

Tracing Ethnocentric Signs in Arabic Literary Translation

Dr. Djamel GOUI,
Prof., Faculty of Letters and Languages
University of Kasdi Merbah Ouargla
Algeria

Meriem SEDDIKI
Institute of Translation
University of Abu Elkacem Saad Allah
Algiers, Algeria

Abstract:- This study attempts to investigate the phenomenon of ethnocentrism in translation mainly in literary text and to examine the extent of faithfulness in ethnocentric translation. The study seeks also to highlight the effect of ethnocentrism in shaping translation output via cultural references. The collected data sources are obtained from Ghassan Kanafani's "Rijal fi echams" novella of Arabic language, in which extracted translations are selected and compared with the novella's English version "Men in the Sun" then analyzed in terms of ethnocentricity through the treatment of the elicited cultural references. English translation is analyzed and discussed to suggest finally a likely neutral translation. This could be exemplified in a systematic way according to Vlahov and Florin (1986) model along with Newmark (1988) strategies and Berman's deforming tendencies to demonstrate the proposed phenomenon and indicate its impacts at the level of the faithfulness of translation.

Keywords:- Ethnocentrism; Ethnocentric Translation; Literary Discourse; Faithfulness; Cultural References.

I. INTRODUCTION

The concept of ethnocentrism has proven its significance in the field of social sciences through which people may examine other cultures. It can also be seen as the backbone of stereotypes by which an individual can compare the morals, ethics, history, and religion of another country to his own, and decide that his own nation's practices are superior. This formation of an ethnocentric thought process can affect translation which has always been perceived as a channel through which people exchange universal experience, science, and culture especially in the translation of literary works. The case of translating literature particularly from Arabic to English and vice versa may lead to distortion in the meaning and misunderstanding of the 'other' from an ethnocentric view angle, the fact which may influence the translator's faithfulness.

Historically speaking, ethnocentrism [1] was described as a cultural universal phenomenon. The term was first coined in 19th c. by William Graham Sumner, the American sociologist, who claimed that "The most important fact is that ethnocentrism leads a people to exaggerate and intensify everything in their own folkways which is peculiar and which differentiates them from others". He pointed up this fact by stating distinguished examples as follows: "The Jews divided all mankind into themselves and Gentiles. They

were the 'chosen people.' The Greeks and Romans called all outsiders 'barbarians'" [2]. Other scholars like Bennett [3] suggested that ethnocentrism is not only the tendency to view the world from the one's own culture standpoint, but also the failure to understand cultures that are different from one's own. People, therefore, tend to use their own worldview to interpret other's behavior and that the idea of a "universal truth" is often based on one's own values. Still, the difficulty is that ethnocentrism also sets up standards of good and bad while the issue should merely be noting differences. This, in many ways, is a natural human tendency.

Yet, in many cases, ethnocentrism is strongly linked to social manners and attitudes that frequently lead to negative feelings toward outsiders. Thus, translations used in cultural or social institutions; where there are numerous examples by which translations have stimulated foreign texts to various audiences, producing results that can be innovative, disruptive, or simply astonishing and exciting [4]. This means that the ethnocentric side of translation may cause serious negative effects at different levels mainly according to the receptive audiences.

As for literary discourse translation, it is often claimed that the translation of literature is unique because literary texts fall under the expressive type of texts, where the focus is on the aesthetic form, and this needs to be conveyed through translation. Hatim & Mason [5] defined the term 'discourse' as "institutionalized modes of speaking and writing which give expression to particular attitudes towards areas of socio-cultural activity"; while, Gentzler explained that "the translation of literature means the translation of a literary work's interpretation, one which is subject to the literary traditions in the target culture" [6]. Thus, translation of literary discourse is a type of translation which is distinguished from translation in general. It must reflect the imaginative, intellectual and intuitive writing of the author since literature is mainly remarkable by its aesthetics. The translator, then, needs to have talent in appreciating the literary value and culture of the original text and the ability to preserve them in translation. A good example may well be observed in the different studies achieved under the claim of the East exploration since the beginning of the 19th c.

According to Senkadi [7], translation of the Qur'an was doubtful as the need for its translation came up in those historic conditions when numerous of non-Arabic speaking people had converted to Islam, and giving new linguistic trends to the contents of the revelation. Within this ideology,

Orientalists and translators who tried to render the Holy Qur'an into some European languages have translated Qur'an according to their own particular ethnic group and culture, mainly with concern to language and religion. Hence, most European translators of the Qur'an have put less emphasis on verses and more on others depending on their personal beliefs. These concerns were the core of European philosophers' interest of the time.

II. LITERATURE REVIEW

Different trends were emerged by translation scholars and theorists to perceive some translation strategies and methods that determine the process of translation practice and ethnocentrism mainly in literary discourse translation.

A. Berman's tendencies to translation

Antoine Berman, a French theorist, was among the former scholars who tackled the subject of ethnocentric and non- ethnocentric translation. In his prominent works "*L'Épreuve de l'Étranger: Culture et traduction dans l'Allemagne romantique*" (1984) and "*La traduction et la lettre ou l'auberge du lointain*" (1985), Berman [8] claimed that the two notions were the main cause to accuse translation of its infidelity; as the famous Italian proverb goes "Traduttore traditore". Bandia stated that "by ethnocentric translation, the translator gives priority to meaning over form or style, paying particular attention to preserving the target language structure and norms" [9]. However, non-ethnocentric translation which Berman called "*hypertextual translation*" is a kind of translation is meant in which there is an ultimate balance between domesticating and foreignizing processes, and therefore while respecting all cultural codes of the receiving society, the foreign culture is also duly maintained.

Berman [10] calls for showing the strangeness of the foreign work and examines the tendency of neglecting and negating "the Foreign" in translation through naturalization. He argued that there is usually a "deforming system" in target texts (TTs) that prevents the foreign from showing up in translation, which is called "the negative analytic", where the deforming forces are freely applied. He presented a detailed examination of the textual deformation system. Thus, the twelve (12) deforming tendencies are briefly displayed as follows: *Rationalization; Clarification; Expansion; Ennoblement; Qualitative impoverishment; Quantitative impoverishment; The destruction of rhythms; The destruction of underlying networks of signification; The destruction of linguistic patterning; The destruction of vernacular networks or their exoticization; The destruction of expressions and idioms; The effacement of the superimposition of languages*" [11].

This outcome of deforming tendencies may result in a whole collapse of understanding the original message. The translator, then, can manipulate the meaning and integrate his own culture according to his beliefs and personal choices and/or decisions which may well lead to distortion and deviation in meaning. This fact is closely meant to affect ethnocentric translation.

B. Venuti's translator's (in)visibility & domestication and foreignization strategies

In 1813, Schleiermacher [12] demonstrated two ways of translation and explained how the translator can only have to approach either the author or the reader towards him. This idea was later developed by Venuti who introduced domestication and foreignization methods in his book "*The Translator's Invisibility*". For Venuti [13], foreignizing translation in English can be a form of resistance against ethnocentrism, as he stated: "Foreignizing translation signifies the difference of the foreign text by disrupting the cultural codes in the target language" and "seeks to restrain the ethnocentric violence of translation". Domestication, however, is regarded as an ethnocentric reduction of the foreign text to target language (TL) cultural values. This entails translating in a transparent, fluent and 'invisible' style in order to minimize the foreignness of the TL. Yet, it is noticed that Berman's works seem to have influenced Venuti's issues of foreignization and domestication [14].

C. Newmark & Vlahov and Florin strategies

Newmark's taxonomy [15] introduces different strategies to translate Cultural Specific Items (CSIs). He classified cultural words into five domains: 1) *Ecology* (flora, fauna, winds, plains, hills); 2) *Material culture* (food, clothes, houses and towns, transport); 3) *Social culture* (work and leisure); 4) *Organizations, customs, activities, procedures, concepts* (political and administrative, religious, artistic); 5) *Gesture and habits*. He argued that "*The more specific a language becomes the more it becomes embedded in cultural features, and therefore creates translation problems*" [16].

Nevertheless, Vlahov and Florin model will be adopted in this study as it is the most likely applicable one to figure out ethnocentrism in translating literary discourse though it seems to be analogous to Newmark's taxonomy. In fact, Vlahov and Florin [17] [18] present a detailed classification of cultural *realia* and categorize culturally specific words as follows: 1) *Geographical* (geographic formations, man-made geographical objects, flora and fauna that is special to a certain place); 2) *Ethnographic* (food and drink, clothing, places of living, furniture, pots, vehicles, names of occupations and tools); 3) *Art and culture* (music and dance, musical instruments, feasts, games, rituals and their characters); 4) *Ethnic* (names of people, nicknames); 5) *Socio-political* (administrative-territorial units, offices and representatives, ranks, military realia).

The two researchers demonstrated a much wider approach to translation strategies applicable in translation of realia and looked at the problem of translation strategies in particular, from a completely different view angle. They claimed that translators have to choose between transliteration and translation referring to the type of the text, the type of realia, the model reader, and the degree of acceptance of unusual collocations in receiving culture. Furthermore, Florin [19] observed that translations of CSIs are not limited to language, since they do not have exact equivalents in other languages because they have been formed on historical and a local basis, which is unique to

every culture. Local peculiarities, such as religion, morals, habits, rules of conduct, ethical norms, etc. are major components of any culture. Thus, the ambiguous nature of CSIs requires a special approach or strategy. Moreover, it requires the translator to have a cultural background of the source language to be able to face the difficulties conveying the meaning of cultural patterns in the original text. Therefore, a translator has to be not only bilingual but bicultural as well (ibid.).

III. METHODOLOGY

To narrow the scope of this research, the study is limited to the analysis of the translation of Ghassan Kanafani's "*Rijal fi echams*" [20] into English, that is "*Men in the Sun*" translated by the American translator and writer Hilary Kilpatrick [21]. The novella is chosen to meet different cultural backgrounds of both the author and the translator, chiefly that a Western World translator is translating to an Arab World writer, so as to examine the translation in terms of culture and ideology that leads inevitably to ethnocentrism which is usually implicitly embedded. Such an examination cannot be held unless an investigation of cultural items and references is done to measure the extent to which the foreign culture is represented in the strategies and techniques used in the translation.

To elicit data, then, it is necessary to explore the cultural references in both source and target texts. Thus, an examination of Cultural Specific Items (CSIs) is done according to the five categories of Vlahov and Florin (1986) model discussing Newmark (1988) strategies as well as Berman's deforming tendencies. Accordingly, the investigation and analysis went through a comparative and analytical study by which examples of ethnocentric translations are argued, analyzed and discussed when existed via the cultural references extracted from the English translated version of the novel to compare the target English text with the source Arabic text. Thus, to fit a suitable data analysis a corpus-based approach is adopted.

IV. DATA ANALYSIS AND DISCUSSION

Ghassan Kanafani's "*Rijal fi echams*" reveals an equal commitment to the Palestinian Cause. The writer was a Palestinian novelist, journalist, activist and a spokesman for the Popular Front for the Liberation of Palestine. The novella was the basis of the film "*Al Makhduun*" (1972), "The Deceived"; it was first published in 1962 in Lebanon (See Kilpatrick, 1999). It comprises six chapters and a total of 93 pages. The full title of the translated English version is "*Men in the Sun and Other Palestinian Stories*". It was translated by the American translator and writer Hilary Kilpatrick. The novella's translation was first published in 1978, in which 15 editions published between 1978 and 1999 in English. It comprises a total of 117 pages. Thus, as far as ethnocentrism concerns, both the writer and the translator are chosen to meet the aims of the study. They are both of different cultures, ideologies and rather different

worldviews. In this sense, an ethnocentric translation is assumed.

1. DISCUSSION

A. Geographical references

1) Flora and fauna Pattern 1

ST: "ضحك الطفل وأجاب هامسا: تيس!" (G. Kanafani, 1963, p. 9)

TT: "The child laughed and replied in a whisper: **Idiot!**" (H. Kilpatrick, 1999, p. 22)

Discussion: The fauna represented in this example by the animal's name in Arabic "تيس" is rendered as "idiot" in English translation. This translation is deemed to be an ethnocentric since it lacks faithfulness to ST and deforms the literary discourse by manipulating the represented fauna reference that is turned as an abstract connotation (تيس → idiot) by interpreting the animal's use in Arabic discourse to mean something foolish. Therefore, a suggested translation might be (**He-goat**) instead, as an application for the foreignized method to approach the Arabic culture and let the English reader conclude the meaning of this message. Thus, a reduction to ethnocentric translation is achieved.

Pattern 2

ST: "وفكك الله يا مروان يا سبيع!" (P. 47)

TT: "*May God send you success, Marwan, you brave boy!*" (P. 44)

Discussion: The word "سبيع" is translated as "brave". By such translation Kilpatrick tends to clarify the meaning of the word so that she renders the implicit into explicit which is the core idea of another Berman's deforming tendency that is "clarification". In fact, the translation sounds acceptable but it is not faithful to the ST. Therefore, linguistically speaking, the translator could deconstruct the ST to understand the use of "سبيع" which is rather metaphorical that means an exaggerated similarity (التشبيه البليغ); consequently the sentence can mean "Marwan is like a lion in his brave and courage", i.e., he is a **lion-hearted** which is synonymous to "brave". Furthermore, the expression "وفكك الله" is rendered as "May God send you success" which sounds inadequate in English language unlike "Good luck" or "Best of luck" expressions that seem to be more common in use which reflect a recognized translation. So, a suggested translation might be: "**All the best of luck, Marwan, you a lion-hearted boy.**"

2) Geographical formations Pattern 3

ST: "لا تجعل من القضية مأساة. هذه ليست أول مرة... هل تعرف ما الذي سيحدث؟ ستنزلون إلى الخزان قبل نقطة الحدود في صفوان بخمسين مترا، سأقف على الحدود أقل من خمس دقائق، بعد الحدود بخمسين مترا ستصعدون إلى فوق." (P. 54)

TT: "**Don't make a mountain out of a molehill.** This isn't the first time. Do you know what will happen? You'll get into the tank five minutes from the frontier and fifty meters beyond it you'll climb out." (P. 49)

Discussion: The translator tends to domesticate the literary discourse and makes a culture-based decision by using an idiomatic expression which surprisingly might be the cultural equivalent of the Arabic idiomatic expression " لا تجعل من الحبة قبة " that may convey the same meaning of the ST expression which simply means "don't exaggerate". But, such cultural replacement can be considered as an ethnocentric translation since it shows the translator's own culture. It reflects, however, a positive side of ethnocentrism since it communicates both foreign and domestic Arabic as well as English spoken societies' cultures. Nevertheless, an important detail represented in the geographical reference " في صفوان بخمسين مترا " is totally omitted, the fact which reduces the translator's faithfulness to the ST.

B. Ethnographic references

1) Food and drink Pattern 4

ST: "أسمعت ما يقول زوجك؟ غير مأمونة العواقب. كأن الحياة شرية لبن." (P. 19)

TT: "Have you heard what your husband says? Who knows what the outcome will be! **As though life were like eating yogurt.**" (P. 26)

Discussion: The expression "شربة لبن" is translated as "eating yogurt", in other words, a drink reference is translated into a food reference. In this sense, the translator is manipulating the ST so as to adapt it to TT culture. Though it might be considered that a modulation is applied in this case since both ST and TT can differ in perspective; yet, it is clearly observed that the translator preferred to use her own culture while a simple translation could be either "life is like drinking milk" or even if modulated it could be "life is like drinking water" to achieve the intended meaning which conveys how one may think that life is as easy as water.

2) Pots and names of tools Pattern 5

ST: "بوسعكم أن تأخذوا معكم مطارة، ولكن لا تستعملوها حين تحسون أن السيارة واقفة." (P. 67)

TT: "You can take a **water bottle** with you, but don't use it when you feel the lorry's standing still." (P. 57)

Discussion: By translating the Cultural Bound Term (CBT) "مطارة" into "water bottle", the translator used a descriptive equivalent wherein the meaning of SL word is explained in several words. Such an explanation may hide the cultural dimension of the literary discourse by reducing the cultural effect of CSI as well as the foreignness of the ST. Therefore, Newmark's strategy could be applied that is "naturalization" by which the word (**Matrass**) can be used notably that it conforms to the normal pronunciation and morphology of the ST word.

C. Ethnic references

1) Names of people and nicknames Pattern 6

ST: "يا رحمة الله عليك يا أستاذ سليم، يا رحمة الله عليك." (P. 14)

TT: "The mercy of God be upon you, **Ustaz** Selim, the mercy of God be upon you." (P. 23)

Discussion: The translator attempts to foreignize the discourse by using transference procedure to translate the word "أستاذ" which refers to (teacher) and transliterated as "Ustaz". This translation seems to be inadequate since the SL word has its formal equivalence that is (Mr. or Sir). Besides, the expression "the mercy of God be upon you" tends to be a cultural transposition mainly exotic source culture that indicates cultural strangeness of TT that is unusual for native speakers of English. Thus, a suggested translation could be "**Rest in peace Mr. Salim**" (Also suggested by Al-Badawi [22]).

Pattern 7

ST: "وصاح بملئ رنتيه: أبو العبد ... يلعن أبوك... يلعن أصلك..." (P. 28)

TT: " and he cried with all his strength: Abul-Abd, damn your father, **damn your forefathers.**" (P. 32)

Discussion: A back translation of the ST expression " يلعن أصلك " can be (damn your origin). It is translated, however, into "damn your forefathers" which seemed to be odd to native speakers since such an insult is tied to genealogy. For Arabs, this has different cultural charge of that in English spoken communities. Thus, another translation could be "**damn you**" which might have the same cultural load and serve "the pragmatic function of causing offence" as Al-Badawi suggested.

Pattern 8

ST: "ما رأي العم أبو قيس؟" (P. 49)

TT: "What does Abu Quis think?" (P. 45)

Pattern 9

ST: "الأخ أسعد يحكي الحق." (P. 50)

TT: "Assad's quite right." (P. 46)

Discussion: In both patterns (8) and (9), the translator has omitted significant cultural terms of address related to kinship, which are respectively (العم) and (الأخ). Such an omission leads to "the effacement of the superimposition of languages" which is one of Berman's deforming tendencies used in ethnocentric translations that involves erasing traces of language forms that co-exist in the ST which is the case here. Words like (**uncle**) and (**brother**) should be added to reflect the Arabic culture in addressing people. The translator can even intervene by making a footnote to show such a cultural specificity. In these two extracts, Kilpatrick seems to be unfaithful to the STs.

D. Culture references

1) Rituals and religion Pattern 10

ST: "من الذي قال له إنه يريد أن يتزوج ندى؟ لمجرد أن أباه قرأ معه الفاتحة ولد هو وولدت هي في يوم واحد؟" (P. 29)

TT: "Who told him that he wanted to marry Nada? Just because his father had recited the **Fatiha** with his uncle when he and Nada were born on the same day." (P. 33)

Discussion: The translator has succeeded in translating the cultural meaning by transliterating the word "the Fatiha" as well as adding a footnote to explain it as follows: "The first

sura of the Quran, customarily recited at the conclusion of an agreement or contract" (Kilpatrick, 1999, p. 33). Still, the translator hasn't added another essential functional meaning of "Al-Fatiha" as Al-Badawi (2017) argued that it is "commonly perceived as conventionalized engagement" (p. 28); this fact is lacked in the footnote which might cause misunderstanding to native speakers of English if not clarified.

Pattern 11

ST: "بارك الله فيك ولكنني تعب قليلا... هذا كل ما في الأمر... هل سيتأخر إعداد الرحلة؟"
 كلا، الحمد لله أنكم كثر... خلال يومين ستجد نفسك على الطريق."
 (P. 33)

TT: "You are very kind. But I'm just a little tired, that's all there is to it. Will the preparations take long?"
 "No, thanks heavens there are many of you. You'll find yourself on the road." (P. 35)

Discussion: The translator's own culture, primarily religious culture is clearly embedded in her translation of the Islamic word references as "الحمد لله" rendered into "thanks heavens" which is typically Christian; and "بارك الله فيك" is rendered as "you are very kind". Though in several previous words which have the same reference in Arabic are translated literally by Kilpatrick like: "وفكك الله" (in pattern 2) and "رحمة الله عليك" (in pattern 6); yet, it is not the case in this example. Such a translation is accused of being ethnocentric by which the literary discourse is manipulated and partially conveyed in an attempt to show the translator's culture superiority that may fit the TT's readers. Thus, a suggested translation could be: "May God bless you; I'm just a bit tired that's all there is to it. Will the preparations of the journey take long?" "No, thanks God there are many of you..."

2) Cultural expressions Pattern 12

ST: "ليكسر الفخار بعضه. أنا لست أريد الآن إلا مزيدا من النقود، مزيدا من النقود"
 (P. 77)

TT: "Let the dead bury their dead. I only want more money now, more money." (P. 64)

Discussion: The idiomatic expression "ليكسر الفخار بعضه" is typically informal Arabic expression that needs a translation that copes with such an informality. Contrariwise, "Let the dead bury their dead" is typically formal English and even a biblical one. According to Word Reference Forum, it means that you should take care of the urgent problems, and forget about the other stuff; in the biblical reference is located as: "But Jesus told him: Follow me, and let the dead bury their own dead." (NIV) (Matthew 8, p. 22). Such a translation is undoubtedly ethnocentric translation since the translator is highlighting her own culture when she opts for a religious reference to manipulate the ST and its meaning; whereas a destruction of expressions and idioms is exercised. Accordingly, a suggested translation might be (I don't give/care a toss) which is very informal British English that means "to not be worried at all by something" which is typically the target meaning of the ST.

E. Socio-political references

1) Offices and representatives Pattern 13

ST: في تلك الليلة شاهد الأستاذ سليم جالسا في ديوانية المختار يقرقر "بنرجيلته."
 (P. 13)

TT: "That night he saw Ustaz Selim sitting in the headman's reception room, smoking his gurgling water pipe." (P. 22)

Discussion: A descriptive translation is adopted in translating CSIs where the word "ديوانية" is translated as "reception room" whilst there are other equivalents that render the same meaning as (office) or (Divan). The latter word seems more adequate and a naturalized one. Moreover, the cultural reference word "المختار" is rendered as "the headman" in English, which can basically refer to a boss or a leader in its broader sense. This meaning doesn't really reflect the cultural dimensions of the word "المختار" that symbolizes a man who is commonly chosen by certain people in certain places of the Arab world to manage their affairs. Thus, the word ought to be transliterated as (El-Moukhtar) to keep its culture specific meaning.

2) Ranks and military realia Pattern 14

ST: "كان أبو الخيزران سائقا بارعا. فقد خدم في الجيش البريطاني في فلسطين قبل 1948م أكثر من خمس سنين، وحين ترك الجيش وانضم إلى فرق المجاهدين كان معروفا بأنه أحسن سائق للسيارات الكبيرة يمكن أن يعثر عليه، ولذلك استدعاه مجاهدو الطيرة ليقود مصفحة عتيقة كان رجال القرية قد هجم يهودي..." (P. 51) استولوا عليها إثر

TT: "Abul Khaizuran was an excellent driver. He had served the British army for more than five years before 1948. When he left the army and joined the Freedom Fighters, he had the reputation of being the best lorry driver one could find. That was why the commandos in Al-Tira invited him to drive an old armored car that the village had captured after a Jewish attack." (P. 47)

Discussion: The above passage is manipulated to serve the translator's ideology towards a socio-political issue that presented in an ideological ethnocentric translation. This fact is clearly shown through the omission of a significant socio-political reference that is "Palestine" which may provoke the sensibilities that may exist between Western world and Arab societies, chiefly target readers. Yet, the expression "هجوم يهودي" is translated faithfully as "a Jewish attack" and kept at the end of the passage. What's more, the word "رجال" is also omitted (رجال القرية → village) that could be translated as (men of the village) to indicate the social as well as the cultural feature that the expression may have. Likewise, it is observed that the military realia represented in the two ST expressions: "فرق المجاهدين" and "مجاهدو الطيرة" are manipulated in an attempt to be comprehensive to TT readers; as a result, the translator domesticates the dominating target culture norms that may well create a distortion in ST meaning: "فرق المجاهدين" is rendered as "Freedom Fighters" that is different from the basic sense of ST expression, which convey a cultural and even a religious impact that reflects the language specificity. So, a foreignized method is suggested to translate it as (troops of Mudjahids); similarly, "مجاهدو الطيرة" is rendered as "commandos" which seems to be odd translation, though it

is domesticated, since it doesn't reflect the same military ranks and more importantly it doesn't reflect the same cultural effect. Thus, it could be transliterated as (**Mudjahids** of Al-Tira) to keep the faithfulness to the source message.

2. DATA ANALYSIS

To recapitulate the above discussion, the following tables may illustrate the techniques applied along with the back translation (BT) which is provided to measure the exactness of the translation. Note the following abbreviations: ST (Source Text); TT (Target Text) and P. (Page).

Pattern	ST	P.	TT	P.	Technique/ Deforming tendency	BT	Suggested Translation
1	ئيس	9	Idiot	22	Clarification	أبله	He-goat
2	سيح	47	Brave	44	Clarification	شجاع	Lion-hearted
3	لا تجعل من القضية مأساة	54	Don't make a mountain out of a molehill	49	Domestication	لا تجعل من التلة جبلا	Don't make the case a tragedy
4	كأن الحياة شربة لبن	19	As though life were like eating yogurt	26	Modulation & Manipulation	كما لو كانت الحياة مثل تناول الزبادي	As though life is like drinking milk
5	مطارة	67	A water bottle	57	Descriptive equivalent	قارورة ماء	Matrass

Table 1:- Treatment of Geographical and Ethnographical References

The above table (1) reveals a treatment of both geographical and ethnographical references in the novella's translation as observed in patterns 1, 2, 3, 4 and 5 successively. In the first two patterns a clarification deforming tendency is applied by the translator in which demonstrates a lack of literality to the

ST. Whilst, the last three patterns domestication, manipulation and a descriptive equivalent strategies are employed wherein a clear tendency to the TC is noticed the fact which results in the distortion of meaning and the translator is accused, then, of ethnocentric translation.

Pattern	ST	P.	TT	P.	Technique/ Deforming tendency	BT	Suggested Translation
6	أستاذ سليم	14	Ustaz Selim	23	Transliteration	/	Mr. Salim
7	يلعن أصلك	28	Damn your forefathers	32	Foreignization	اللعة على أجدادك	Damn you
8	ما رأي العم أبو قيس؟	49	What does Abu Quis think?	45	Omission	/	What does uncle Abu Quis think?
9	الاخ أسعد يحكي الحق	50	Assad's quite right	46	Omission	/	Brother Assad's quite right

Table 2:- Treatment of Ethnic References

Table (2) shows a treatment of the ethnic references that include names of people and nicknames as exposed successively in patterns 6 to 9. It is noticed, however, that the use of foreignization strategy and transliteration in the two first patterns as well as the omission applied in patterns

8 and 9 are not appropriate since they show an obvious lack of the ST culture. Whereas, the use of quantitative impoverishment tendency and manipulation strategy in the last patterns prove a clear trend in favors of the translator's culture.

Pattern	ST	P.	TT	P.	Technique/ Deforming tendency	BT	Suggested Translation
10	أبداً قرأ معه الفاطحة...	29	His father recited the Fatiha with him...	33	Transliteration		Al-Fatiha: "commonly perceived as conventionalized engagement" (added in the footnote)
11	- بارك الله فيك ولكنني تعب قليلاً... هذا كل ما في الأمر... هل سيأخر إعداد الرحلة؟ - كلاً، الحمد لله أنكم كثير...	33	- You are very kind . But I'm just a little tired, that's all there is to it. Will the preparations take long? - No, thanks heavens there are many of you...	35	Quantitative impoverishment omission manipulation	- أنت لطيف جداً. ولكن أنا متعب قليلاً، وهذا كل ما هو عليه. هل تستغرق التحضيرات وقتاً طويلاً؟ - لا، شكراً للسماء أن هناك الكثير منكم ...	- May God bless you . I'm just a bit tired that's all there is to it. Will the preparations of the journey take long?" - No, thanks God there are many of you...
12	ليكسر الفخار بعضه	77	Let the dead bury their dead	64	The destruction of expressions and idioms	دع الموتى يدفنون موتاهم	I don't care a toss

Table 3:- Treatment of Culture References

The above table (3) displays a treatment of the culture references according to Vlahov and Florin (1986) model and Newmark's strategies where rituals, religious and cultural expressions are exposed consecutively in patterns from 10 to

12. It is observed, then, that the excessive use of deforming tendencies and manipulation strategy mainly in religious and idiomatic expressions results in deviation and distortion in meaning that inevitably lead to ethnocentric translations.

Pattern	ST	P.	TT	P.	Technique/ Deforming tendency	BT	Suggested Translation
13	ديوانية المختار	13	The headman's reception room	22	Descriptive translation	رئيس غرفة الاستقبال	El-Moukhtar divan
14	- فقد خدم في الجيش البريطاني في فلسطين قبل 1948 أكثر من... - وحين ترك الجيش وانضم إلى فريق المجاهدين كان معروفاً بأنه... - ولذلك استدعاه مجاهدو الطيرة ليقود مصفحة القرية قد استولوا عليها إثر هجوم يهودي..	51	- He had served the British army for more than five years before 1948. - When he left the army and joined the Freedom Fighters , he had the reputation... - That was why the commandos in Al-Tira invited him to drive an old armored car that the village had captured after Jewish attack	47	omission Manipulation Domestication Omission	مقاتلو الحرية القوات الخاصة القرية	- He had served the British army for more than five years in Palestine before 1948. - When he left the army and joined the troops of Mudjahids , he had the reputation... - That was why the Mudjahids in Al-Tira invited him to drive an old armored car that the men of the village had captured after a Jewish attack.

Table 4:- Treatment of Socio-Political

Table (4) shows a treatment of the socio-political references represented in patterns 13 and 14 where offices and representatives references are detected first, and then references of ranks and military realia are drawn as second. Actually, it is observed that the excessive use of different strategies primarily manipulation and domestication strategies as well as omissions results in ethnocentric translations that unavoidably lead to deviation and distortion in meaning and weaken the faithfulness of the translator.

V. RESULTS

Ultimately, Cultural Specific Items (CSIs) and cultural references are investigated to account for the impact of ethnocentric translations in hiding cultural features of the original which affects the translator's faithfulness. Therefore, after analyzing the facts theoretically and practically, the following findings were revealed:

- Ethnocentrism in translation is implicitly embedded in literary discourse; yet, it can be observed via cultural

features notably in idiomatic expressions and religious references. In fact, ethnocentricity in religious matters, or what refers to as religious ethnocentric translation, is more explicit and it can be easily noticed in translation particularly when translating from Arabic into English or vice versa unlike other types of ethnocentric translations where ethnocentrism is implicit and needs more analysis to be discovered.

- Ethnocentric translators barely could be faithful to ST when things are related to religious matters; they are rather faithful to their own language and culture instead.
- Ethnocentrism can affect the translator's faithfulness in translating literary discourse chiefly when the translator is biased to his/her target culture. It has also negative effects on the faithfulness of translation when the literary discourse is domesticated and manipulated wherein a distortion in meaning is created.
- Culture is embedded in ethnocentric translation. It is the key element to perceive ethnocentrism in literary discourse translation.
- The translator cannot be faithful to the ST notably when manipulating literary discourse in translation. This manipulation could be provoked by the translator's ideology which can be reflected in his/her translation process. Thus, the translator's ideology can enhance manipulation in translation in which an ethnocentric translation may appear in literary discourse. Such a kind of translation, in fact, can hinder the facts stated in the original text and replace them with different ones related to the translator's own culture or social patterns, in an attempt to lessen differences between both cultures (TC) and (SC).
- Foreignization strategy does not increase but reduces the degree of ethnocentricity in translation. It lessens the negative effects of ethnocentrism in translation by reducing distortion and deviation in ST meaning since it keeps to the literality of the ST by means of transliteration and literal translation and perceives the foreign as foreign.
- Domestication strategy can increase distortion in translation and render it ethnocentric, the fact which prevents the target reader from discovering the other as it hides the cultural features of the ST and does not faithfully render them in the TT. Moreover, by adopting this strategy, as is the case in the studied novella, the translator deprived the target reader from discovering important peculiarities of the Arab culture.
- Berman's deforming tendencies can be considered as a viable criterion to measure the extent of ethnocentric translation in literary discourse. Besides, tendencies like "clarification", "expansion", "Qualitative impoverishment" and "Quantitative impoverishment" can show the negative aspects of ethnocentrism in translating literary discourse.
- The transfer of cultural references may cause difficulty to the translator mostly if s/he decides to be invisible in his/her translation by domesticating the literary discourse and opting for the localization of the whole cultural setting to the one close to his particular culture as this could result in ethnocentricity.

- In the translation of Kanafani's *Men in the Sun*, the translator used different strategies, whereas her tendency towards the use of one particular strategy was not clear. The patterns examined in this study display how challenging the transfer of CSIs from ST to TT is. Hence, using different strategies may result in indeterminacy and inconsistent translation that has neither the identity of the original nor that of the target culture.

VI. CONCLUSION

All in all, translating literary discourse cannot be rendered faithfully when affected by ethnocentrism. Translators, however, should strive to reflect neutrally the cultural features of the ST in the TT. Foreignizing texts for target readers, unlike domesticating or manipulating texts, may help to produce texts that resist the central TL cultural values and raise the reader's interest to read and learn more about the other by promoting a sense of foreignness. In fact, cultural references are very important in dealing with ethnocentric translation in literary works. Though, most cultural words are easy to detect in the target language text since they are associated with a particular language. Kanafani's "Man in the Sun" novella reveals a special artistic level that is rich in cultural references that may create problems for the translator to keep faithfulness in rendering the true message.

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The preferred spelling of the word "acknowledgment" in America is without an "e" after the "g." Avoid the stilted expression "one of us (R. B. G.) thanks ...". Instead, try "R. B. G. thanks...". Put sponsor acknowledgments in the unnumbered footnote on the first page.

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