism which emphasize on existence of difference as a very rule of democracy and the articulation’s outlook which regards difference as binding force, and looking from the migrants; standpoint, we come to the point that the inclusion of translation and interpreting services among the public services forms a kind of articulation. In such a case the migrants are being addressed in their difference, i.e. their language, and regarded as a subject with a particular identity. The services offered by translators and interpreters do have their categorical relationship with articulation in that the concepts of similarity and difference are core issues and definitions. They also urge the people concerned to respect the differences and pay due attentions while dealing with even subtle differences. Translation can, in fact, be subsumed under the concept of articulation in migrant hosting societies.

In migrant hosting societies the linguistic diversity naturally increases. Such a fact implies that whatever accommodations might have been made with linguistic neighbors, the introduction of totally dissimilar language by migrants means that translation becomes an immediate and therefore more prominent issue. The outstanding increase of the demand for community interpreting and translational jobs in line with the increase in the number of the migrants is not a matter of coincidence. The global reach and the increasing number of diverse migrants mean that it is no longer feasible to discard the language intermediaries.

3.8. Conclusion

The discussion about multiculturalism and the related concepts in present chapter does not necessarily intend to remind the readers of the existence of diverse cultures in different parts of the world, but there is rather an attempt to emphasize the importance of due social management of small samples of migrants from some of the aforementioned cultures who have moved on from their countries and have arrived in the First World.

The flow of migrants to developed countries has already provided them with as much newness and diversity they need and can cope with. Such diversity in multicultural hosting societies poses some problems to both the migrant and the host. The migrants' being unable to communicate in dominating language necessitates some compensatory actions to be taken as to minimize the gap in interaction and communication. After noting the communicational needs of the migrants and, in a way or the other, satisfying those needs, the turn comes to their educational needs. According to what was stated about the foundations of a multicultural society, the migrants have the right to be educated in their mother tongue. Precise and comprehensive planning from government and officials' side is required to provide the members with such a

right '*right*'. Translation of already existing educational books, with respect to Humanities, for the use of migrants might not be an easy task to do so.

The delicate and all-encompassing notion of culture at stake here necessitates the involvement of experts from other branches of knowledge such as anthropology, sociology, cultural studies, and many more in translation of educational texts since the education frames the thought and personality of the human beings which in turn shape the structure of any society.

Notes

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1. See Hesse, Barnor, ed. *Unsettled Multiculturalisms: Diasporas, Entanglement, Transruptions*. London: Zed Books Ltd, 2000: 210. Print.
 2. See Delabastita, Dirk, Lieven D'hulst, and Reine Meylaerts, eds. *Functional approaches to culture and translation: selected papers by José Lambert*. Amsterdam: John Benjamins, 2006: 99. Print.
 3. See Nagle, John. *Multiculturalism's Double Bind Creating Inclusivity, Cosmopolitanism and Difference*. Farnham, UK: Ashgate Publishing Ltd., 2009: 6. Print.
 4. See Negle 3
 5. See Negle 4
 6. See Negle 4
 7. See Negle 96
 8. See Kalra, Virinder S., Raminder Kaur, and John Hutnyk. *Diaspora & Hybridity*. London: SAGE Publications Ltd, 2005: 72. Print.
 9. See *World Population Prospects: The 2004 Revision Highlights*. New York: Department of Economic and Social Affairs, Population Division, 2005. Print.
 10. See Cronin, Michael. *Translation and Identity*. New York: Routledge, 2006: 65. Print.
 11. See Tollefson, J.W. *Alien Winds: the Reeducation of America's Indochinese Refugees*. New York: Praeger, 1989. Print.
 12. See Pym, Anthony, Miriam Shlesinger, and Daniel Simeoni, eds. *Beyond Descriptive Translation Studies*. Amsterdam: John Benjamins Publishing Company, 2008: 274. Print.

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13. See Cronin, Michael. "Downsizing the world, Translation and the politics of proximity." *Beyond descriptive translation studies: investigations in homage to Gideon Toury*. Ed. Anthony Pym, Miriam Shlesinger, and Daniel Simeoni. Amsterdam: John Benjamins, 2008: 274. Print.
 14. See United Nations' Department of Economic and Social Affairs, Department of Population website at <<http://www.un.org/esa/population/unpop.htm>>.
 15. See *World Population Prospects : The 2004 Revision, Highlights 2005*
 16. See Malena, Anne. "Presentation." *TTR : traduction, terminologie, redaction*. 16.2 (2003): 9-13. Print.
 17. See Cronin 2006: 46
 18. See Cronin 2006: 54
 19. Tymoczko, Maria, *Translation in a Postcolonial Context. Early Irish Literature in English Translation*. Manchester: St. Jerome Publishing, 1999: 282. Print.
 20. See Vertovec, Steven. "Conceiving and Researching Transnationalism." *Ethnic and Racial Studies* 22.2 (1999): 1-2. Print.
 21. See Grin, F. "Language planning and economics." *Current Issues in Language Planning* 4.11 (2003): 1-66. Print.

Chapter 4

“Impact of Culture on Translation of Educational Texts”

4. Introduction

Looking at the history of any society we notice that the education begins entirely as life experience and moves forward gradually to become formal, unified, organized, institutionalized, standardized, specialized and democratic. As it comes to modern societies, they could be seen as being in different stages of development, ranging from complete life-experience education to highly institutionalized formal education. Equal educational opportunity is the right of any individual.

There has been a number of regulations regarding the observation of Linguistic Human Rights (LHRs). The most far-reaching binding protection for LHRs might possibly be the Article 27 of the International Covenant on Civil and Political Rights (1966, in force since 1976).¹ It states that:

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

The primary interpretations of this Article did not pay much attention to LHRs concealed and they rather saw it as only granting negative non-discrimination rights which in turn places no any legal obligations on States. The linguistics protection if national minorities is, in fact, based on two Human Rights buttresses: the right to non-discrimination in the light of human rights; and

the right to preserve, maintain, and develop identity through the freedom to practically use their cultural, religious, and linguistic reservoirs in everyday life. The first base is to ensure that the minorities receive the same protections regardless of their ethnic, cultural, national, or religious backgrounds; thus enjoying a number of linguistic rights that all the others do (e.g. freedom of expression). The second base which in fact is a continuation of the trend explains another facet: it involves affirmative obligations beyond non-discrimination. It takes for granted a number of rights pertinent to minorities simply by virtue of their minority status. It also seems to be a crucial and necessary pillar in that ‘just a non-discrimination’ norm, though could have the effect of forcing minorities to adhere to a majority language, practically leads to denial of their rights to identity. In 1994, the United Nations Human Rights Committee (UNHRC) published a General Comment on UNICCPR, Article 27 (4 April 1996, UN Doc. CCPR/C/21/Rev.1/ Add.5). The UNHRC interpreted Article 27 as protecting all individuals on the State’s territory or under its jurisdiction, including migrants and refugees also, regardless of their belonging to the minorities specified in the article or not. It also states that the existence of minorities does not practically depend on a decision by the State, but is needed to be established by objective criteria. This point finds utmost importance for example in countries where existence of linguistic minority is denied (e.g. France, Greece, and Turkey). Such kind of interpretation recognized the existence of a ‘right’ and imposed positive obligations on the States. The revised Human Rights Fact Sheet No. 15 on ICCPR from the Committee (2005) supports this interpretation. When the United Nations was preparing for what then became International Convention for the Prevention and Punishment of the Crime of Genocide ², the linguistic genocide being central to cultural genocide was regarded as a serious crime against humanity; as was the case with physical genocide. ³ When finally the Convention was accepted by UN General Assembly, the Article III which covered

linguistic and cultural genocide was voted down by 16 States.⁴ It thus is not included in the final Convention of 1948. But the present Convention has five definitions of genocide, two of which fit most indigenous and minority education today:

II (e), ‘forcibly transferring children of the group to another group’;

II (b), ‘causing serious bodily or mental harm to members of the group’; (emphasis added).⁵

An example could be where the minority children are forced to adapt themselves for being taught in dominant languages. Such a case could impose serious mental harm. It often leads such individuals to use the dominant language with their own children later on. It means that over a generation or two the children are linguistically forcibly transferred to a dominant group. Over the world this happens to many students. It of course is clear that the minorities are much likely to be interested in mastering the dominant language; the point is that it should not happen subtractively, but rather additively. Subtractive formal education is the point that genocide happens. The dominant language is taught at the cost of mother tongues.

Now that I have acknowledged the right of the individuals to be educated in their mother tongues, we come to the point that how the minorities get the educational material that have been correctly translated and adjusted to their cultural backgrounds. How such a translation could be carried out? What criteria are there to be observed? And, what are specific in educational material translation?

4.1. Translation of Educational Material

Education is regarded to have a critical role to play in maximizing social cohesion at a time when widening of social divisions is supposed to be a critical risk. That is the main point that has stimulated me in considering the howness of educational translation.

The United Nations publishes a Human Development Index every year which consists of the Education index, GDP Index, and Life Expectancy Index. These three components measure the educational attainment, GDP per capita and life expectancy respectively. The figure 4.1 shows the education level over the world. It shows the extent to which acceptable education is provided to the people in different parts of world. According to the figure, countries fall into three broad categories based on their Education Index: high (green group), medium (yellow group), and low (red group).

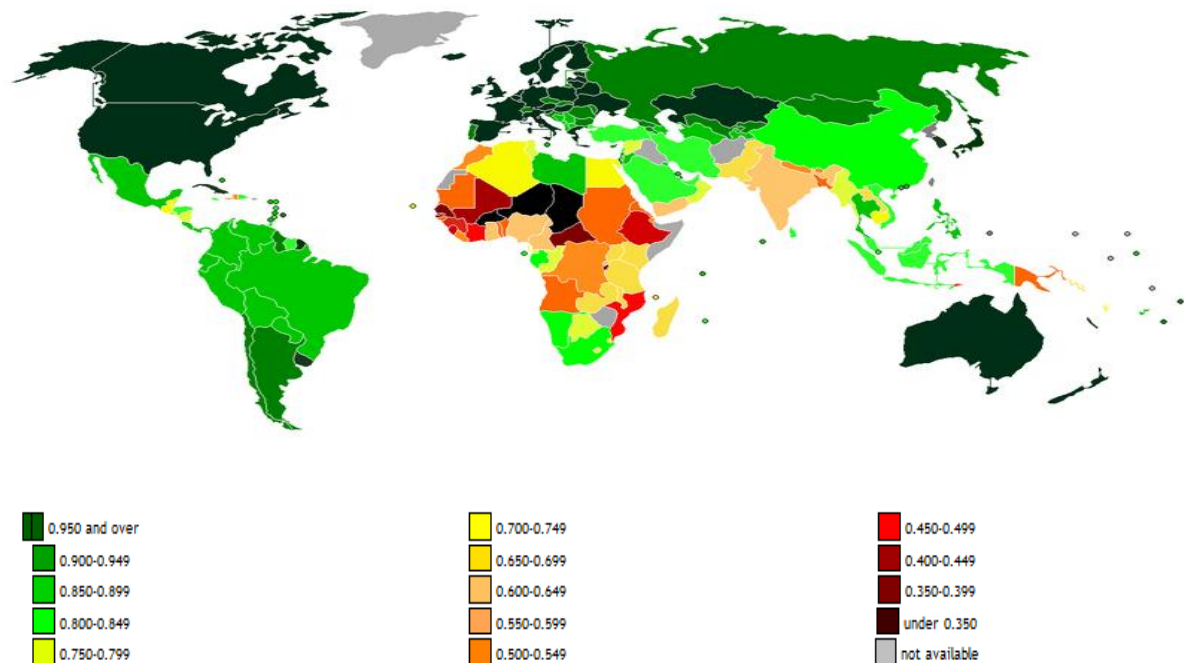


Fig.4.1. Education Index of the World. Source: *Human Development Report* ⁶

The Education Index is measured by the adult literacy rate (with two-thirds weighting) and the combined primary, secondary, and tertiary gross enrollment ratio (with one-third weighting). The adult literacy rate gives an indication of the ability to read and write, while the GER gives an indication of the level of education from kindergarten to postgraduate education.

Being a branch of academia which is of interdisciplinary nature, translation always poses interesting challenges and education translation, of course, is not an exception. In a literary translation, one faces the problems of preserving and maintaining the artistry and forte of the text along with deep and connotational meanings of the text. A legal translation faces the problems of dealing with meshing legal concepts and systems with literal meanings. Education translation has definitely got its own specificities and characteristics, and the problems faced are in a way unique to itself. I assume the said problems unique to education translation because in addition to the usual goals expected from ‘a translation’ (i.e. maintaining meaning, dealing with terminology of the text which do not have equivalent in the target language, etc.), it has another task to fulfill: it has to *educate*.

It is very clear issue that education is more than a mere putting out of the information. The information should be accessible and should be conveyed in a way to engage the reader. Such a job necessitates a keen sense of the target readers’ sophistication in the use of language, their cultural backgrounds and the ‘common knowledge’ they have.

Education translation should not seem a simple matter. To educate, a text has to be easily readable; it has to use clear terms as to engage the reader, and mesh with other similar information of the target students’ culture. A translator of education materials, thus, needs not only to be a translator, but also a teacher, a student, and a linguist as well.

What makes educational translation different from translation of, say, brochures, magazine articles, and a newspaper page is that it necessitates maximum precision, accurateness and acceptability within the particular knowledge communities. Each discipline and grade level uses a specific vocabulary to describe the central concepts of its knowledge base. Vocabularies used in educational material are used with specific meanings within a discipline which might differ from the common understanding of the word. Take the word ‘formula’ as an example. For a woman who has just given birth to a child and is a new mother, the word ‘formula’ would definitely mean differently than what it means for a chemist or mathematician.

With the expansion of cultures and unified learning around the world, the need for education translation is also increasing. More and more educational material including textbooks, tests, handouts and instructions need to be translated to different languages for the use of students in their mother tongues. This is also the case in translation of educational items that are intended for use in the teaching of other languages.

Textbooks are what the education deal with the most. Translation of textbooks is a time-consuming activity because the translator has to maintain the educational philosophy and goal behind the text. Textbooks typically use precise language, with terminology being unique and fit to the topic they address. The vocabulary used in a literature textbook might totally be different from that of chemistry. Correct and appropriate understanding of the differences in language structure is a must in rendering of textbooks since it dictates the way the translation has to be carried out. Such a translation must retain the exposed information of the material while being true to the meaning of the text. As textbooks and other training materials regard, the very minor inaccuracies in translation could totally change the meaning of a concept and, ultimately, the total educational aim might come to nothing because the procedure ends up with teaching of

incorrect information. Inaccuracies in rendering of information on caustic materials of educational nature could be highly misleading and dangerous. Inaccurate translation is typically not accepted, but it becomes more hazardous when it is about educational materials which are used to teach how to teach others. Here the effects of the mistranslation are replicated in an exponential manner and, thus, pedagogy is endangered.

In addition to the textbooks and tests which compose the core of any discussion about education material translation, there are other items which need to be translated to have a pedagogical system fully translated to another language. Below are some of them:

- Special education documents
- Homework assignments
- School-to-home communications
- Student/parent forms and communications
- School and district newsletters
- Emergency cards, field-trip approval forms
- Testing schedules
- School and district policies, rules, and regulations
- Individualized education programs
- Report cards/progress reports
- Medical forms and policies

4.2. Choosing a Translator

In choosing a translator to carry out educational material translation several factors are to be considered. It is better to select a native translator. Otherwise, if non-native translator is

selected, a native one should review the works carried out for linguistic and cultural relevance and consistency. The national and local communities or professional organizations which are into cultural matters could help and in fact provide valuable cultural information and resources to the translators. Below are some of the main indicators that could help in selecting a translator of educational materials:

- The translator has native-language knowledge of the source language. He is well-educated in the source language and is fully competent in linguistic specifics of it. Certified translators are preferable;
- The translator is a native or has native-level fluency in the target language. He has comprehensive knowledge of the syntax, semantics, and pragmatics of the target language. The job of a translator is not just substituting the terms, rather he or she must fit them into the overall linguistics structure of the receiving culture;
- The translator has comprehensive knowledge of the both source and target cultures;
- The translator is a subject specialist. Being so provides an opportunity in a way to increase the chance of conveying the content of the original textbook accurately, clearly, and naturally;
- The translator knows his/her audience very well. In case of educational translation, the main focus of the present research, they should cater to the students' intelligence level while using the terms and structures;
- The translator is skilled in proofreading or takes help of a proofreader;
- The translator is well-acquainted with the literature in the field he is called upon to translate. He or she is the one who always keeps themselves updated with frequent reading of the related literature;

- The translator is the person who is fully committed and disciplined;
- The translator should have access to all translational tools including electronic and non-electronic language resources;
- The translator is well aware of the cognitive information processing of the educational materials and, thus, is able to accurately understand the process and transfer the text by its cognitive system;
- The translated is experienced. Experienced translators are able to deal with any text duly.

This probably is the most necessary trait of an education translator.

4.3. Variables in Education Material Translation

Education material translation (EMT) definitely is ‘translation’ after all. It obeys all the rules that other types of translation do. But, some of the elements involved in translation need to be stated again as regards EMT since they assume much more significance here than anywhere else. Some of such elements are discussed below:

4.3.1. Culture

Culture is one of the fundamental issues in any discussion about translation. It has been adequately focused upon and there is no need reminding the translators of its significance.

Cultural knowledge of source and target communities include knowledge of both popular and non-popular culture, idiomatic expressions, beliefs, family versions, political atmosphere, etc.

Translation is more than finding an equivalent for a word. Cultural references and idiomatic expressions are inseparable parts of any text. The Azeri Turkish word ‘*ayriliq*’ might be simply translated as ‘separation’ in English. The lexical meaning is correct, but the point is that for

Azeri Turkish speakers of Iran it means quite a ‘*tragedy*’. It is more than just a word for them. It reminds them of their relatives’ tragic separation from them when a part of Iran, according to ‘Treaty of Turkmençay’⁷ and ‘Treaty of Gulistan’⁸, was separated and given to Union of Soviet Socialist Republics (USSR). The word ‘*ayriliq*’ has become the subject of many tragic literary works of the writers and poets of Azerbaijan. The famous Turkish poem ‘*ayriliq*’ is one of such. So, a translator has to be more cautious dealing with Azeri Turkish texts which embed ‘*ayriliq*’ and try to convey the cultural and societal connotations of the word to the target community properly and accurately.

The interconnection between the culture and translation is adequately discussed in previous chapters (chapter two specially). The reason why the point is paid double attention here is that the ultimate goal of educational material is not just passing the information or entertaining; it, rather, is to educate, to teach and to stimulate the students to learn. Pedagogical intention behind educational material necessitates the translators to deal with one of the most complex issues which shape the thought frame of the learners wisely. It is so because culture outstandingly affects the students’ performance in the learning atmospheres. Such a variety in performance is even more visible in multicultural environments where students come from diverse cultural backgrounds. For explaining difference in performance based on cultural issues there are a number of theories among which three stand out:

- The cultural deficit theory: According to this theory some students show poor performance in school activities and academic achievement because linguistic, social, and cultural nature of the environment at their homes does not appropriately prepare them to involve in such activities and, thus, do the expected and required work at the school. For

example some students might not be exposed to written materials like books at their homes in as much as some other might do so. This leads to underdevelopment of their vocabulary reservoir. Vocabulary development may also be stifled by the amount and nature of verbal interaction in the home. It in fact attributes the students' underachievement to characteristics often rooted in their cultures and communities. What is at stake here and related to present research is that deficit model overlooks the root cause of cultural problems which lead to underachievement by localizing the issue within individuals and/ or their communities. Such attribution of the problem to the students and their families solely, and not considering the schools or societies at large as likely causes of the underachievement, is the reason why this theory fails to comprehensively address the issue of underachievement and offer practical remedies. In the light of deficit theory schools, at least to some extent, are absolved from their duties and responsibilities to educate *all the students* appropriately; the charge instead is almost entirely put on the shoulders of the students and their families. Deficit theory fails to explain properly the disproportionate drop out or *push out* among the minority students; it is to say that the issue of the negative beliefs regarding minority students which results in stereotype threat and, in turn, leads to depressed academic performance is almost neglected here.

- Expectation Theory: This theory puts emphasis on how teachers treat students. It is sometimes the case that the teachers expect less from students who come from particular racial, cultural, and ethnic backgrounds. When the teachers assume such perspective towards the mentioned students, they try to adapt their teaching manner and style in a way to adapt to the low expectations. In such a situation, the students also tend to perform at the low levels as expected of them by teachers. They get used to studying less to learn

and present less and start to think that what they do is the ultimate they can so and, thus, underachieve academic-wise. According to this theory, the vice-versa could also happen.

In other words, it is also possible to stimulate the students to perform better if the expectation is higher from them. Rosenthal and Jacobson (1968) examined such possibility conveyed by this theory in their *Pygmalion Effect* study⁹. In their study a group of the teachers were told that their students were due for an intellectual growth spurt during their academic school year. This was the stimulant for the teachers to adapt their interactions with the students as per the expectation (i.e., the intellectual growth expectation), even though the students were ordinary students with average academic performance. All students in the experimented group showed improvement academic and social-wise by the end of that school year. In sum, according to the notion of self-fulfilling prophecy, high expectations stimulate the students to reach the level expected behaviors. Correspondingly, low expectations try to respond to the level of behavior expected from them and *not more*. This theory fits well to present research in the sense that it addresses the education policy-makers to take into consideration the cultural nuances of the minority students when designing educational systems and curricula for them as to enable them to easily see and show their cultural, ethical and racial specificities in the educational system of the hosting communities and countries.

- The cultural difference theory: This theory is to state that the students who come from different cultural backgrounds and settings are likely to approach education and learn in different ways. It is a must for the teachers to be aware of the differences between the school atmosphere and the home environment. This is specially the case as regards the minority education. It is more likely that, having different cultural traditions, they might

follow an approach towards education that is different from the mainstream approach used in hosting societies. The teaching methods employed by the teacher should be in a way to accommodate different beliefs and cultural notions students bring to the class and school. Knowing the students' cultural backgrounds would help so here. When a teacher of mainstream educational system and approach teaches translated educational material to the minority students from a different cultural background, he or she, according to this theory, has to be familiar to a greater degree with the students' cultural nuances as to be able to convey the intended material to them.

Culture is a prevalent issue in education material translation as deduced from the above discussions. It assumes utmost significance when the minority students' right to be respected cultural-wise comes to the fore. The translators and the teachers should note, while translating and teaching translated education materials respectively, that cultures play the role of a strong socialization agent that impacts information processing and cognition. Such differences in cultural socialization tend to determine learning preferences among the students and stimulate them to follow different learning styles and approaches. For any education material translator the following points have to be remembered:

- Students of different cultural backgrounds definitely differ in their preference for abstract conceptualization over concrete experience in order to digest an issue or grasp an experience while being educated; the point that necessitates cultural adaptation in the content of the textbooks being translated to such students.
- Students of diverse cultural backgrounds differ outstandingly in their preference for active experimentation over reflective observations. Their reflectional approach could be

traced back to the conditions of their cultural life. This undoubtedly impacts transformation of the experiences while being educated. While trying to match the educational translations to such students' educational expectations, it shall be borne in mind by the translators to understand and duly observe the constructional relationship between the culture and the reflectional system of the cultural community where such educational materials are going to be made capital of.

4.3.2. Terminology

In education material translation even a trivial error, which could be tolerated in general translation, could be very risky in that the educational aim might be endangered and the continuum be disrupted. This is most relevant when a translator wants to choose the proper terms and vocabularies to convey the meaning and content of the source-text with. Every field of knowledge, academia and education has got its own terminology. Correct use of such terminology ensures the appropriateness of the translation.

4.3.2.1. Terms

According to the *Routledge Encyclopedia of Translation Studies* (2001: 261):

Terms differ from words in that they are endowed with a special form of reference, namely that they refer to discrete conceptual entities, properties, activities or relations which constitute the knowledge space of a particular subject field. In order to differentiate between general and special reference in linguistic parlance, a distinction is established between *terms* which have special reference within a particular discipline, and *words* which function in general reference over

a variety of subject fields. And, to increase the specificity of reference, agreements are concluded on the precise meaning and expression forms of lexical items by means of processes of regularization, harmonization and standardization.¹⁰

With respect to the issue of terminology, we can assert that the proper selection of the terms is the most significant stage of a translation when the subject is education since in the national and local curricula of the undergraduate education, the concepts are introduced step by step in a way appropriate to the understanding level of the students considering their age. Behind each term there ideally is a clearly defined concept which systematically is related to the other concepts which make up the knowledge structure of the text or discourse in question; necessitating wise choice of target-text terms which effectively and unambiguously reflect the concept being referred in sources-text. Another significant difference between terms and words could be that a term maintains its meaning and life only for as long as it serves the system of the knowledge that gave rise to it; necessitating the translators to update their subject-specific knowledge continuously as to avoid inappropriate and/ or wrong use of the terms. In actual usage, of course, there might be variants for a term. A translator definitely encounters such variants when rendering educational texts. There might be unambiguity in the mind of the translator as which variant of the term, rather than the other, should be used. They might face problem in choosing the most appropriate variant. What helps most the translators here is their deep familiarity with the social and cultural setting of the target community. Take the Azeri Turkish word '*gelin*' as an example. In English there are two variants for the same word which are 'bride' and 'daughter-in-law'. In Turkish the meaning of '*gelin*' is interpreted according to the social context it is being used. In English the first variant means 'the status of being a recently married female' and the

latter denotes ‘the family relationship’. In Turkish, both the meanings could be assumed for ‘*gelin*’ and that is the hearer or the readers’ duty to decide which meaning to recall in his or her mind when encountered with that word. Talking about translation, it would be a translator’s task to choose the appropriate variant when rendering a Turkish text containing the word ‘*gelin*’ to the English as to correctly transfer the intended meaning of that word.

This overall perspective has introduced the significant concept of sublanguages, the most prominent lexical manifestation of which is terminology. In linguistics ‘it has been hypothesized that certain genres of writing actually represent a constrained subset of a natural language: these are sublanguages — a version of a natural language which does not display all of the creativity of that natural language’. ¹¹

Sublanguage is indeed the bridge between a theory of translation and a theory of terminology. Through the study of terminology, translators could vividly find out the connection between the conscious use of language and our capacity and ability in shaping the tools used for communication. The core issues of a theory of terminology which have proven their relevance to translation as stated Sager in *Routledge Encyclopedia of Translation Studies* (2001: 261) are:

- the distinction between terminological-linguistic structure and conceptual structure;
- the co-existence of parallel conceptual structures which are sometimes culture- and language- conditioned and sometimes occur within same language group;
- the complete dependence on definitions as the only access point and bridge between concept and term.

What the present discussion of terminology conveys is that the meaning of the terms is decided socio-culturally which does not exist irrespective of and ‘outside’ a communicative situation, but is constituted in such a situation. The situation itself is interpreted according to tradition and conventions, i.e., cultural constraints.

In the realm of education material translation, the interlingual activity of translation is supposed to be a target-group-oriented reconstitution of meaning in the form of a written text in a different sociolinguistic setting. Here the terminology translation is thus more than just ‘translating the words’. In an education material translation situation the meaning of any textual element is interpreted as segments of a given text in a given language of a specific culture, and to regard the issue of terminology as mere lexical phenomenon would definitely prove to be erroneous. So, the textual details and terminology can only be adequately analysed within the broad approach of anthropology; the interdisciplinary approach which is employed in the present study.

4.3.3. Readability

Readability is the ease with which a document can be read and understood. Readability shows if a text is interestingly and attractively written or not. Looking technically, it relates to the systematic examination of a number of factors which in combination have been proven to impact the interest, difficulty, and/or easiness level of a text.

It is quite clear that writing a textbook for children is totally different from that of the adults. In translation, the translator should avoid complex words. Technically, the level of the text should be well-adjusted to the ‘reading level’ of the students. Reading level is indeed the

number of years of education required to understand a text. It is one of the essential pre-requisites of any educational material translation which the translators need to know. There are some mathematical formulas to determine readability level of the texts and find out the suitability of books for students at certain age, grade or level. The formulas are based around the average number of words to a sentence, and the average syllables used per word. Sentence length and polysyllabic words do have a direct impact on the readability level of textbooks. It is more evident when the issue of educational textbooks is at stake; particularly when the education in undergraduate levels matter. It, of course, has to be considered that due to their mathematical nature, readability tests are unable to determine the likelihood that the textbook is comprehensible, interesting or enjoyable to the students and it is the job of the education policy-makers of a country to decide about such issues.

Flesch-Kincaid Grade Level ¹² is one of metrics used to measure the readability of a text. It estimates the lowest educational level recommended for the reader. For instance, a text with a Flesch-Kincaid grade level of seven will be suitable for a student that has passed seventh grade. The problem here could be that there is no assurance that a literal translation of a seventh grade of source language will be suitable for that of target language. It likely will have different readability level in the target language. To maintain the readability level similar to the original, a translator has to know each and every linguistic, social and cultural aspect of the receiving community or minority groups.

The discussions and studies revolving around readability have so far been very controversial due to its analysis of the surface features of texts and possible relating of them to the comprehensibility of the texts; the point that has attributed ‘atheoretical approach’ to such

and study of what makes a text readable. Moreover, the indiscriminate application of readability formulas, which predict probable comprehension making using counts of surface text features, has been criticized by some as being dangerous and unreliable.

The overall perspective towards readability formulas could be the one stated by Harrison (1999: 428):

The current consensus view of readability formulas is that they can, under certain circumstances, offer useful indications of the comparative levels of difficulty of texts. Readability formula scores are, however, only estimates, and while they can make some useful general comparisons, they are not to be trusted in the more sensitive task of matching individual readers to texts.¹³

In spite of regular refutations, readability research has not given up possibly because the issue of making reading material more comprehensible to a wider audience is the ideal for most of the authors and publishers. Linguists and Psychologists have reprimanded readability research, but they have not been able to put an end to such research in that it is used to help produce more readable consumer materials, newspapers, legal documents and educational textbooks. Harrison (1999: 430-431) assumes that: “Uncritical use of readability formulas can produce nonsensical prose, but provided users avoid the fallacy of assuming that correlation is causation, readability measures may still have a limited role to play”.

So, knowing the students’ background knowledge of any specific educational material definitely helps the translator in proper rendering of a text by employing the most appropriate terms; the terms which fit into the students’ reading level.

4.4. Translation of the Educational Tests

Undoubtedly tests are regarded as inseparable part of any educational activity and planning. Until and unless the extent of the information passed over to the students is correctly decided, the next educational plan or program cannot be implemented, or otherwise would fail to fulfill the intended objectives. Their importance in educational planning is evident to any policy-maker and does not need further discussions here. The point of attention here is their translation.

Translation of the *educational tests* is one of the basic steps in educational material translation. Failure in accurate translation of the tests is likely to result in wrong or inappropriate evaluation of the students' knowledge intake. Wrong or inappropriate judgment of students' overall achievement in ongoing educational level would be precursor of up-coming underachievement among the students. Such a problem definitely does not have just on-the-spot impact; it would rather get bigger step by step as it assumes replication attribute. It imposes implementation of wrong or inappropriate pedagogical practices and, resultantly, the ongoing procedure of education collapses in that the following stage accommodates the type of educational materials which are not appropriately adapted to the real needs and capacities of the students.

Considering the crucial significance of tests in an ideal educational system, a translator has to bear in mind that he or she has to take into consideration the very minutiae of the tests. The structure of the tests, the employed vocabulary, the vocabulary sequence and the choice of proper verbs are what supposed to be core points in test translation. A translator needs, also, to have a vivid vision of what is expected from a particular test in the curriculum of the school, local or national-wise.

4.4.1. Guidelines for Test Translation

The process of test translation is a complicated one. Many factors are to be observed and many more guidelines have to be followed to reach at a quality translation. The International Test Commission in its *International Guidelines for Test Use* (2000: 13) states that:

when testing in more than one language (within or across countries), competent test users will make all reasonable efforts to ensure that:

- Each language or dialect version has been developed using a rigorous methodology meeting the requirements of best practice;
- The developers have been sensitive to issues of content, culture and language;
- The test administrators can communicate clearly in the language in which the test is to be administered;
- The test taker's level of proficiency in the language in which the test will be administered is determined systematically and the appropriate language version is administered or bilingual assessment is performed, if appropriate.¹⁴

Translation of an educational test requires much more than translating the words employed in a test from one language to another. It sometimes needs constructing a completely new test. The most significant issue for a test translator might be making sure that the semantic content of the test and the incorporated concepts are culturally appropriate and likely to be understood by the students. For instance, Peabody Picture Vocabulary Test (first launched in 1959 by Llyod M. Dunn and Leota M. Dunn)¹⁵ is used widely to assess language understanding (i.e., receptive vocabulary skills). In the test, a page with four pictures is shown to the test-taker and asked to point to the correct picture as it is named. Many of the pictures used in the test are

of the items or scenes which are familiar in U.S middle-class culture but might not be so in other cultures or environments. When translating such, the mere verbal stimulus (the word to be identified) rendering into the student's native language would definitely not be sufficient to measure his or her language understanding accurately. In addition to the vocabulary being tested, the pictures also would need to be appropriate both cultural and linguistic-wise. We can propose some guidelines that could be considered in test translation as in the following:

- Tests should prove their recency, relevance to the target educational environment;
- Native language speakers which are well-trained and certified are to be chosen *only*;
- Translators must be educated to use the most appropriate variant of the terms or phrases, to be sensitive to issues of dialect and syntax, and to put more time on translation of the concepts which are in a way or the other concerned with cultural nuances;
- The translated version of the tests must be examined against the original to assess and decide the congruity of the translation with the original;
- The reviewers who have special expertise in testing, and also the ones who are experts in understanding dialect variations need to review the translated tests for possible inappropriateness.

When the translation procedure gets over, *back-translation* should be employed to judge the faithfulness of the translated version to the original one. When back-translating a test, the translated version is translated back to the source language by a different bilingual subject matter expert. The same guidelines are provided to the second translator as the initial translator. The retranslated version of the test is then forwarded to the third subject matter expert who need not necessarily be a bilingual. He or she compares the version which is retranslated to the very

source language with the original version of the same test for corroboration. If found having substantive discrepancy, it is flagged for subsequent linguistic review. Back-translation is the accepted procedure of the American Translators Association (ATA). The ATA Code of Ethics and Professional Practice, for instance, emphasizes translators ‘to convey meaning between people and cultures faithfully, accurately, and impartially’.¹⁶

4.4.2. Points of Significance in Test Translation

A translator has to understand that in test translation a language issue should be distinguished from an education issue, and that *one* translation would not suit *every* student of the target language and community.

It could be the case when some students of the target community come from backgrounds where limited formal education was offered. This is most probably true for political refugees who come from the countries or communities where the schools were closed due to military or civil unrest. Even the migrants who come from the countries where certain groups are denied access to education because of their ethnicity, race or sex could be another instance. For students of such backgrounds, i.e., with limited schooling, translating the tests to their native language will be of negligible help for them to perform comparably to other students. Translation, however, can provide a better gauge of their educational level. It can help the policy-makers and local curriculum designers decide their educational level and particularities and, thus, plan accordingly.

Linguistic differences among students impact their test performance. In its own turn, differences in language use arise from differences in geographic, ethnic, social, and racial

backgrounds as well as other demographic variables. Difference in language use is likely to include differences in grammar, punctuation, syntax (word order in sentence), morphology (use of word endings), and cultural referents. Out of these many, the cultural one is focused upon in present discussion. In large-scale testing programs, techniques such as Differential Item Functioning (DIF) ¹⁷ are commonly employed to prevent penetration of any linguistic or cultural bias in the content of a test that may arise out of these linguistic and cultural differences. In test translation too, the translator has to take care of such minutiae. He or she has to be sensitive to dialectal and other variations that may occur among common language speakers. A translator is suggested to use the words which are expected to be understood by all, and to identify and incorporate correct variants of the words.

Towards conclusion it could be asserted that test translation is impacted by individual student characteristics and needs such as their native language proficiency, dialect and cultural background as well as their interest in using a translated test. Technical features of the tests such as item bias, validity and norming do matter in translation. The linguistic precision and cultural appropriateness are the most prevalent concerns in test translation. An appropriate methodology is to be employed to make sure that the tests are translated precisely. Back-translation could be of great help both in deciding the accurateness of the translated tests, and in determining the acceptability of such translation as a finalized ‘appropriate education material’.

4.5. Education Material Translation for Migrants

The growing number of migrants all over the world, and mostly in developed countries, highlights the need for having sufficient and proper educational materials in the hosting countries. To address this need, a strategical plan for developing and disseminating of

educational material is a must. In such a plan, translation has got an undeniable role to play. To collect and evaluate the needed data for designing such a plan, the identification of most pressing educational needs of students and the howness of providing such educational services are the basic issues. It is needed to be mentioned that it would definitely not be adequate to simply collect, evaluate, translate and disseminate the existing educational materials in migrant hosting communities; development of new materials could fill the gaps, which are mostly shaped by cultural differences, left after translation of existing materials. It is essential that the material be delivered in culturally appropriate ways both in terms of content and approaches.

The priority should be of those students who speak and write little or no target-language, and the emphasis would be better placed on developing materials as part of a strategic initiative to publicize education in their native languages. It is not, of course, always assured that even well-developed educational material would meet the needs of all the students.

To clarify the point with an example, let us have a look at data regarding the migrant students who speak a language other than English at their homes; US in general and California in particular. Spanish is the language spoken by the largest proportion of those English language learner students who speak a language other than English in their houses in US (see fig.4.2). Respectively, the enrollment of migrant students in Californian public schools who speak a language other than English is also growing highly.

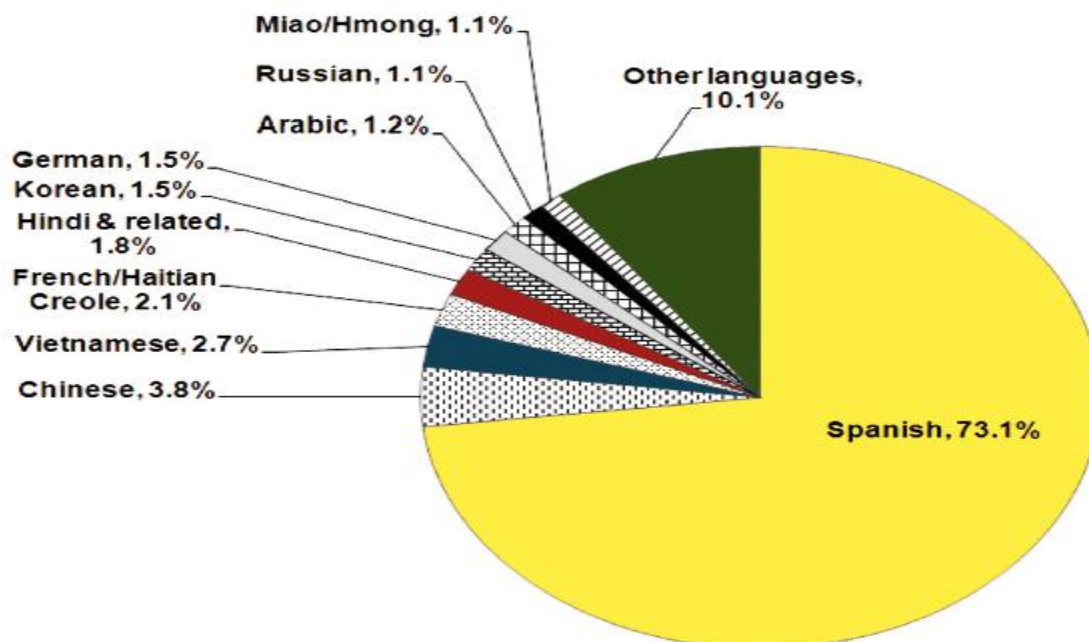


Fig.4.2. Top Ten Spoken Languages in ELL Students' Homes. Source: ELL Information Center Factsheet Series, No.3. 2010 ¹⁸

The US Department of Education reports ¹⁹ that an overwhelming majority of ELLs (more than 3.6 million) enrolled in the school year 2008-2009 over the country had Spanish as their first language. ²⁰

Spanish is spoken by the largest proportion of the people in California also (see fig.4.3). The number of migrant students who speak Spanish is growing much in Californian public schools. The importance of providing proper education for such students in their home language has become a local, State, and National concern. According to California Department of Education:

Currently, California has no comprehensive written policy or standard procedure for recruiting, assessing, utilizing, and compensating qualified translators and

interpreters in kindergarten through grade twelve educational settings. Practices throughout California's schools and districts are inconsistent and in some cases inadequate to serve multilingual students and their families.²¹

<i>Language</i>	<i>Number of ELs</i>	<i>Percentage of ELs</i>
Spanish	1,357,778	85.5%
Vietnamese	34,333	2.2%
Hmong	22,776	1.4%
Cantonese	22,475	1.4%
Pilipino/Tagalog	20,939	1.3%
Korean	16,463	1.0%
Mandarin	11,825	0.7%
Armenian	9,698	0.6%
Khmer/Cambodian	9,563	0.6%
Other	85,675	5.5%
Statewide Totals	1,591,525	99.6%

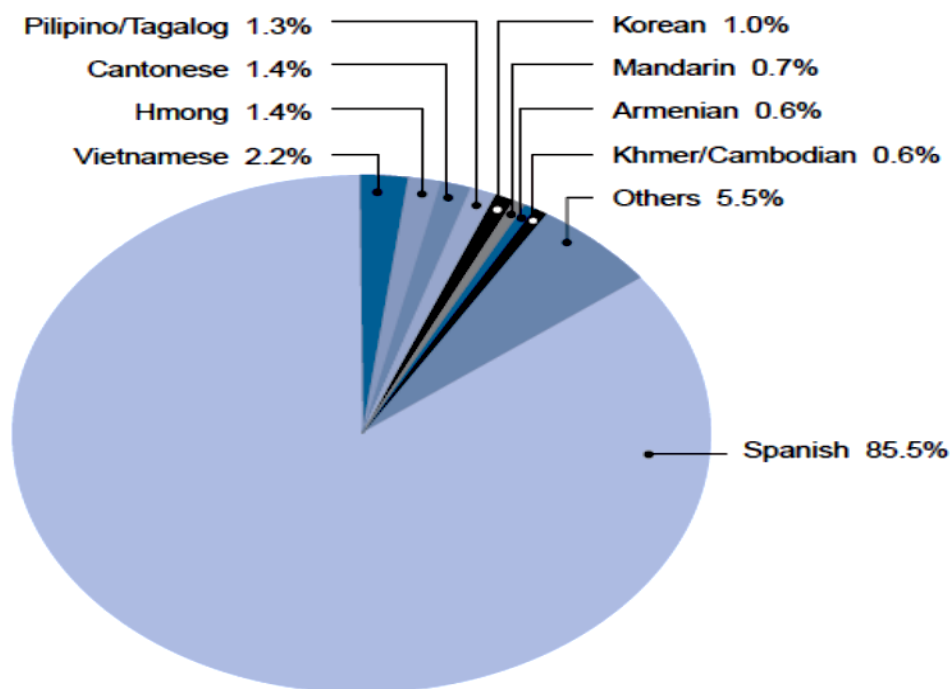


Fig.4.3. California English Learners by Grade Level. Source: 2005 California Language Census

Note: For this report, percentages have been rounded and may not add up to 100 percent

California presents the most linguistic and ethnic diversity in US. The number of students speaking a language other than English was nearly about 1.6 million (as shown in the fig.4.3), and has been increasing in recent years. Such a fact underscores the policy-makers and schools' responsibility in providing proper educational materials. Effective translation of educational material somehow helps the students to enjoy their human right of being educated in their mother languages.

Federal legislation requires that all students receive equal educational opportunities, regardless of their "race, color, sex or national origin" (Equal Educational Opportunities Act, 1974). Thus, even those students with limited English proficiency must be granted access to the same education that is available to their native English-speaking counterparts.²²

The provided data clearly demonstrates for the necessity of education-in-mother-tongue for migrant students. This could be applied to all of the countries where the arrival of migrants is high; mostly developed countries are at stake here. But, how could the material be developed for educational purpose of the migrants?

4.6. Education Material Development for Migrant Students

The first question that arises in discussion of material development is how to prioritize which educational material to choose for translation. In the selection of material, the emphasis would be better placed on the material which shape the bases of a strategic initiative to reach an educational system that, while being easily integrated to hosting society aim-wise, is in full consistency with the migrant community social and cultural-wise; the kind of materials which are embedded in the context of a larger outreach of an ideal multicultural society.

A comprehensive approach for selection of educational material for translation should take into account the societal, economic, religious and organizational factors that define the environment in which the translated educational material are to be provided to students. Material development would ideally be in the context of a plan that considers the significant cultural barriers that a migrant student usually encounters in the hosting society.

Some significant issues in overall procedure of providing translated educational material could be:

- selection of translators who have the target language as their mother tongue (preferable);
- involvement of the target population in the educational plans and translation procedure either by asking their feedbacks or by observing their cultural nuances;
- pilot testing of translated materials with a target group of students to assess the appropriateness of the content as regards readability, terminology, graphics, and observation of cultural codes of target community;
- use of students' own symbols and images in the translated materials consistent with the outreach and aims of education;
- selection of action-oriented, participatory, and thoughtful educational material for translation which aim to develop critical thinking, creativity and innovation, problem solving, self-direction, and teamwork abilities among students;
- selecting such kind of educational material for translation which embed a variety of activities (e.g., drills, self-reading sections, debates, quizzes, etc.);
- designing or selecting the types of material which have some flexibility; thus, allowing them to be used in various instructional and learning situations.

When the procedure includes translation of existing material, many of above-mentioned principles apply. The material would, of course, be adapted for use by a target-language speaking student, rather than simply being literally translated. Translations carried out by preferably target-language-speaker translator should be reviewed by native speaker experts who specialize in the concerned subject, and then be pilot tested with the intended students.

Approaches towards education material translation are most effective if they are based on sound principles of education planning and local curricula. Such principles require comprehensive surveillance of target students' cultural particularities, thorough assessment of educational needs of migrant minorities, establishment of clear and measurable objectives, designing participatory educational systems, evaluating program effectiveness by focusing on results drawn from pilot testing, and revision efforts based on findings.

Therefore, educational material development for migrants via translation of existing material needs to be conducted in a way to consider all of the social, cultural, and educational backgrounds of the migrant students. That would finally take us to dissemination stage. Being a painstaking job, educational material translation needs to be carried out by certified, trained and professional translators who also are experts in the subject fields or, at least, are comprehensively familiar with its specifications and concepts.

4.7. Conclusion

Educational material must offer accurate and clear content, as well as precise grammar and spelling. There must be no inaccuracy with respect to syntax, semantics, and pragmatics of

the rendered texts. Linguistics differences, cultural differences, and local dialects add to the difficulty of education translation.

Terminology is one of the significant issues in any education translation. It is an issue that goes beyond the usual ‘common meaning’ problem in that it deals most with the use of cross-cultural words. A translator is always faced with words which have different variants in target culture. His or her decision-making power is always tested as regards the terminology. This could be even more important when there is no equivalent word in target language for a word in source text, thus forcing the translator to use strategies like adaptation. Precision and accuracy in translating are of the very basic principles, but sometimes transferring of educational content while preserving the intended goals could not be possible until and unless a degree of adaptation is imposed on the source text to make it understandable both linguistically and culturally in the target community.

Translating educational texts demand all-dimensional awareness of cross-cultural terms beyond the technical jargon. The Japanese have adapted ‘rush hour’, and the French ‘*le week-end*’ and ‘*hot-dog*’, but these are the most high-profile. Keeping up on adaptations is something an education translator needs to do.

Tests are also a part of education translation. Tests often require a keen sense of word usage and meaning in educational systems; necessitating translators to be more careful and cautious when dealing with test translation. A test translator needs to be well-versed in the material taught, or otherwise the translated tests may not function as they were intended to do so in the original language. Wrong test translation will definitely elicit wrong answers from students’ side, which in turn would lead to wrong assessment of the students’ knowledge intake.

This wrong continuum will lead the whole education to a failure, because wrong material based on wrong deductions would be provided to students and wrong feedbacks would be observed from them.

The approach taken towards translation of existing education material should be as such to view the way the message is conveyed as important as the very message. Such an approach necessitates the translator to have in mind the target audience while translating.

After an education material for migrant students is translated, it must be ‘back-translated’ by a different translator to the source language to determine the accuracy in content and meaning, the success in observing the educational aims, and the precision in proper language usage. Back-translation could prove helpful in that it shows parts of the translated version which need reconsideration or re-translation, probably by a more experienced translator. The final translated material should be clearer in context and meaning and appropriate cultural-wise before being disseminated among migrant students.

It is worth mentioning that sometimes providing the original texts could prove useful because, living in the host society, the migrants come to learn the dominant language to some extent, and also get familiar with cultural nuances of the hosting society enabling them to do certain comparisons with respect to parts of the translated text which seem ambiguous to them.

Notes

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1. For more information see *The United Nations' International Covenant on Civil and Political Rights* at < <http://www.hrweb.org/legal/cpr.html>>.
 2. Web. 10 November. 2011. <<http://www2.ohchr.org/english/law/genocide.htm>>.
 3. See Capotorti, Francesco. *Study on the rights of persons belonging to ethnic, religious, and linguistic minorities*. New York: United Nations, 1979. Print.
 4. See Official Records of the General Assembly, Third Session, Part I, Sixth Committee, 83rd meeting, web. 15 November. 2011. <<http://www.un.org/documents/ga/res/3/ares3.htm>>.
 5. Web. 18 November. 2011.
<<http://www.preventgenocide.org/law/convention/text.htm>>.
 6. Web. 12 November. 2011.
<http://www.laenderdaten.de/bildung/education_index.aspx>.
 7. 'Treaty of Turkmençay' was signed by Iran and Russia at the village of Turkmençay, East Azarbaijan province, NW Iran in 1828. According to this treaty Iran lost many of its northern territories to Russia after its defeat in 1828, bringing an end to the second Russo-Iran wars (1827-1828). Web. 19 November. 2011. <<http://www.cais-soas.com/CAIS/Iran/torkmanchai.htm>>.
 8. 'Treaty of Gulistan' was signed by Iran and Russia in 1813 at Gulistan, a village in then Iran. It put an end to Russia-Iran war that had begun in 1804. According to this Treaty, Iran ceded some vast lands of its territory and renounced its claim on Georgia and Dagestan. For more information see <<http://www.cais-soas.com/CAIS/Iran/golestan.htm>>.

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9. See Rosenthal, Robert, and Lenore Jacobson. *Pygmalion in the classroom: teacher expectation and pupils' intellectual development*. New York: Holt, Rinehart & Winston, 1968. Print.
 10. See Sager, Juan C. "Terminology, theory." *Routledge Encyclopedia of Translation Studies*. Ed. Mona Baker. New York: Routledge, 2001: 261. Print.
 11. See McEnery, Tony, and Andrew Wilson. *Corpus Linguistics, An Introduction*. Edinburgh: Edinburgh University Press, 2001: 166. Print.
 12. See <<http://www.readabilityformulas.com/flesch-grade-level-readability-formula.php>> for details of the formula
 13. See Harrison, Colin. "Readability." *Concise Encyclopedia of Educational Linguistics*. Ed. Bernard Spolsky. Amsterdam: Elsevier Science Ltd, 1999: 428. Print.
 14. See *International Guidelines for Test Use*. Stockholm: International Test Commission, 2000: 13. Print.
 15. Web. 06 December. 2011.
<<http://kc.vanderbilt.edu/site/about/history/page.aspx?id=104>>.
 16. Web. 08 December. 2011. <http://www.atanet.org/membership/code_of_ethics.php>.
 17. See Zumbo, Bruno. D. *A Handbook on the Theory and Methods of Differential Item Functioning (DIF): Logistic Regression Modeling as a Unitary Framework for Binary and Likert-type (Ordinal) Item Scores*. Ottawa, ON: Directorate of Human Resources Research and Evaluation, Department of National Defense, 1999. Print.
 18. Quoted from MPI analysis of the 2009 American Community Survey, see
<http://www.census.gov/acs/www/data_documentation/2009_release/>.

19. The US Department of Education data are from the Consolidated State Performance Reports (CSPR), SY 2008-2009, available at www2.ed.gov/admins/lead/account/consolidated/index.html (Section 1.6.2 Student Demographic Data). States receiving funding on the basis of the Consolidated State Application are mandated to submit a CSPR annually to the US Department of Education's Office of Elementary and Secondary Education. The CSPR's main purpose is to report data on multiple No Child Left Behind programs, including students' performance and progress on academic, vocational, and transition outcomes.

20. In their annual CSPR, States have to provide the five most commonly languages, other than English, for all ELL students. The directions on CSPR state that "the top five languages should be determined by the highest number of students speaking each of the languages listed." In ELL Information Center Factsheet Series, No.3. 2010 , the overall US ELL enrollment number and the number of top languages are the sum of the State totals; due to inconsistencies in State reporting to the US Department of Education, they thus might underestimate the predominance of certain languages.

21. See *Quality Indicators for Translation and Interpretation in Kindergarten Through Grade Twelve Educational Settings*. California: California Department of Education, 2006:1. Print.

22. See Colina, Sonia, and Julie Sykes. "Educating Parents in the Spanish-Speaking Community: A Look at Translated Educational Materials." *Bilingual Research Journal* 28.3 (2004): 1-22. Print.

Chapter 5

“Sample Analysis and Overall Research Conclusions”

5. Introduction

The translatability of literary works has always been a controversial issue in that nobody could claim that the meaning and essence of a work is completely maintained in his/her translated version. Though intellectual discussions have stemmed from the issue, a definite answer as to if it is possible to ‘truly’ render a literary work or not has not yet been proposed. In present chapter a sample kind of literary translation from English to Turkish will be analyzed and the overall research deductions will be offered.

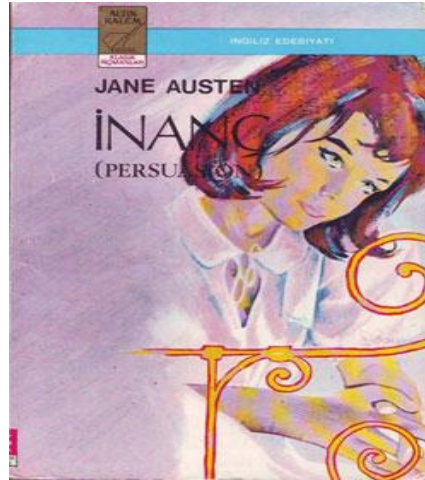
5.1. A Sample Analysis

As is the case with Turkey, there are many voluntary undertakers of ‘impossibly difficult’ task of literary translation in the country. Many literary works have been translated from and to Turkish language. Turkish literature has recently gained much momentum than before recently with internationally acclaimed Turkish author Orhan Pamuk who won the Noble Prize for Literature. When a translator initiates translating a novel of Pamuk, he/she knows that it will not be adequate just to find correct words. He/she needs, in addition to finding the correct words, to find the right words; the words that will invoke the imaginary world in which it is set. They need to believe in that cloistered world and see themselves inside it. It is then only one can utilize the ‘right’ words that are adequately visible in English. This is of course not an easy job to do so as it may sound for there is much discrepancy between Turkish and English. To illustrate, there is no verb ‘to have’ in Turkish. There is but a single word for ‘he’, ‘she’, and ‘it’. Turkish is of agglutinative family: in a routine sentence a root noun could take a string of up to, sometimes, seven suffixes. In Turkish, as in any other language, to write well does not mean to be obvious,

but to suggest what lies beyond. Any English to Turkish literary translator has to remember that Turkish is not just another language; it rather is another way of seeing the world. When translating, he/she should assume the role of an actant in an intercultural network who plays his/her role in the intersection shared by both the source and target cultures.

As Humanities is the main focus of the present research, translations of some novels of Jane Austen from English to Turkish ¹ will be analyzed in coming pages and the overall deductions based on what has gone in preceding chapters along with those drawn from analysis would be presented.

Austen's novels fixed their place inside reading interest and lives of the Turkish reading public in two ways: the original works which were in English, and the Turkish translations of the novels. The procedure followed in translation of the said novels into Turkish often mirrors the specific cultural moment in Turkish life and letters. Austen has been treated differently by the Turkish translators. She has been interpreted sometimes as serious and cerebral, sometime as romantic, and sometimes as ironical and witty. It was not up until recent era which a change in trend was observed when the Turkish translators began to adopt an approach in which all such features attributed to her novels were combined to render the novels duly.



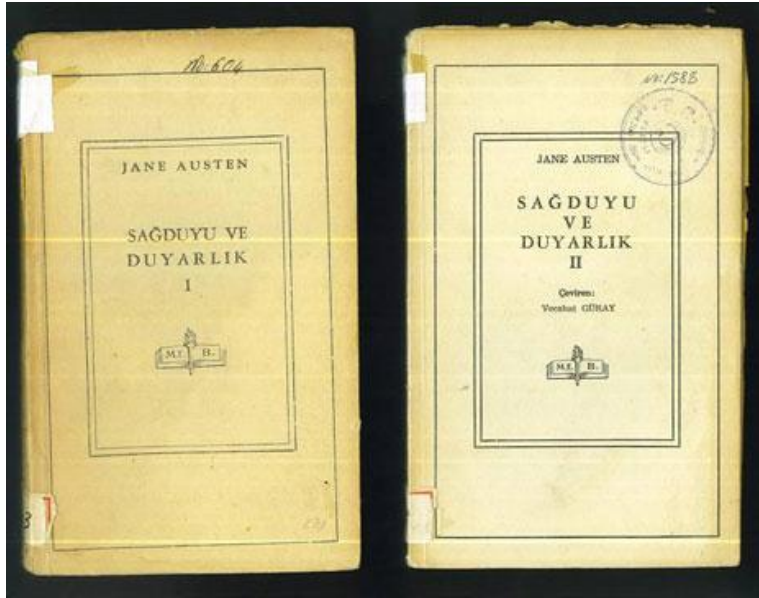
İnanç or Persuasion

It was around 1850s when the countries like Britain, United States, Germany, Italy, France, and Austria initiated establishing middle and highschools in the Ottoman Empire. The vision behind such an action was to provide students born to Western and American parents with a kind of education in which their own cultural and religious minutiae were highly observed. These institutions and schools had, at the same time, provided opportunity to the Turkish students to enrol as well. These so-called ‘foreign schools’ soon fixed their place in Turkish educational setting and many families showed interest in sending their children to such schools for education mainly because of the thorough education provided in different languages in such schools. Ten to fifteen percent of the students attending in these ‘foreign schools’ were Turkish by 1900s. These ‘foreign schools’ were integrated into the newly established secular education system in 1962, after which the percentage of Turkish students ascended to around seventy-five percent.

Inclusion of these schools in the central examination system in 1980s made them less elitist and less exclusive. Many Turkish people attended these schools; some of whom became eminent personalities in the social, educational, and political life of the country. In the syllabi of these

‘foreign schools’ literature was an inseparable part. The American and British schools- such as Arnavutköy American College for Girls, Robert College, Istanbul Üsküdar American College, and English Highschool- had Austen’s *Pride and Prejudice* or *Emma* and sometimes *both* in their educational syllabi. The original (unabridged and unsimplified) texts were taught to the students, and the discussions revolved around marriage plot; the irony was referred to but not analyzed in detail. This inclusion of Austen’s novels in school syllabus introduced Austen more than ever to the Turkish educated students who had advanced English knowledge.

Translation of Austen’s novels into Turkish in 1940s made her a better-known novelist in Turkey, and her novels started to attract more readership from then on. After the establishment of Turkish Republic in 1923, a number of modernization projects were executed by the State. Special attention was paid to translation by the Ministry of Education, and as a result the ‘Translation Beuro’ was founded in 1939. During its operation between 1940 to 1967, a total number of 1247 translations were published under its authority. ² Out of these many, eighty were English classics, among which were *Sağduyu ve Duyarlık* (*Sense and Sensibility*) translated by Vecahat Güray, published in two volumes (1946 and 1948), and *Gurur ve Aşk* (*Pride and Prejudice*) translated by Beria Okan Özoran, published again in two valumes (1950 and 1951).



The Translation Bureau's *Sense and Sensibility* (1946 and 1948)

Later on, Nihal Yeğınobalı's *Aşk ve Gurur* (*Love and Pride*) made the novel much more popular. Her translation enjoyed popularity in that she tried to emphasize the romantic aspect of the novel in her translation. She inverted the nouns of the title, suggesting a new emphasis on romance. As a novelist, and a translator as well, she later on translated *Pride and Prejudice* (1968), *Mansfield Park* (1968), *Sense and Sensibility* (1969), and *Emma* (1972). When Yeğınobalı's translation of *Pride and Prejudice* (*Aşk ve Gurur*) saw the light in 1968, Kerime Nadir (1917-1984) and Muazzez Tahsin (1899-1984) were the most famous Turkish women writers who used to write romance and have mostly women readership. The particular outer look of the novels of these writers distinguished them from those of other writers. On their covers were mostly either a young woman, or a young woman and a young man in pastel colors. *Dağların Esrarı* (*The Mystery of the Mountains*), *Kalp Ağrısı* (*The Heartache*), and *Son Hıçkırık* (*The Final Sob*) are some of their novels.

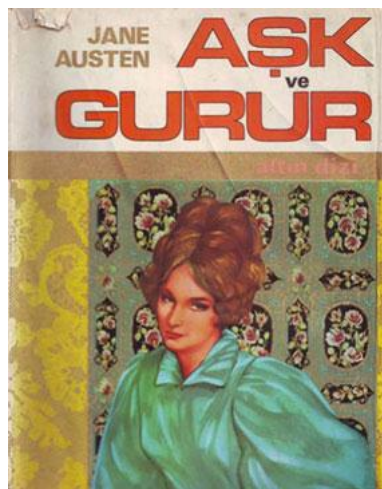


Kerime Nadir's *Son Hıçkırık*
(*The Final Sob*)



Muazzez Tahsin's *Dağların Esrarı*
(*The Mystery of the Mountains*)

Yeğınobalı was wise enough to understand that the trend employed in designing the cover page of the novels of Nadir or Tahsin was a clue in their success. So, she started thinking about a new cover design, and ultimately used a cover page which was totally in contrast with the cover designs of the earlier volumes published by the Translation Bureau, and in resemblance with those of novels of Nadire and/or Tahsin.



Nihal Yeğınobalı's *Aşk ve Gurur* or (*Love and Pride*) (2nd ed., 1971)

Title for translated novel of Yeğınobalı reads like ‘*love and Pride*’. Yeğınobalı in fact excludes the word ‘*prejudice*’ off the title, and the irony off the text. At occasions, when she desires the irony to come across, she marks it by employing exclamation mark inside paranthesis - (!)- at the point to make sure that the readers do not misread. Here is an example:

Bu semte yeni taşınan böyle bir bekarın duygu ve görüşleri ne denli az bilinirse

Neighborhood first entering of such a bachelor feelings or views however little,

bilinsin, bu gerçek (!) çevredeki ailelerin kafasına öyle yerleşmiştir ki zengin bekarı

known, this truth (!) surrounding families in the minds of so well fixed that bachelor

kendi kızlarının birinden birinin tapulu malı sayarlar. (9)

of their daughters or of some one rightful property is considered.

(However little known the feelings or views of such a man may be on his first

entering a neighbourhood, this truth is so well fixed in the minds of the surrounding

families, that he is considered as the rightful property of some one or other of their

daughters. (Austen 3)

The exclamation mark here is used after the word ‘gerçek’ which corresponds to the word ‘truth’.

By doing so, Yeğınobalı signals the ironic approach to the communal opinion employed by the narrators, and also shows her own uncertainty of the reader’s ability to decode the point on their own. The word ‘man’ in the same sentence is translated as ‘bekar’ (bachelor), and the pronoun ‘he’ followed is translated as ‘the rich bachelor’. Yeğınobalı is not of course particular about translation of adjectives. The paragraphs in Turkish rendition are broken into shorter ones and in cases, the complex sentences are simplified for the ease of the readers in reading the text. Much difficult sentences are often poorly translated, or at all left out completely.

Yeğınobalı sometimes dares to add a word, a phrase or even a sentence of her own as and

when she feels like needed and fit in the text. As an example, we see that in the last sentence of the First Chapter, another ‘solace’ is added to Mrs. Bennet’s life, that of ‘dostluk’ or ‘friendship’ (11). The translation of the last scene in Chapter Fifteen where Misses Bennet and Mr. Collins walk to Meryton could well be considered. There, Mr. Denny introduces Mr. Wickham to them:

Mr. Denny addressed them directly, and entreated permission to introduce his friend, Mr. Wickham, who had returned with him the day before from town, and he was happy to say had accepted a commission in their corps. This was exactly as it should be; for the young man wanted only regimentals to make him completely charming. (72)

Yeğinobalı rewrites Austen’s free indirect discourse as simple reported speech, and replaces “This was exactly as it should be” with “Bu habere küçük kızlar da sevindiler” (The little girls were also happy about this news) (86). Some other choices made by Yeğinobalı in the translated version makes it look like a diluted, generalized text which tries to appeal to the general public. So, the *Pride and Prejudice* flows into the imagination of its readers in Turkish as a novel with a poor girl-marries-rich-man plot aimed at pleasing the expectations of romance readers via Yeğinobalı’s translation. Until date, *Aşk ve Gurur* translated by Yeğinobalı remains as the most well-known Turkish version of *Pride and Prejudice*. The reason could be sought in her masterly rendition while respecting both the source and target cultures.



Yeğinobalı's *Aşk ve Gurur*

(October 2007)

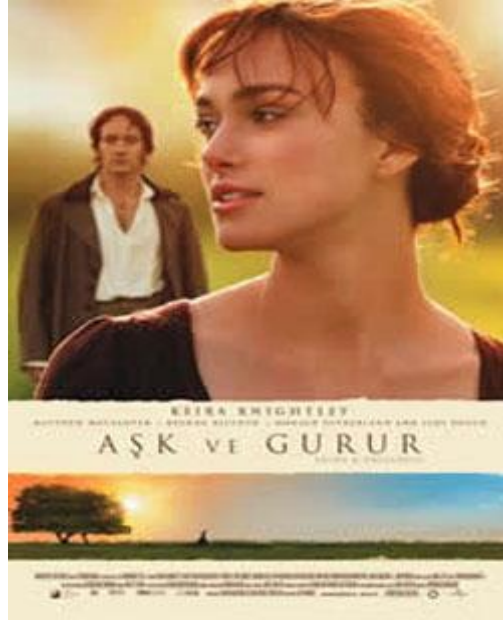


Another translation of *Pride and Prejudice*

(March 2007)

The title used by Yeğinobalı is so much identified with that of the original which most of the subsequent translations of *Pride and Prejudice* employ the same title (six out of seven).

Looking at the covers, one can see that new covers are quite neutral, and usually display European paintings. The Turkish poster for the 2005 film adopted from the same novel reads *Aşk ve Gurur*. Nowadays voices could be heard objecting that *Aşk ve Gurur* (*Love and Pride*) is an inaccurate translation of the original title *Pride and Prejudice* that is intentionally used to popularize the novel for Turkish readers based on what the translator knew about the cultural minutiae of her audience.



Poster for *Pride & Prejudice* (2005) or
Aşk ve Gurur (Love and Pride)

Yeğinobalı followed the same procedure in her subsequent translations of Austen's novels in using sentimentalized titles. Some are : *Mansfield Park* as *Umut Parkı* (*The Park of Hope*), *Sense and Sensibility* as *Kül ve Ateş* (*Ashes and Fire*), and *Emma* as *Kalbimdeki Kadın* (*The Woman in My Heart*). As was the case for *Aşk ve Gurur*, sentimentalization was done in order to attract larger number of readers. Looking at the texts, of course, one notices that the same vein of sentimentalization is not followed to the same extent in translations themselves as in the titles. The texts are rather vulgarized through simplification and excluding ironical concepts.

Of course, it needs to be mentioned that the structure of the Turkish is as such that the predicate in a phrase comes at the end always. In a Turkish translation of a long English sentence, thus, whatever the author refers to at the beginning comes at the end. This is the case with some Austen sentences. Moreover, cultural differences make it difficult to render the ironies employed in

Austen novels. The readers should be familiar with the target of the irony and the materials that are parodied or burlesqued to get the author's meaning and intention correctly.

In 2006, one of the major publications of Turkey initiated newer translation projects of the world classics. *Pride and Prejudice* was selected as the starting project. The job of translation was put on the shoulders of Hamdi Koç who was a translator, and much known for his translation of Shakespear's *Pericles*. The novel this time was titled differently. '*Gurur ve Önyargı*' which in Turkish means what it was meant to be in the original work '*Pride and Prejudice*' was selected for the edition. The version faced unbelievable popularity as such that entire edition was sold out in less than a year, encouraging the publisher to go for publication of the second edition.



Koç's *Gurur ve Önyargı* or *Pride and Prejudice*

(March 2006)

Although the simplicity and 'easy-to-read' style adopted by Yeğınobalı was not followed, Koç's version was definitely truer and more faithful to the original than was Yeğınobalı's version.

A comparison of various translations of the very famous opening sentence of *Pride and Prejudice* shows the difference in character. Yeğınobalı puts it this way:

Parası pulu olan her bekar erkeğın kendine bir yaşam arkadaşı seçmesinin

Of means every bachelor for a life partner to choose

kaçınılmaz olduđu, herkesçe benimsenmiş bir gerçektir. (9)

inevitable is acknowledged an truth is.

(That it is inevitable for every bachelor of means to choose a life partner is an acknowledged truth.)

In a 2004 translation Ali Ateşoğlu had translated it thus:

Zengin ve bekar bir adamın mutlaka bir eşe ihtiyacı olduđu herkesçe kabul edilen

Rich and single a man surely a wife needs acknowledged

bir gerçektir. (3)

an truth is.

(That a rich and single man surely needs a wife is an acknowledged truth.)

But Koç translates it as follows:

Dünyaca kabul edilmiş bir gerçektir, hali vakti yerinde olan her bekar erkeğın bir

By everyone acknowledged a truth it is, with a fortune each single man a

eşe ihtiyacı vardır. (3)

wife in need of is.

(It is a truth acknowledged by everyone that each single man with a fortune is in need of a wife.)

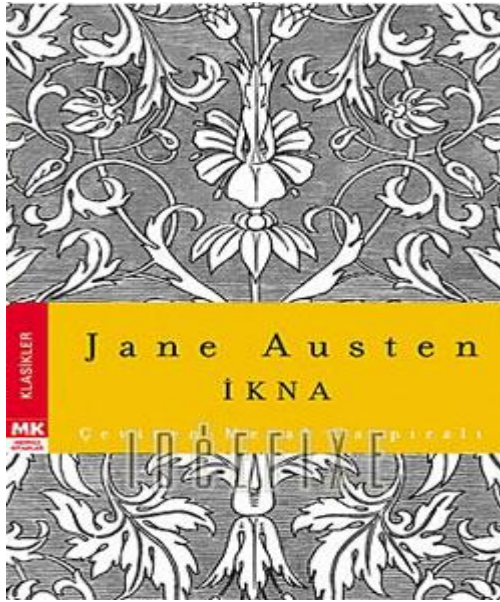
Koç was very careful and keen in keeping as close to the structure as possible, and was successful in doing so to a great degree especially in the difficult, long sentences of Austen.

Observing the success in reader- attracting power of the preceding translated versions of Austen's novels, the publishers are planning to publish all the works of her including *Northanger Abbey*, the juvenilia, and other writings.

Noting the ever-growing number of Turkish students studying English Literature at Turkish universities, and also the significance of Austen in novel realm of literature, many of the major Turkish universities have started incorporating her works in their educational syllabi. Furthermore, the 'foreign schools' are now admitting more Turkish students than any other era. This is the critical point where the 'cultural dialogue' happens. Students of Turkish background come across the cultural minuteae of the West where Austen grew up. Proper catering of both source and target cultures is a must in avoiding any misunderstanding, mistreatment, or even refutation of the 'foreign culture' in 'home institutes'. Graduates of such 'foreign schools', who are introduced to the 'home society', can play the role of a bridge between the two different cultures. They could help in better implementation of 'democracy' and one of its core concepts 'multiculturalism' in the society. Even in post-graduate levels many are conducting researches which, in a way or the other, concern themselves with further exploration of literary life of Austen. According to Dissertation Center of the Council for Higher Education of Turkey (YÖK) ³, in the years between 2000 to 2007, nearly twenty percent of all theses and dissertations on English literature had topics related to Austen. Some of the titles are : 'Cultural materialism: Text and Context in Jane Austen's works', 'A Bakhtinian Analysis of the Author-Heroine Relationship in Jane Austen's *Pride and Prejudice* and Kate Chopin's *The Awakening*', 'A Source Text Analysis and Translator Decisions Through Three Different Turkish Translations of Jane Austen's *Pride and Prejudice*'.

Austen's works are translated over and over again in Turkey. The very new translations of *Pride and Prejudice* (*Aşk ve Gurur*), and *Persuasion* (*İkna*) are as recent as November 2007.

Vulgarization, sentimentalization, and romanticization of Austen's works are still in vogue as such that have led in turning the film title *Becoming Jane* into *Aşkın Kitabı* (*The Book of Love*).



Most recent publication of *Persuasion*
(October 2007)



Poster for 2007's *Becoming Jane* or
Aşkın Kitabı (*The Book of Love*)

Austen's novels are read in Turkey by different readership. The general public may read them for love stories they offer, the exciting rustic stories told, or the characters of the novels. But, for academic readers the story could be quite different. English literature college students have the novels in their academic syllabi probably because of the novels' masterful plots, inimitable style, use of various literary devices in the text, or the delicate portrayal of the scenes and participants which leave one speculating even long after the novel is over.

5.2. Conclusions

The present research was carried out with a view to take the interdisciplinary research in translation studies realm a step forward. Interdisciplinary research involves solving a problem, answering a question, or dealing with a topic that is too broad or complicated to be studied

adequately by a single academic approach and trend. It is a mode of research which deals with two or more academic disciplines simultaneously to advance fundamental understanding or deal with problems for which the solutions are beyond the scope of a single discipline.

Conducting an interdisciplinary research, I have tried to integrate a range of perspectives to provide a more comprehensive understanding of issues being elaborated upon. The translation studies and cultural studies are the two disciplines which shape the core of my discussion. I have tried to show visibly the interconnection between translation studies and cultural studies, and the impact the culture has on translation with a particular attention to study of such impact in translation of educational texts. Knowing that any discipline has a particular language with its own technical terms, an ontology, an epistemology, a collection of methods and tools, a collection of theoretical perspective(s), and particular criteria for ‘acceptability’ of subject matter..., the present research, to be an interdisciplinary, has been conducted in a way as to:

- incorporate the related ‘languages’ and shift among them readily;
- take help of the variety of ontologies, epistemologies, tools, methods, and theoretical perspectives;
- be able to shift perspectives easily (since the chapters are difficult to be segregated as being related only to one discipline).

Interdisciplinary nature of present research is, further, expanded to the studies in education realm and translation of educational materials. It, thus, considers some of the recurring problems in education; the howness of education material translation being at stake.

The further goal underlying this study was assisting translators as well as education community, including but not limited to public school teachers, governing boards, administrators, students, and their families as well to tackle academically with the educational hindrances caused

by the lack of enough or existence of inappropriately translated educational material for minority students. The considered goal was to help in quality improvement of educational translations especially as concerns migrant communities. The concepts like ethnicity, equivalence, cultural reproduction, acculturation, multiculturalism, and etc., were defined clearly. The conclusions of the present study are stated in coming pages of present chapter.

As discussed extensively in present study, translation studies is a culturally oriented subject which is in relation with a number of disciplines such as ethnology, psychology, philosophy and cultural studies, without being a subdivision of any of them. It, simultaneously, makes use of relevant concepts and methods prevalent in linguistics without turning to a branch of linguistics.

It was discussed that translation, being a double bind, has far-reaching social and cultural effects in the target society. It usually conveys a foreign text that is not left fully intact; rather, partial and altered to some extent to fit into, and match with the target culture. That is because the communication occurs only when the foreign text is no longer inscrutably foreign, and is given the core cultural characteristics of the target society while respecting the source language cultural minutiae, i.e., observing the balance. Observing the balance preserves the original content and the possible function of the foreign text. It has much significance in that the translation has outstanding capacity in shaping domestic attitudes among the target community individuals towards foreign countries, attaching esteem or stigma to particular ethnicities, races, and nationalities and has the power to encourage respect for cultural differences or even hatred based on ethnocentrism, racism, or patriotism.

It, furthermore, has proven its status as a key player in geopolitical relations as it, in a sense, has the power to establish the cultural grounds of diplomacy; thereby possible reinforcing of alliances, antagonisms, and hegemonies between nations. Of course the extent to which such

effects are developed depends basically on the strategies used by the translator and, also, on various reception factors such as socio-cultural backgrounds of the readers, and the way a translation is read and made sense of. The possible cultural effect a translation could have in target community is due to the point that disciplinary boundaries are permeable.

In societies where cultural hegemony is observed, the translations are geared towards serving the interests of dominating culture. One of the basic concerns of the researcher in conducting present research was to acknowledge, once more, the need for fundamental democratic changes in translation methodology in such communities.

Looking socio-culturally, translation is interconnected with an awareness of democratic potential; its basics are against obscurantism. It is a double-edged sword. While it helps in shaping of national identities, it may possibly undermine any concept of nation by challenging cultural canons, disciplinary boundaries, and national values in receptor culture.

Reference to identity-formation power of translation in present research is made in wider scope of 'education'. The existence of words such as 'education' does, in fact, imply that identity is constructed in a sense and, thus, could well be changed. The complicated relationship between translation, identity formation and education is studied in detail. In fact both translation and education lead to identity formation and, since the focus here is on the complex relationship between variables such as culture, which play significant role in any translational job and/or educational system, and translation studies, the possible interaction could be shown as:

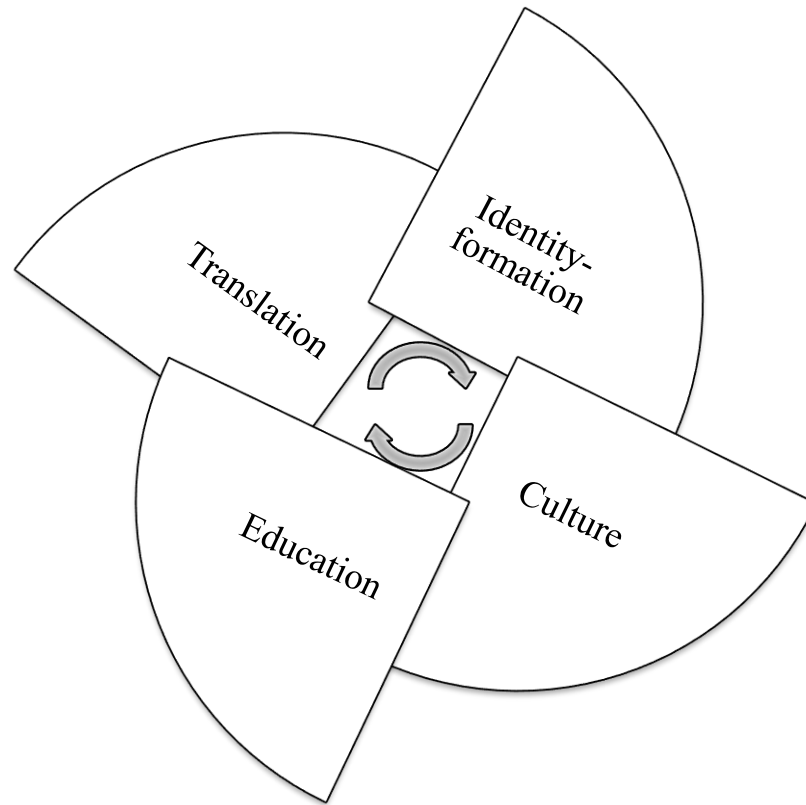


Fig.5.1. Interaction between Translation, Education, Identity-formation, and Culture

Methodologically, it is felt that the cultural studies has, gradually, abandoned its evangelical phase as an oppositional force to prevailing traditional literary studies, and has started dealing with the questions of hegemonic relations that matter in text production. Its proponents concern themselves in understanding the manipulatory processes that are involved in text production. They are of such scholars who believe that the process of text production cannot happen in vacuum without being impacted by environmental variables such as culture. According to such perspective, texts are the products of a specific culture and a particular moment in time. The texts reflect the factors which the writers were born, and have grown up with, such as race, gender, class, culture, and birthplace as well as the idiosyncratic and stylistic specificities of the writer.

As a core issue in any culture-related interdisciplinary research, the concept of

multiculturalism was studied in detail. The goal was to decide the role a translation plays in a multicultural environment, and the specificities a translation and the employed methodology will assume in such an environment. Multiculturalism in fact is not a single doctrine and does not characterize one political strategy or an already achieved state of affairs. It is a heterogeneously expanded portmanteau term that underwrites an assortment of ideological positions, theoretical models, and legislative policies.

Looking from anthropological perspectives, and going through its literature, one cannot find a comprehensive definition of multiculturalism which is agreed upon by scholars of the discipline collectively. That is so because its meaning is ambiguous to some extent and does not imply a clear point. It generally refers to co-existence of multiple cultures. The relation between such cultures is supposed to vary from a definition to the other. The term could be employed in dealing with concurrent issues in a given society, or be applied broadly to address cultural dynamics at a global level. Social implications of multiculturalism differ in different environments and communities.

Ideologically, multiculturalism argues that not only distinct cultural groups might prove their existence in a society, but that their distinctiveness ‘must’ be preserved. Some points which were considered in present research as the very basic attributes of multiculturalism include:

- Multiculturalism does not claim that the society is or must be split to well-contained, and morally self-sufficient cultures; it rather sees all the cultures present in a society in a logical relationship, and necessitates respecting cultural diversity and conducting intercultural dialogue;
- Multiculturalism does not portray a condition where the individuals are bound to a given culture, and where no criticism could be allowed when dealing with any of the existing cultures. It, rather, necessitates existence of criticism even for self-culture in that it seeks to

prove its democratic nature;

- Multiculturalism sees cultures as being dynamic and growing systems which can understand, interact, and engage in a dialogue with other existing cultures. It maintains that the cultures can help a society in moving towards prosperity provided that critical dialogue between them happens;
- Multiculturalism does not approve judging cultures as being good or bad in that it supposes no potential standard, or yardstick to evaluate cultures. It, rather, states the necessity for respecting all existing cultures partly because they mean much to their members, and partly because each one of such cultures portrays a vision of good life.

Nowadays it could be claimed that most of the societies are in reality multicultural.

Similarly, different cultural groups could be found in societies, and this diversity has stimulated researchers to approach the issue from a different perspective. Of the variables leading to multiculturalism, some were stated in present study:

- migration;
- refugee admitting procedure in some societies;
- globalization.

Subsequently it was discussed that among the centers which host and represent multiculturalism, community centers, arts and education classes, museums, heritage centers, and schools are the salient ones. Of these, the educational centers are supposed to be the main multicultural conduct where the individuals could build self-confidence for proving their existence in a multicultural environment.

Of the said variables, migration was studied in detail. The educational needs of migrants and the education facilitation via translation were surveyed. The educational perspective followed

in present research was due to the point that the education has the power to shape societies and determine the pathways via which a given society could realize its social ideals.

Education of migrants by the help of translation in multicultural environments was studied in that multiculturalism is a core concept of democracy, and education in democracies needs to fulfill the duty of teaching future citizens to live together in harmony while necessitating them to voice their opinions even if opposed to the common or dominating perspectives in a society.

Arrival of huge number of migrants to a given society necessitates logical planning by policy-makers as regards the communicational and educational issues. According to the projection of United Nations Population Division (cf. Chapter 3), the net number of international migrants to more developed countries would be around 98 million by the year 2050. The perspective to provide migrants with translation services and practices, including but not limited to education material translation, is a classic example of multiculturalism at work in the body politics. According to Cronin (2006: 48) ‘the demand for and provision of such services are part of the albeit reluctant embrace of multiculturalism in mainstream politics’ (cf. Chapter 3).

Migrants, it was discussed, react in two ways to their new linguistic situations: a) *translocational assimilation* whereby they translate themselves into dominating culture and language, and b) *translational accommodation* whereby translation practices mediates in their linguistic interactions as a means of preserving the migrants’ original languages.

In one of our earlier observations of Iranian migrants in India, it is noted that most of the parents, while insisting their children to acquire the national and academic languages of India, stimulate and advise them to maintain their cultural origins and, most importantly, their native languages. They seek help of translation at early years of their arrival to the country. They, in fact, stimulate the children to practice a type of accommodation without being assimilated.

The Iranian migrants in Norway, based again on our earlier observations and discussions, believed the provision of translating and interpreting services offered by government to be an important factor in facilitating the growth and development of a broader cosmopolitan outlook and emphasized greater interaction with the host culture and society.

Based on the discussions, it should be stated that an all-encompassing planning for providing due linguistic and translational services is expected from policy-makers of host countries if they want to claim that their country is of those which observe the very basics of multiculturalism; what I assume to be an outstanding step in movement towards 'democracy'.

It was put forward that the systematic efforts of *Nation-States* for making societies homogenized have proven not to be a success, and the regional, ethnic, and cultural diversities have survived over centuries. It was claimed that practices to homogenize a diverse society have, in many cases like Turkey case, led to a type of revival movements among individuals' of such societies which had been planned to be homogenized. A return-back to their ancestral culture and language has been observed to be a minimum reaction to such movements. In fact cultural diversity has not only not lost its flavor but also shown signs of increasing in its depth and range. This is the point that is addressed to policy-makers to take note of when dealing with such societies in present research. The issue of providing translational services could well be embedded in perspective designing of policy-makers as a variable in respecting codes of multiculturalism and, as a result, democracy.

The researcher assumed that after satisfying the communicational and linguistic needs of the migrants, the turn comes to their educational needs. According to the basics of a democratic society, which is studied in detail in Chapter Four, each and any member of the society has the right to be educated in their mother tongue. A migrant is not an exception to this perspective of

democracy. Precise and comprehensive planning from government and officials' side is required to provide the members with such a right '*right*'.

Chapter Three is continued discussing the issue of migrants' education. It is put forward that refusal to be educated in a language other than the dominating language is a painstaking, but a due right of the migrants. Migrants are in fact minorities, and the minorities do also have the right to maintain, and be educated in their mother tongue.

It was discussed later on that, in as much as education material for migrants matters, if the already existing educational material, the chapter's emphasis was on Humanities, are to be fit into the migrant community schools' main syllabi properly, they have to be adapted as such not to disrespect the migrants' cultural backgrounds and minutiae. It was stated that if the books are to be translated from dominating language to the migrants' languages, the balance should be observed when dealing with both culture as such that no one-sidedness is not imposed on the translated text. One-sidedness, and mostly foreignness, in an educational textbook is most likely to arouse negative reactions among receiving community; that is, if the receivers feel that their cultural codes, which they have been brought up with, is violated either through education or through '*translational education*'. The negative reaction could take place in following example.

When a Persian text which talks about 'SettarXan' ⁴ is being translated into Azeri Turkish, ultimate care has to be applied in that even the least unintentional negligence in treating SettarXan in a text, and offering such a text to the students of the Provinces of Iran where Azeri Turkish is spoken, much distraction from the main text could be observed among such group of students who share their cultural backgrounds with SettarXan. In fact SettarXan is part of their cultural heritage, and it is very clear that they will react negatively if this aspect of the text is not given sufficiently prominent focus.

Chapter Four of the present research extensively discussed the issue of the ‘impact of culture on translation of educational texts’. It starts with referring to a number of regulations which revolve around the observation of Linguistic Human Rights (LHRs). It states that the most far-reaching binding protection for LHRs is possibly the Article 27 of the International Covenant on Civil and Political Rights (1966, in force since 1976). The Article grants the right to the minorities to be able to ‘*enjoy their own culture*’ and ‘*to use their own language*’.

The researcher assumed that one of the major goals of any educational system should be reaching at a society where racial, cultural, ethnic, and social equalities are of the commonest rights of any individual. Education translation is of crucial significance in that a tendency to rely on education, and mainly public education, as the solution to the society’s problems is seen in most of the developed, and some of the developing countries (US and India, respectively). Education is shaped by the broader pluralist system of policy-making, where organized interests and citizenry play a legitimate role. Competing interests enjoy multiple, informal access from agenda setting through the legislative and budgetary phase.

Education translation is not a simple issue in that the translated text, as the original is, has to engage the reader, be readable, and mesh with the target students’ culture to be able to fulfill the educational aims of a text. What makes education translation different from translation of a magazine article or a piece of news in a paper is that it requires maximum precision, accurateness and acceptability within the particular knowledge communities. It was put forward that the degree to which educational achievement depends on family, social class and migration or ethnic statuses, is significantly different between societies. In some multicultural societies where the democratic movement of providing translated educational material is observed, the dependence of educational achievement on the mentioned variables is relatively less compared to those societies where the

differences matter even in education.

The expansion of cultures and unified learning has nowadays, more than any other era, necessitated the need for education translation. More and more educational material such as textbooks, tests, handouts, and instructions need to be translated into different languages for the use of students in their mother tongues.

Textbooks, as discussed in detail in Chapter Four, are the most common education material to be translated. The language used in textbooks is precise and the terminology employed is unique to the discipline, topic, and the level being addressed. For example, the language used in a sociological text would definitely differ from that of political one in a sense.

Moreover, ultimate fluency over the structure of both languages involved is a must since it dictates the way the translation has to be carried out. Retaining the exposed information while being faithful to the meaning of the text and, thus, maintaining the intended educational goals is an accessible but difficult job to do so. Any lapse, even a minor one, could be fatal in education translation in that it may mislead the students and, thus, end up the teaching process with conveyance of incorrect information. The dangerous impacts of an incorrect translation would then be duplicated in an exponential manner; an issue that may bring the pedagogy to failure or, at least, to partial inadequacy among receiving community and cultural groups. In addition to textbooks, there are some other education materials which need to be translated in order to reach at a comprehensive education procedure among linguistic minorities or migrants including homework assignments, school and district policies, rules, and regulations, tests, testing schedules, school-to-home-communications, etc.

As the concept of ‘education translation’ mattered, it was discussed that an education material translator needs to be a translator, a teacher, a student, and a linguist to be able to convey

the educational goals of an educational material. In selecting an education material translator some points were suggested. A translator should:

- have native-language knowledge of the source language;
- be a native, or should have native-level fluency in target language;
- have comprehensive knowledge of both cultures (source and target);
- be a subject specialist;
- be knowledgeable in the target curriculum;
- know the audience well;
- be skilled in proofreading;
- be well-acquainted with intended field literature;
- be disciplined and committed;
- be aware of cognitive information processing of educational material;
- be experienced.

Moving on, it was discussed that there are three major variables which need to be paid the most attention in any education material translation: culture, terminology, and readability. Of the mentioned variables, culture was adequately studied in the research (cf. Chapter Two). It was put forward that the translator and teachers, while translating and teaching translated education materials respectively, have to note that the culture plays the role of a strong socialization agent that impacts information processing and cognition.

As terminology mattered, it was stated that proper terminology selection is the most significant step in education translation in that the terms, in a proper curriculum, are introduced step by step, based on the knowledge level of the students in order to give them the opportunity to understand and digest the content that is being taught to them by an expected degree of efforts. In

an education material translation situation the meaning of any textual element is interpreted as segments of a given text in a given language of a specific culture, and to regard the issue of terminology as mere lexical phenomenon would definitely prove to be erroneous.

Readability deals with a number of factors which in combination influence the interest and difficulty level of a text. Being aware of the knowledge background of the students is a must in rendering of any educational text as it helps in employing the most appropriate terms.

Test translation was another significant issue studied in Chapter Four. It was put forward that test translation is a crucial stage in any practice of education material translation. Failure in precise translation of the tests will result in misjudgment of the students' achievements. This in turn would lead to inappropriate and in some cases wrong, planning for coming academic years of the students. Even the curriculum would be impacted as the wrong data would be provided to curriculum designers and, thus, the continuum for up-coming underachievement of the students would be initiated.

Test translation is impacted by individual student characteristics and needs that include, but are not limited to, their native language proficiency, their dialect and cultural background, and their interest in using a translated test. The technical features of a test such as item bias, validity, and norming do matter in test translation. Back translation was suggested as a practical method to decide the translated tests' precision, and also the acceptability of such translation as a finalized 'appropriate education material'.

Chapter Four continues to concentrate on the issue of education material translation for migrants. It is discussed that the growing number of migrants over the world in recent years has necessitated the need for providing proper and sufficient educational material for the mentioned hosting societies. In any movement towards achieving such a goal, translation plays a significant

role. Refusal to be educated in a language other than the dominating one is a painstaking but a right ‘*right*’ of the migrants. This right comes from the very basic definition of multiculturalism. Migrants are in fact minorities in the host societies and, as per multiculturalism provisions, have the right to maintain their mother tongues.

Introduction of the migrants to societies bring about some linguistic issues. One of such could be the methods of dealing with the linguistic diversity brought about by the migrants. According to what went on in Chapter Four, there could be two possible responses to the translation challenge of migrant linguistic diversity:

- the first could be ‘difference multiculturalism’, where the main focus is on identifying differences, classifying migrants into different language groups, accepting such differences, and managing them through the provision of providing appropriate translation services. The lingua-cultural differences are no bar at all to democratic participation here;
- the second could be supposing language difference as part of an ‘unknown other’. Two forms of alterity stems out from this response: a) positive alterity, whereby the unknown becomes an invitation to discover and engage with the otherness of the migrants’ language notwithstanding the risks of exoticization. Here the subject is either translated from or into the language of the other and, so, there is not simply a recognition of difference but an active engagement with it. b) negative alterity, where the unknown is associated with unwanted and is seen as a threat rather than a promise. The linguistic opacity of the other, along with dress or food habits or manners of socializing, result in their fundamental undesirability. Indeed, in some cases and some places, the lack of a comprehensible language is regarded as a lack of the very concept of ‘humanity’ itself;

a very dangerous trend in responding to the translation challenge of migrant linguistic diversity.

Migrants are aware of the pressure of negative alterity, knowing that being deprived of language and therefore of culture mean dehumanization. Contrarily, a positive construction is to regard the linguistic otherness as an arena of genuine possibility which offers new perspectives, energies, traditions, and forms of expression into a society. The question that arises here is that how this positive perspective of alterity could be realized in view of the sheer language diversity of contemporary migration?

Here is the point where translation comes to play a crucial role. This role could be looked at from two perspectives, urban planning and education. Since the focus of present research was on educational perspective of translation, stating few sentences about urban planning is felt to be fair enough here. In urban planning, if the multilingual, multi-ethnic urban spaces are seen as a translation space, and the translation is supposed to be primarily about a kind of interaction with another language and culture, then it is surely translation that we must look if we intend to reach at a global neighborhood where the interaction is seen in its ideal and desired form. Urbanists and translation scholars have less been known to talk with each other, but in the context of the challenges brought about by growing trend of migration, neither party could afford to avoid a dialogue.

Furthermore, the policy-makers and those involved in education procedures in host countries could collaborate with the educational organizations and officials of the originating countries of the migrants in order to reach at an ideal educational plan by coming to know the migrants' educational backgrounds; thus, letting the translations be carried out considering such minutiae.

The momentous and life-altering process of education translation if treated lightly will result in abbreviation of practice of democracy, and in turn multiculturalism, basics. The policy-makers should not fail to recognize that migrant students will less be lost in as lost to translation. The priority should be developing materials as part of a strategic initiative to publicize education in students' native language. It of course needs to be mentioned that even well-developed educational translated materials would not meet all the educational needs of all the students.

In light of the findings of present research, a number of implications need to be addressed in as much as education material translation concerns:

- the need for a comprehensive education material translation certification programs in host countries;
- the implementation of a larger number of translator training programs and/ or educational plans to ensure a sufficient number of educated language professional (who expertise in both source and target languages);
- the creation of resources to fund and financially support the translation of educational texts in local or, possibly, national levels;
- periodic and longitudinal assessment measures to determine the overall adequacy of educational materials being produced via translational practices.

Existence of education material translation certification programs, either in local or national levels, is essential to the implementation of successful translation legislation and policies in that it portrays a standard to ensure higher quality. If no organized and systematic procedure is available for academic certification programs, anyone can call him or herself a 'certified' translator and be employed to do a job for which he or she might not possess the needed skills. A certification system would help to maintain consistency and adequacy of education material translations as

regards the field. Such a certification program must be accompanied with training programs for language and education professionals so that real educational needs of the students, considering their linguistic minutiae, could accurately be determined. It is felt that currently there is not sufficient number of programs to meet the growing needs of education field in most of the host countries (Norway, for example). Much more emphasis is to be put on financial resources to develop education material translation projects. Without adequate financial resources and funds, the intended goals of any education material translation project would not be achieved. Ultimately, assessment and evaluation measures have to be practiced continually to determine the adequacy and precision of translated material in addressing different groups of migrant students. The evaluation practice should also determine the impact the newly accessible information has in receptor community cultural-wise. It should answer questions like: Does it meet the expected goals of a given educational plan? Do the students digest the content properly as regards the introduction of new information? Does it fit into students' cultural background?

The insights gained from such, and many more, evaluation questions could help in further development and betterment of education material translations.

Notes

1. Some parts of Tekcan, Rana. “Jane Austen in Turkey.” *Persuasion: The Jane Austen Journal/ Persuasions On- Line* 28.2 (2008) have been reproduced in present chapter. Permission to make use of/ and reproduce the same is obtained from the author (Rana Tekcan) via email on 17.04.2012.

2. See Berk, Özlem. *Translation and Westernization in Turkey: From The 1840s to The 1980s*. Istanbul: Ege Yay, 2004.

3. Web. 20 January.2010. <<http://www.yok.gov.tr/>>.

4. SettarXan was born in 1868 in Janali village of Azarbaijan province of Iran to a merchant family. Later, SettarXan became a great general of the Constitutional Revolution, which took place in 1906 - 1911. SettarXan, who was heading the rebels from Amirkhiz district of Tabriz, capital of East Azarbaijan province, in 1907, had become favorite general of all his fighters because of his heroism and courage. After shelling Majles (National Assembly), 40 thousand armed forces of Mohammad Ali Shah of Qajar attacked Tabriz, the cradle of Constitutional Revolution. In June 1908 High Military Council was established under the leadership of SettarXan. SettarXan was appointed the Commander in chief of High Council and Bagher Khan as his deputy, Ali Musyo, Haji Ali and Seyed Hashem Khan as members. By April 1909, Tabriz rebels lost huge number of their fighters in driving out the loyalist armed forces of Tabriz. Taking into account SettarXan and Bagher Khan's heroism during the battle, SettarXan was honored by the title of “Sardar-e Melli” (National General) and Bagir khan “Salar-e Melli” (National Leader) by the order of the Assembly.

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