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A Study of Bias and Its Impacts on English- Arabic Translation

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Abstract

Translator's bias is one of the biggest challenge and complicated issue a translator confronts in the field of translation that needs further research. As a social human being, a translator endangers the risk of being biased under the pressure of certain conditions in the surrounding community within which he/she lives and practicing translation. Some of these conditions are inevitably indispensable when translating between languages as being favorable to secure a certain degree of transparency and accuracy in the TLTTs (target language translated texts), while others are not. Thus, a translator usually biases for certain reasons when transferring SL meaning to the TL, such as, cultural, political, religious, social, ideological and racial.

However, the main objectives of the study are to identify the concept of translator's bias in translation, its major types, and the reasons behind a translator's bias. In addition, the study aims to show whether a translator biases negatively or positively for the sake of achieving fidelity to the SLT at all levels. A descriptive method is adopted in conducting the study with various practical instances of each type of translator's bias in translating texts from English into Arabic. The study then concludes with some remarks a translator to abide by for the sake of achieving faithfulness to the SL content and culture.

Key words: Translator's bias, Types, Positives, Negatives.

Introduction:

In fact, the issue of a Translator's *Bias* versus *Unbias* is the most argumentative in the area of translation studies that needs investigation and justifiable explanation. The idea is so much related to *when* and *why* a translator should be *subjective* or *objective* while translating a text or a speech from one language into another. The fact that a translator is socially exposed to life pressures of whatever kinds; psychological, cultural, ethical,...etc. and entirely influenced by and engaged in the cultural components of his native language to make him / her biased rather than unbiased (Ghazala,2002:149).

Linguistically, the term Bias is " a tendency to favor one person, group, or point of view over another, in an unfair way" (Saidan, 2016). As such Bias can be personal through which one can only present facts that support one point of view, or public to include many areas of life. To him, bias is available unintentionally in speech, while in writing, it should be evaded. In Saidan (2016), he introduces the interference of cultural bias of a particular social group

values and viewpoints as distinct from another's in belonging and their chances of life especially in health and education.

In translation, Bias can be intentional when a translator is influenced by particular religious, racial, political and cultural thoughts, and tends to pass them into the TLTTs by being subjective in his/her translation (Ghazala, 2004: 150). For instance, for national and political reasons (Arab Gulf States) is translated by Persians as دول الخليج الفارسي (Persian Gulf States) instead of دول الخليج العربي. Comparatively, unbiased translator tends to be objective in neutrally conveying the above thoughts without inferring his own into the TLTTs (Ghazala, 2004: 160).

The concept of Bias in translation, in fact, has much to do with the notion of Translator's '*In-fidelity*' which has been sought a lot in translation studies and conferences. To Bayar (2007:225), 'a Translator is a Traitor' and 'Translating is betraying'. It is a truth imposed on a translator indeliberately rather than a choice or a method to opt for in language shift.

However, Bayar (2007:225) goes on her argument justifying the inevitability of being intentional in translator's bias. She elaborates that *language in use* is a betrayal to language itself, when the meaning of the SLT is understood and interpreted nonliterally into its counterpart in the TLT. The famous English phrase (Love me, love my dog), for instance, has many direct and indirect Arabic versions ... etc. What determines the properness of any translation above is whether a phrase is understood non-idiomatically (literally /directly) or idiomatically (nonliterally/indirectly) (Ghazala, 2006:14). Accordingly, a translation should be relevant to the context and culture of its use in the TLT.

Hatim (2001), also, discusses the issue of *fidelity* from different angles, in addition to Lederer (1996:70, cit. in Bayer, 2007:227) who before the latter, tells what is required to convey the same content of the SLT into its counterpart in the TLT. He argues that a translator unintentionally and under many circumstances tends to 'betray' words or the textual components (phrases, structures, chunks or even whole texts) in order to be faithful to the *ST purpose* (Hatim, 2001 cit. in Bayer, 2007:226).

The English expression (to bite the dust), for instance, is a powerful idiomatic image of a man is killed in battle and fallen to the ground with a face in dust as if biting it. A congruent idiom does not exist in Arabic. However, an excellent standard collocation يخرصرعاً (to collapse dead) / يردى قتيلاً (to get killed), instead can be accurate, effective and expressive equivalent to the original. The literal direct translation for the above, as بعض التراب, is of a little help to TL readers. It makes no sense when the communicative value of the SLT is not understood by them since the meaning is not communicatively implied in the TLT (Ghazala, 2004:12).

On the other hand, Unbias in translation brings us to *Faithfulness* condition which is, a requirement in any translational project. Being unfaithful to the purpose of the SLT can be harmful to both the SL author and text, their ideological tendencies and cultural belongings. Besides, it can be harmful to the TL readers or users as well, by getting a distorted idea of the

SLT and the real world it represents. In addition, unfaithfulness to the SLT can also distort TL reader's reception of the SL author, community and cultural environment, meantime, can be misleading to the TL readers and the benefit they get from translation (Bayer, 2007:226).

The contextual translation for the English proverb 'diamonds cut diamonds', for instance, is لايفل الحديد الا الحديد in which 'diamonds' is replaced by حديد which is equivalent to *iron* in English. Though it is culture - specific conversion, but it can't convey the communicative value of the original when 'diamonds' has positive connotation in Arabic as a symbol of luxury and nobility, while 'iron' in English has just the opposite, a symbol of strength and power. Nevertheless, a translator opts for when no other choice is available to convey the SL message and create the same effect and force of the SLT on TLT readers when it can't be translated literally into ألماس يقطع ألماس (Lahlali & Hattab, 2014:12).

Thus, *Faithfulness* is a quality for SLT purposes to be reproduced as closely in the TLT. In translation theory, it objects the TT *readability*, a quality of its *fluency*. In practice, such conditions are not contradictory but complimentary and balanced instead, which have proved their feasibility over the history of translation studies. These could not be achieved but only through translator's cultural and linguistic competences of both the SL and TL, world knowledge, endurance, sensitivity to the SLT context, and creativity (Bayer, 2007:226).

Translator's Invisibility in Translated Texts

The very condition for translators unbiased is the *invisibility* in translating texts into foreign languages. The term *invisibility* was first originated by Venuti, as a professional translator since late 1970s, in his book *Translator's Invisibility* in its first publication in (1995) while tracing the history of translation practices from the seventeenth century and onwards. The book concerned with translation strategies among which was the *fluency* of the TTs, the most dominant feature that shaped the translated Englo-American literature into other languages. Meantime, the book questioned the ethnocentric and imperialist cultural impacts over the domestic beliefs that prevailed the foreign texts since then. In his book, Venuti employed the strategy of *fluency* in conveying the linguistic and cultural differences of British, American and European texts when translated into other languages (Venuti, 2004: x).

To Venuti (2004), translation is "rewriting of an original text" in which all rewritings whatever their kinds and purposes reflect a powerful function in a particular society. Rewriting is manipulative evolves literary evolution shaping translation history of such society to make its culture more powerful than others, by producing new concepts, genres, devices and ideologies. On the other hand, and negatively, rewriting can distort and suppress all kinds of manipulation of a community literature. Yet translation can be a brilliant tool to be perceptible of the world we live in (Bassnett, S & Lefevere, A. cit. in Venuti, 2004: viii).

Moreover, the term *invisibility* that is used by Venuti (2004) to describe a translator's activity in contemporary Anglo-American culture is of two senses. The *first*, describes a translator's manipulative and the illusionistic effect of discourse upon him/her as a native of English. Whereas the *second* is used to describe the process of reading and evaluating translations of

English and other foreign languages valid in the United Kingdom and United States since then. The *fluency* of a translated text, of whatever genre, is judged thus accepted by reviewers, publishers and readers when it conveys the core meaning and writer's personality in the foreign text. In other words, translation can be read fluently and transparently when it seems not like a translation but the 'original' (Venuti, 2004:1).

I see translation as the attempt to produce a text so transparent that it does not seem to be translated. A good translation is like a pane of glass. You only notice that it's there when there are little imperfections—scratches, bubbles. Ideally, there shouldn't be any. It should never call attention to itself (Norman Shapiro cit. in Venuti, 2004:1).

After all, while discussing the mutual relation between *fluency* and *transparency* of the TT, Venuti (2004:1) acknowledges that, the latter is 'an illusionary effect of fluent discourse'. To be a transparent, a translator has to secure a wide range of readership by modulating the SLT to serve the multiple functions of TLT readers by preserving similar, if not exactly the same, syntax, accurate meaning, style, situation and culture of the original text without a translator's interference as if he/she seems invisible to the foreign text. In other words, the more *fluent* translation is the more *invisible* a translator to TLT readers.

Culture and Bias Translation

In fact, the mutual link between translation and culture has increased in the second half of 20th C. when Translation Studies (TS) becomes more independent as an academic discipline. The need arises to develop human communication and TS beyond the linguistic and cultural barriers. The wide range of human sciences and disciplines including translation and cultural studies reflect the relationship of culture, ideology and communication. As such, the influence of translation can obviously be seen through communication within a specific socio-cultural and ideological context of the TLT receivers (Al- Sofi & Abouabdelkadir, 2020:2).

However, TS as an interdisciplinary field has no longer a sub discipline of Applied Linguistics or comparative literature, whose main function, is to "preserve semantic and stylistic equivalences" and conveying the intended meaning of the ST within the context of TT culture. But it has enormously extended to include other cultural studies, as "an innovative interdisciplinary field of research and teaching that investigates the ways in which *culture* creates and transforms individual experiences, everyday life, social relations and power", such as sociology, communications studies, history, cultural anthropology, and economics (Bell 1991 cit. in Al- Sofi & Abouabdelkadir, 2020:2).

Bell (1991) admits that, in practicing translation as a complicated process, a translator has to have translation competence which is "the knowledge and skills a translator must possess to carry out a translation". As such, a translator has to be not only bi-lingual but bi-cultural as well; he/she has to have a wide knowledge of the cultures of both SL and TL in bi-directional translation. Thus, a translation process has to do more with a translator's *performance* (translating) rather than *competence* (knowledge) as an abstract concept to measuring translation acceptability (Al- Sofi, B. & Abouabdelkadir, H., 2020:2).

On the other hand, Ghazala (2004:152) views translation as 'a topic of culture', encompasses the rendition of many cultural aspects whereby culture has to do with *bias* rather than *unbias*. He thinks that culture is subjective in relation to a particular community or people. For instance, when a translator naturalizes the SL expression (British Council) into its cultural TL equivalent as *المركز الثقافي البريطاني*, which literally stands for (The British Cultural Centre), he/she subjectifies it, instead of providing the literal direct translation as *المجلس البريطاني*.

To translate the English idiom (to throw dust in the eyes) directly into *يلقي التراب في العيون* where by 'dust' is translated literally into *التراب* would be out of context. However, the Arab translator could provide a more appropriate version as *يذر الرماد في العيون* to match the cultural and ecological context of Arabic that justifies his / her bias. Such choice creates the same effect of both 'dust' *التراب* and 'ashes' *الرماد*, of both languages settings, when thrown in the eyes to blur the vision (Lahlali & Abu Hatab, 2014:6).

Political Bias

Political language is one of the critical issue and trickiest in the area of translation which might be challenging for translators. It expresses a variety of terms, expressions, concepts, and ideologies that have different connotations in different texts and contexts of both SL and TL. Besides, political language is not plane or simple, but has different functions depending on the discourse, attitude, genre, context, speaker and author, audience, and text type users. Since culture is the umbrella under which comes many other socio-cultural aspects as politics, religion, ideology, economics ... etc., a translator needs to be transparent as possible in translating among languages to what might be positive in one language might be negative in the other or vice-versa (Ghazala, 2006:193).

The term '*democracy*', to Catford (1965) (cit. in Bassnett, 1996:31), is used internationally, thus raises different complexities in translation when referring to different political situations. The context only determines the selection of the proper translation based on how the concept is understood by a translator in terms of the situational features of his/her own culture and worldwide. Thus, translating it into Arabic as *الديمقراطية* would be imprecise, unless a translator paraphrases or notifies it to TL readers, due to the cultural differences in its connotation between West and East (Bassnett, 1996:31).

Hence, the reference of '*democratic*' in the American Democratic Party, German Democratic Republic, and Democratic Wing of the British Conservative Party, for instance is not the same, as referring to three totally different political concepts. The same could be applied in translating many other political terms, as 'Nasserism' into *الحركة الناصرية*, 'Arab Nationalism' into *القومية العربية* and 'Palestinian freedom fighters' into *المناضلون الفلسطينيون*, which are almost positive in Arabic but not in English (Newmark, 1996:149).

Likewise, the word (secretary), though Arabs prefer the literal transcription *سكرتير*, has different meaning in Arabic not related to minister but to posts and positions; Foreign Secretary (UK) *وزير الخارجية البريطانية*, Secretary of State (USA) *وزير الخارجية الأمريكية*, Secretary of the Exchequer (UK) *وزير الداخلية البريطاني*, Home Secretary (UK) *وزير الخزانة المالية البريطاني*. The word 'secretary' is used in both UK and US instead of 'minister'. Whereas, 'minister' is

used in UK to refer to a position next to the 'secretary'. Arabic, however, favors both 'secretary' and 'ministry' which have the same translation وزير , when 'minister' has another sense, thus translated into وكيل وزارة / نائب وزير (Ghazala, 2006:182).

To Alvarez, et al (1996) (cit. in Ghazala, 2004:154-5), 'translation is completely biased'. A translator may add, paraphrase, select words, euphemize, or delete indeliberately reflects his socio-political surroundings, or to be specific, his own culture. Newmark (1996:146), as well, views that translators worldwide, as humans, are governed by their political contexts by being anti-regimes, anti-governmental, and crossing the red-line expressions in their translations. The subjectivity and personality that cover their translations, is quite enough to violate the principle of honesty and faithfulness (Ghazala, 2004:154).

Religious Bias

Translating religion, in fact, is a very sensitive area when practising translation. To Newmark (1991:162) "the function of translation of the Holy Quran and the Bible is a weapon for truth", for the great difference of the meaning of terms, expressions, ideologies and concepts in Islam and Christianity and their cultural connotations. This variation should be reflected quite well in English-Arabic translation, our concern, let alone if a translator is risked to translate atheist, pagan, anti-Prophetic or anti-religious texts (Ghazala, 2004:153).

In a study conducted by Dweik (2017) about the problems translators in Jordan encountered in translating ideological Islamic-related texts from English into Arabic. He designed a translation test of ten extracts written by Moslem and non Moslem writers, consisting of a variety of religious concepts. After analyzing the test qualitatively, it is found that the problems in translating these texts are due to translators' inability to deal with the ideological contents of the texts because of the obscurity of some of their words and terms, and their different reference in SL and TL cultures. In addition to translators' semantic and syntactic interfere, their lack of knowledge, and the inadequacy of dictionaries used for the study.

The peculiarity of religious texts that have sacred language, deep meaning and stable terms obstacles translators by being biased in their translation. Especially, for Moslems who are totally committed and immersed in Islamic ethics and beliefs, thus reject any change or, a violation in their faith by time. This is quite obviously reflected in their translation, specifically the very particular language they use, when Arabic acquires its divinity as being the language of Holy Quran. For instance, the coinage of the religious term 'Mohammedism' by (Sale, 1891) as a synonymous word for 'Islam' is unacceptable and offensive to Moslem readers when it assumes that Prophet Mohammad (peace be upon him) is the source of Islam rather than God 'Almighty Allah'(Dweik, 2017).

Religion is, in fact, a critical issue in translating culture. It is one among other cultural components of particular nations, such as history, politics, language, traditions, etc... that form their ideologies and beliefs. Being a citizen belongs to that culture rather than another, having its own religious beliefs and ideas, a translator, in one way or another, might trapped of being biased rather than unbiased, in the inter-cultural translation. The English proverb

(Charity begins/starts at home), for instance, if non Moslem translators provide a direct/literal translation as المعروف يبدأ بالبيت ، it won't be sound and effective to Moslem readers like that if translated by Moslem translators into ألاقربون أولى بالمعروف (Lahlali & Abu Hatab, 2014:6).

The English expression (Touch on wood) is used in both English and Arabic cultures to prevent evil spirits or envy. A translator's job is to adept it to compensate for the socio-cultural difference between SL and TL communities finding its cultural counterpart in the TL as ماشاء الله / تبارك الله . This is named by Nida (1964) 'a cultural substitution' when either languages in concern use the same idea or situation but different culture bond symbols (Bayer, 2007: 80).

Being unbiased by getting rid of subjectivity, a translator adopts a descriptive account when a translation is followed by paraphrase or explanations. For instance, in translating the Islamic terms into their Arabic counterparts, God (الله جل جلاله): (*Allah Most Glorified*), The Koran (القران الكريم): (*The Holly Koran*), The House of God (بيت الله الحرام): (*The Sacred House of Allah*), and Our Prophet Mohammad (نبينا محمد صلى الله عليه وسلم) (*Peace be on him*), the italicized glorified paraphrased words are added by Moslem translator to disambiguate the texts to foreign readers aparting his subjectivity to interfere as possible (Ghazala, 2004:162).

However, a translator couldn't be bias, or in particular, subjective in translating religious terms and expressions unless notifying and paraphrasing them. Following a descriptive approach in translating religious concepts to achieve a certain degree of unbiased, whereby a translator can translate everything he/she aims at in the religious text.

Gender Bias

In the last few decades, gender and bias becomes most important pillars in the area of translation studies. As new grown fields, they are no longer restricted to their local traditional domains, but transmit internationally as interdisciplinary disciplines with other social studies and cross-cultural communications. By the end of 1980s, translation has witnessed a great cultural move as all other humanities whose main ideological aspects become the core of any translational project since 1990s (Mehrez, 2007).

Simon (1996), for instance, asserts that translating is so much influenced by feminist concerning gender topics in translation. Besides, new translational approaches have emerged that affirm the 'cultural turn' in translation studies and focused on the cultural/ ideological context rather than merely the linguistic analysis of SL / TL texts in order to put the translated text in its proper social context (Bassnett & Lefevere 1990:10 cit. in Al- Ramahi:2014)).

Today, 'Woman' has significantly dominated a complimentary and indispensable role together with 'Man' to steer life vehicle in modern societies and build up nations. Though in Mubaideen (2015) the terms "superiority and inferiority", that denote "sex discrimination" come into existence in social life, particularly in translation. However, translation studies and translators are working well to eliminate translation problems arising from sexes differences. Due to the biological, psychological and social misconception of "gender", translators often

commit mistakes in using gender pronouns that overvalue one gender on the other. (Al-Sohbani and Muthanna, 2011; Sheikhabaee, 2012 cit in Mubaideen, 2015).

In a study conducted by Mubaideen (2015) on the influence of neutral gender words on translating job titles from English into Arabic. The study included 20 postgraduate students in the M.A program - Mu'tah University-Jordan/2015-2016, who were submitted to a checklist and interview. It is found that 55% of the neutral gender job words were translated as male gender professions by Jordanians, such as "doctor", "senator", "lawyer", " pilot" and "officer", into "طبيب", "سيناتور", "محامي", "طيار", "ضابط".

As admitted by male translators in the interview, the reasons behind male gender translation might be biased to their gender in undertaking such jobs, or their confusion in translating, due to the neutral nature of the job words above. While others, as natives of Arabic, lack the knowledge about the relevancy of these professions in EFL cultural context, and because of the words neutrality, they think that male-based translation, as it fits the Arabic cultural context, is more proper than female-gender version . ضابطة , طيارة , حمامية , سيناتورة , طبيبة .

Comparatively, 30% of the neutral gender words in the study, such as 'nurse', 'model', 'secretary', 'housekeeper' and 'wedding planner' were translated by female translators into 'ممرضة', 'عارضة أزياء', 'سكرتيرة', 'مديرة المنزل', 'مديرة حفلات الزفاف', 'منظمة حفلات الزفاف' as female gender professions. The reasons behind the female gender translation, is the feminine nature of these jobs that do not require a lot of physical strength, and the ignorance of the context of use and setting of EFL culture, as the female translators admit in the interview (Mubaideen, 2015).

Racial Bias

All universal languages contain words and expressions that tacitly denote racial discrimination which are reflected in intercultural translation. Racism is manifested through Arabic literature, particularly until the emergence of Islam that denies all its forms in race, color, accent, origin, identity...etc, bringing up new values to all humanity. This in turn has led to the development of the racist words used in Arabic language over history. As a social phenomenon and a principle means of Arab world communication, Arabic has witnessed a great development of its semantic structure and vocabulary.

To Bahri (2020), "Language is a weapon and it can be racist and not" which is affected by the culture of its speakers over time. For example, the word 'foreigner' which means now 'non-related' has a close or different connotation than what it means before as 'أعجمي' (non-Arab), as described by Arabs to characterize Arabic of its unique diction, rhetoric and eloquence among other languages. Today, this description by itself is racist to some when it means 'supremacy', whilst it is not to others, since the term is used naturally in its cultural context.

Racism in fact is a new eminent term means "origin". Though recent studies show the non-existence or existence of racist concepts in a less degree in the Arab World than in West, the societal bias or prejudice is so much related to one's culture. It appears through the language he/she uses as one component of that culture; in his/her *speech*, *stereotypes* and even *accents*

to what might be related to a particular group distinctively. The *identity*, is also another component which is linked to one's language that manifests race discrimination (Bahri 2020).

In Arabic, *color*, for instance, sometimes symbolizes racial connotations. People often intuitively have positive attitude towards 'White' color in terms of praising, such as 'white horse' حصان أبيض, 'white penny' قرش أبيض, 'white heart' قلب أبيض. Comparatively, they have negative attitude towards 'Black' color, such as 'black day' يوم أسود, 'blacklist' قائمة سوداء, 'black market' سوق سوداء. Though *color* discrimination is denied in our literature that have human and international values derived from our culture and religion as Moslems (Bahri 2020).

Bias and Taboos

Another red line expressions in the field of translation is taboos which is very embarrassing. To Oxford Dictionary (cit. in Aqel, 2016) a taboo is " a word that many people consider offensive or shocking, for example, because it refers to sex, the body, or people's race". The fact that translating taboos is critical to Arab translators to which strategy to adopt for being faithful to SL text when there are many constraints imposed on them to abide by (Aqel, 2016).

A study conducted by Aqel (2016) on the constraints imposed on Arab translators in translating taboo language in some selected English movies into Arabic included culture, religion, ideology and channel. The study also determined what might not be taboo to English might be taboo to Arabic culture and audience creating embarrassment thus lead to unsuccessful translation of taboo terms by Arab translators. The study finally recommended employing the proper strategies by Arab translators to be as faithful to the original text.

As a matter of fact, translating taboos including obscene language into Arabic, specifically, is reserved area in translation. In other words, such topics are prohibited to Arab translators morally, socially and ideologically, part of Moslem's community restricted ethics and virtues to upgrade and respect Arab Moslem audience beliefs and feelings.

Being bias in translating if retaining in full, euphemizing or deleting as one option to Arab translators to achieving fidelity to the original, meantime preserving their readers' shyness and feelings. Creating the balance between the two directions is impossible task, but translating in full is only exceptional for academic, medical and educational purposes (Ghazala, 2004:155). The word (bastard), for instance, is euphemized for social reason into ابن الخطيئة / ابن غير شرعي (illegal child/son of sin), instead of using taboo words as ابن زنا / ابن حرام (son of adultery/son of forbidden sex) to show respect and avoid insulting readers (Ghazala, 2004:163).

Therefore, a translator has a zero equivalent option as an adequate strategy to avoid insulting Arab Moslem readers and violating their divine faith. Being unbiased, an Arab translator is offensive, committing unforgettable sin towards them. Comparatively, translator's bias, subjectivity and anti- obscenity is a responsibility and obligation rather than a personal affair.

The English taboo simile (as smooth as a baby's bottom), is not serious as in the first example, though it is funny. Such simile that express smoothness does not exist in Arabic. It's a direct

literal translation which embarrasses both Arabic translator and readers. Thus, a good idiomatic euphemised cultural version is provided *أطرى من راحة اليد / أنعم* (as smooth / swift as the palm) by Arab translator to express the same implication in Arabic (Ghazala, 2004:17).

Negative & Positive Bias in English - Arabic Translation

As referred, a translator's *bias* or *unbias* are relatively achievable in translating a variety of texts among languages based on many factors. As translation by itself is a process of transferring many cultural aspects of the SLTs into their equivalents in SLTs with in the socio-cultural settings of both languages whereby culture has to do with *bias* rather than *unbias*, or in particular, translator's *subjectivity* or *objectivity* in the translated texts.

Practically, being *unbias* in translation is a fallacy; it does exist in theory but in practice. In reality, a translator, as a human being, sometimes feels deep down, thus a translation never reaches the level of perfection. However, other critics hold just the opposite view. They view *unbias* as achievable but relatively. Translator's bias sometimes is not measured subjectively; theoretically most translators are honest and objective in their job that denies being unfaithful in translating the meaning of the SL into its TL counterpart (Ghazala: 2004:157).

However, Ghazala (2004:158) classifies two types of translator's bias; negatively and positively. *Negative bias* means the unjustifiable intrusion of a translator by parasitic, changing, omitting or adding in his translation for personal reasons in an unfair way that causes harm and meaning loss of the original in the translated texts. Such reasons are due to translator's impressiveness, national, racial, humiliation, ignorance ... etc.

For instance, (Five children were killed) is translated into *قتل خمسة أطفال بوحشية*. In the former translation *بوحشية* (furiously) is added to the translation for the sake of expressing translator's impressiveness towards the scene (Ghazala: 2004:159).

Another example, (Some TV channels are not worth watching) is translated into *بعض القنوات التلفزيونية رخيصة لا تستحق المشاهدة*. *رخيصة* (cheap) is added to express translator's humiliation and disdain to such TV channels (Ghazala: 2004:161).

Positive bias, on the other hand, means the translator's justifiable bias to preserving the meaning and the identity of the original in a respected, glorified, euphemized and disambiguated way for social purposes, dropping out unnecessary, trivial and taboos in the translated texts.

For instance, (Blind) is translated into *الكفيف / البصير*. The first translation is *البصير* means (the good sighted / opposite of blind) is added to the translation instead of *الأعمى* for socially euphemizing the word to TL readers (Ghazala: 2004:163).

Another example is the word (Cancer), to avoid the literal translation of the illness as 'السرطان', Arabic translator socially euphemizing it as 'ذلك المرض ألهم عافانا / المرض الخبيث' justifying his/her bias translation for the sake of showing respect to his /her readers and avoid insulting them (Ghazala, 2004:163).

Conclusion

Bias versus *Unbias* in translation is a critical topic to be taken care by a translator. It is linked to the level *subjectivity* or *objectivity* a translator reaches at in translating a variety of texts among languages. Or in other words, how much *faithfulness* is achieved to the SL in the TL texts when a translator as a human is committed to multiple pressures and complications of his/her own society; social, psychological, political, religious, racial, cultural, etc. that he/she cannot isolate from.

A translator's Bias is sometimes intentional and avoidable when positively serving good purposes and preserving the identity of the original. Therefore, it is acceptable when objectively justifies translator's interference in a more respected, glorified, euphemized way by dropping out unnecessary, trivial and taboos in the translated texts. However, a translator negatively bias for personal affairs as impressiveness, national, racial, humiliation, ... etc could be unjustifiable and harmful in conveying the message and culture of the original.

On the other hand, a translator's Unbias, practically is a fallacy and never exists in reality. As a human, a translator can't deny his subjectivity, for the above reasons, by being absolutely objective in his translation. Though, unbias could be relatively achieved when *Faithfulness*, the very condition for any translation project, is fulfilled in the TLTs. In other words, when the purpose, value and culture of the SLT is communicated in its counterpart in the TL. Otherwise, it would be harmful to both SL and TL users and their cultural environment by getting a distorted idea of the SLT and the real world it represents.

To achieve faithfulness and acceptability in translation, a translator should maintain a balance between *transparency* of the SLT and *fluency* of the TLT as the second is a reflection of the first. To be a *transparent*, a translator has to secure a wide range of readership by modulating the SLT to serve the multiple functions of the TLT readers by preserving the similar linguistic, cultural and situational features of the original in its TL counterpart without translator's interference in the foreign text. Being a transparent, a translator has also to have both linguistic and cultural competences (knowledge and skills to carry out a translation), thus not to be only bi-lingual but bi-cultural as well. In other words, he/she has to activate his/her *performance* (translating) and *competence* (knowledge) to measuring translation acceptability.

Briefly speaking, a translator could be unbiased when he/she is committed in his translation to red-line expressions or culture specific terms, political texts ... etc. He/she has to translate faithfully everything in the text, no less no more, without being affected by his/her own national identity, homeland and conceptions.

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