

*The Role of Translation in Creating Literary Creativity and Cultural Awareness –
Epistemological Approach*

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Abstract

Studies confirm that there is a relationship between scientific fields, known as inter-fields, including the subject of translation, which moves us from one linguistic system to another, whether it is general communicative language, or artistic language in poetry, novels, and literary creativity in general. In addition to the fact that translation is a means of cultural communication between peoples, which contributed to the emergence of an intellectual system that represents the cultural history of humanity. To study this topic -from an epistemological perspective- the paper attempts, with a descriptive and analytical approach, by presenting examples of literary works by translators, to show the role that translation plays in creating literary creativity, and spreading cultural awareness among members of society, through four points:

- 1 - Translation and linguistic communication systems.
- 2 - The limits of translation in the field of literature and culture.
- 3 - Translation and the issue of influence and influence between literary genres.
- 4 - Positive interaction between cultures in light of translation

The results of the paper:

- Translation is not a linguistic act in communicative systems, but rather a mechanism for creating literature, culture and awareness.
- The interaction that exists between literature and culture is the result of translational practices in the field of creativity and literary criticism, as confirmed by the selected models.

Keywords: Translation, Literary Creativity, Culture

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Introduction

Most civilizations experience lean years in the field of cognitive interaction and cultural development until they have embraced the Renaissance and the development of knowledge, where the translation movement has a major role in which translation receives great care from the establishment of organizations, centers and institutes to reach the highest levels of transfer from one language to another, and we see that role is reflected in the great scientific progress that translation has bestowed on the Arabs who learned from other civilizations and interacted with other cultures and added to their Arab heritage episodes of creativity that they introduced to human civilization to be the reason for its progress.

According to the oldest accounts of history, the Arabs of Al-Hira used to contact the Persians and be influenced by what they had, and Yemen had commercial relations with the countries of the ancient world, but this was happening within narrow limits, such as quoting something from martial arts, or telling something from their legends, or taking medicine from them or learning about the sciences of philosophy and parts of wisdom, which proves the existence of relations of the Arabs with other nations and their influence by them (Abd- Alhamid, p. 42). Hence, we can say that translation was a tool to reach the springs of other cultures, and whenever the nation progresses, we find that translation has a prestigious position.

1. Translation and Linguistic Communication Systems; Mechanisms and Challenges

Translation has witnessed a more important matter scientifically and theoretically because of its role in communication and dialogue between different linguistic communities, as it is an enriching factor for the language that protects it from losing privacy between other languages, and this is essentially the goal of the first translation, that cultures interact, dialogue and acquire from each other, in the process of transferring texts from one language to another, and thus, transferring and sharing ideas and experiences, and knowing different cultural and social mentalities, and this is an indispensable human requirement, otherwise, every culture remains confined to itself, has nothing to do with development, dialogue or interaction, and thus we see the importance of translation in enriching cultures by enriching their languages.

It is known that linguistics appeared in the second half of the twentieth century, so one of its most important courses was translation and discussion of its problems, and translation gained additional importance by clarifying its magnitude and introducing new methods in looking at it, through the concepts of French and American linguistic theories, so these concepts were important in solving the problems that hinder translation, and linguistics itself benefited from translation by knowing new proposals.

Due to the fact that translation is a transfer from a source language to a target language, it was necessary to master the communication systems and understand them in order for the translation to do its job in meaning, form, and style, so that there is not a large gap between what is being translated from and what is being translated to, and thus we lose the main goal of translation as a bridge between cultures and methods of acquaintance between different peoples through the language. In this process, there is an access to a new, different world; customs and traditions, a mental structure formed by a different environment; i.e., - in other words - translation is a discovery of that different.

Translation depends primarily on linguistic communication systems that the translator must be familiar with in order to be able to know the structure of the language from which he

translates, and what is required to translate into the target language with its different structure, and if the translator masters it, linguistics has already facilitated his work in generating terms and finding excellent and accurate equivalents for words in the source language. The translator must as well be extensively acquainted with modern linguistic theories that seek to develop the translation process, such as explanatory, pragmatic, semantic, functional, and interpretive theories (Mabsut, p. 228), and all of this will help him in a high-level translation that transcends the existing challenges faced by translators such as wasting the characteristics of the language from which they transmit.

The linguistic term is essential in communication systems, and therefore researchers in linguistics were preoccupied with it and were interested in uniting it as much as possible, and if it could be retained, it was to avoid many obstacles to translation transfer, especially since the term is charged with a special cultural mentality that produced it, and tongue of a people different from the tongue of the language to be transferred to, so the term cannot be translated in isolation from its background, field and communication circle, which makes us reiterate the importance of accuracy in translating the linguistic term. That is, in translating it, he will pay attention to all the elements surrounding the term to ensure that the meaning is conveyed in an excellent manner.

Therefore, the most important thing that the translator faces in linguistic communication systems is the multiplicity of translations of the same term, and to overcome this challenge, he must read the source text accurately, comprehend its methods of expression and vocabulary that constitute its linguistic characteristics in its source, and know how to transfer this to the target language. It is also important to pay attention to the relationship of this term with other terms related to it, and to distinguish between them at the same time to avoid confusion and misunderstanding, and what we are suffering in the Arab scientific community is in some aspects due to this, so it is necessary to "unify translation and transfer efforts between Arab countries", (Ibid) and indeed, we are witnessing this in many academic, critical and scientific terms, such as:

- (العلاماتية / الدلالية / العلامات / علم السيمياء علم / السيميائية / السيميائية / السيميائية / السيميائية / السيميائية) (Semiotics) all of which have one meaning for translating one French term.
- (اللغة علم / الألسنية / اللسانيات) (Linguistics).

2. The Duality of Literature and Culture From the Perspective of Translation

In general, we can say that translation is "the conversion of a linguistic code, that is, a set of spoken or written signs, into another code" (Annani, p. 8), and the existence of general linguistic principles and the recognition of language as a common division among human beings does not mean that linguistic codes differ from one language to another.

The concept of translation has been associated with different peoples in terms of identity, belief, and history, and in this context, Dimitri Gotas says: "Translation is always a creative cultural activity, as it is equal to the development of authentic books." Since translation is an ancient art, it has been associated with creativity and intellectual creation and determines the central systems of other cultures, as it travels between cultures and moves from text to text to convey unknown and paradoxical literature (Bahchwan, p. 12).

The translation means the extent to which the translator is familiar with the imagination of the culture whose texts, history, and symbolic systems he translates, so that the stage of

conscious acculturation is achieved, and this cultural interaction is reflected in human urbanization, and culture is then characterized with creativity and creation.

A mature culture is able to highlight the horizon of its own cultural and cognitive difference without being closed to other cultures, and cultural difference and heterogeneity does not mean that other cultures are not important, but rather it means that difference is a condition for the ability to interact creatively and maturely absorb the achievements of contemporary human thought. Accordingly, translation and culture are closely related to each other.

If culture is the sum of skills, knowledge, and perceptions, then language is an essential part of it, as it encompasses everything that an individual must know, believe, and embody in behavior and action. Culture “must consist of the final outcome of education, which is knowledge” (Nord, p. 52), and it will then be an integrated system firmly established in the general mentality. We can also say that culture is divided into three sections: There is a society’s culture, standards, and governing traditions that apply to the entire society, and there is a culture that is specific to a subgroup within this large society, so it uses certain words with connotations that are consistent with its experiences and view of the world. That is, it creates a kind of its own language, and then the difficulty of others in understanding this particular language and dealing with the new connotation disappears as a result of the communication between this group and other groups. “This happened with regard to religious words such as prayer, Hajj, zakat, ablution, and tayammum (dry ablution)” (Omar, p. 239), or such as the club group or companies..., and then an individual culture that distinguishes the individual against others.

3. Translation Is a Mechanism for Creativity, Effect, and Influence Between Literary Genres

The talking about literary texts means talking about a special linguistic formation that imposes an uneasy task in translation. Literary communication has characteristics that distinguish it from other types of communication between the author and the target audience on the one hand, and the translator and the audience on the other hand. Dr. Muhammad Anani has valuable words in this field. He explained that literary translation is concerned with the translation of poetry, stories, theater, etc., and it is "a form of comparative literature... It requires literary and critical study as well as proficiency in the two languages being translated from and being translated into. There is no such thing as a perfect text in translation (or what was called model translation), because every translated work is in fact the result of the convergence of the author’s creativity and the concept of what is being translated to (Annani, Introduction).

There are aspects that must be addressed in this regard from the “act of literary communication” (Nord, p. 65). If we start with the sender or author, he is a well-known writer in the cultural milieu and literary context, from whom the audience expects a specific text with certain features. Therefore, problems begin in translation when the text is of unknown author in a cultural milieu, and we can cite for this the tales of One Thousand and One Nights in Arabic literature, and Arab or non-Arab folk stories that are transmitted orally, unlike written literary texts that gain cultural specificity by writing and then translating them.

This literary production is necessarily directed to a recipient who possesses special perceptions and expectations acquired through his experience in literary reading and his ability to deal with its metaphors, figurative languages, and spatial and temporal

manipulations. Poetry in particular “is understood by competent readers in the systems of interpretation that allow them to explore the depths of the text and reveal what it abounds in” (Nord, p. 124), and accordingly, the major task of translation in this regard is to skillfully transfer the features that are specific to the culture of the source to the target. Any text containing fiction should be cautioned against being labelled as literary, “while a realistic or social novel cannot be described as literary, because its general horizon parallels the world of the author and the recipients, and therefore “the criterion for classifying a fictional text is not... the extent of its distance and separation from the real world; because it is a tangible matter in all the texts ... Rather, the basic criterion is the way in which the text converges with the real world” (Nord, p. 125), literature is a deviation from the language of daily communication and the adaptation of language in a creative, productive and intensive adaptation that performs special connotations with an inseparable aesthetic, and these connotations determine the purpose of the author or sender of the text.

Perhaps the literature’s avoidance of highlighting the basic, communicative or cognitive meaning gives it a special feature that is not an obstacle to the act of communication except to the extent that it confirms the literature of the text and its specificity. By the basic meaning, we mean the central meaning, which is considered "the main factor of linguistic communication and the real representative of the basic function of language: Understanding and the transfer of ideas" (Omar, p. 52). Talking about the translation of literary texts, the translator must look at the text as a normal text, and then take into account the existence of other characteristics, and scholars believe that these specific characteristics of literature and then the act of literary communication depend on the culture of both the sender and the literary recipient, away from any literary features that we think are fixed (Nord, p. 128). In other words, no stylistic and objective features of the literary text are talked about absolutely, but rather restricted by specific cultural references, and the accumulated experiences of the recipient in his reading of literary texts, and then the act of literary communication will be based on cultural and individual factors as well.

If this is related to the act of literary communication within a society, then literary communication that aims to transcend cultural and linguistic boundaries requires talking about some basic relationships, such as the relationship of the sender's purpose to the text, the sender's purpose to the expectations of the recipients, and the relationship between the text and the recipients (Nord, p. 129).

4. Translation Challenges in the Post-globalization Era

The feature that has characterized our contemporary world is the information feature, or what we call globalization, which has revolutionized human communication with the latest technological development and artificial intelligence. Since sciences are intertwined, translation will undoubtedly bring about a similar revolution in this era of communication and its causes and concerns, by penetrating linguistic barriers, facilitating means of communication at the local and international levels, enabling individuals with different languages to communicate, and giving local companies the ability to open up to new markets and companies, which opens the door for growth and progress. So, how can companies communicate with foreign customers and companies in the world without the translation process? This is impossible as translation is necessary to complete negotiations, hold meetings and establish projects in cooperation with foreign individuals of a different language and culture.

However, the most important challenges that have emerged in this regard are:

- 1- Reducing the status that translators used to have, as these automated technologies may facilitate the dispensation of translators and their traditional translations, which has made their role almost limited to linguistic editing and proofreading, in addition to some translations that the machine is not capable of performing, but rather require human expertise.
- 2- Likewise, no one can deny the obstacles and weaknesses surrounding machine translation, despite all this remarkable scientific progress. Let's return to the first point and acknowledge that many of the subtle elements and differences can only be fulfilled by human translators who are able with their minds to understand the cultural backgrounds and relationships between terms, and in the end: The accuracy of the translation and its approximation to the target language and its culture.

Thus, translators are indispensable in this process, and the machine does not replace rational humans, but there is no doubt that they will benefit from translation techniques as they develop in providing translations that raise them to the highest levels of accuracy and skill in various literary, critical, medical and social fields....

If this is the case, it is necessary to have a simple discussion about the problems facing the translator:

The main problem in the translation process is to find a word in one language identical to the meaning of another word in another language, and because it is impossible to match two languages in classification, cultural and social backgrounds, uses of figurative language and metaphors, caution should be exercised against problems that may distort the translation or reduce its accuracy, and this theme will be for applied models after theorizing in the previous two themes.

Accordingly, we begin with the first problem, which is the discrepancy in the semantic field of two words that seem to be synonymous. The meaning of one word may be broad in one language but narrow in another, and an example of this is the semantic field of colors. Each language has its own style of division, and we find more than one word for one color, but it expresses different degrees, for example, the Arabs express the degrees of red in purple for the intense ones, and with amber (بهرمان *bahraman*) for the less red ones, and they say (مفدّم *mufaddam*) for the one that is saturated with redness, the *mudarag* المُنْرَج for the one less than it, *muwarad* المورّد (color of a rose) for the one after *mudarag*... (Omar, p. 252). We can also look at the word (طويل *taweel*), for example, which is equivalent in the English language to tall/long, but each of these has its own use in its language, so the translator into Arabic should not be confused in their use in any place that is equivalent to (طويل *taweel*), and such as: busy / engaged, which corresponds to (مَشْغُول *mashgool*) in Arabic, but each of these has its own use in its language, so we do not say “busy”, about the phone line. (Omar, 1982) On the other hand, a word may be used in more than one meaning in one language, while it has one meaning in the other language. For example, the word (library) in English has more than one equivalent, each of which is used in a certain situation. Therefore, a bookseller should not put up a sign written on it in Arabic (Maktaba) and next to it the word “library” in English, because the latter alone means in its language the public library that any member of the public can go to read, while the bookstore is equivalent to a book shop or book store, and your private library is book – collection (Omar, p. 253).

As for the second problem, it is represented by two words that seem to be synonymous, but their contextual distribution allocates them to a meaning that they are not used in any other, so the translator must be aware that poor comes with special connotations in one context and not another, so it is used:

- poor man to express a needy.
- poor boy to express deserving of pity.
- poor box to express the fund of the needy.
- poor opinion to express a simple or trivial idea.
- poor health to express illness or emaciation.

In Arabic, the translator should be alert and know how to use the equivalent. In a case of pity, we will say: Poor boy, and we do not say his health is bad, but rather we say he is ill or not well... (Omar, p. 256). In another example, in the Arabic language, we use the word (جدول) in more than one meaning; as the meaning varies according to the context in which the word appears, so the translator should not transfer it to English depending on a general meaning, or a single meaning that he thinks has conveyed the meaning in English, there is *jadwal 'almā* جدول الماء; that is, water stream, there is a multiplication table (الضرب جدول), there is a schedule of appointments and lectures (Khalil, p. 145). If we deal with the word (صاحب) (Sāhib), we may find it in different contexts, such as: *sāhib 'al-bayt* صاحب البيت (the owner of the house); i.e., its owner and *sāhib haq* صاحب حق, i.e., the beneficiary of a right, and *sāhib nasīb 'al-'asad* صاحب نصيب الأسد, i.e., who has the large share, and *sāhibī* صاحبي; is my friend. (Hassan, p. 234) Therefore, the translator must know precisely the word that conveys the required meaning in English as the target language in this case, and words such as ('azīm عظيم 'great'), (*kabīr* كبير 'large'), and (*dakhm* ضخمة 'huge') in Arabic may be used with one meaning, if we describe the size of a whale, for example, but it would not be like that if we said: This is *kabīr 'al-'aila* العائلـة كبير 'the head of the family', for it is not appropriate to say *azeem 'al-'ā'ila* العائلـة عظيم 'the great of the family' or *dakhm 'al-'aila* العائلـة ضخمة 'the huge of the family'.

In the example of cut, which in English generally denotes cutting, whether of cheese, a flower, or hair..., but in Arabic we have broader uses to indicate this meaning in specific ways, so we say: *jaraha* جرح 'He injured' his finger, *qatafa* قطف 'picked' the flower, *Qatta'a* قَطَعَ 'cut' the cheese, *Qata'a* قَطَعَ 'interrupt his conversation, and *qassa* قَصَّ 'cut' his hair, and we do not say about all of them (*Qata'a* قَطَعَ 'cut') (Omar, p. 256).

This speech leads us to the context of semantic fields that have received a great deal of attention in the studies of modern linguistics. Words have major semantic fields in which they are organized, that is, there must be semantic relationships that combine a number of words. The word (plant) is associated with greenery, and the word (tree) as well, and there is a general field that combines words indicating love, kinship, friendship and words indicating colors, and the semantic value of the word according to this theory is not determined in itself, but is determined in relation to its semantic position within a specific semantic domain" (Khalil, p. 144). The ancient Arabs paid attention to this idea and composed treatises on topics and groups of meaning for specific words. There are treatises by Al-Asma'i on camels, horses, sheep, and plants..., and treatises by Abu Hatim Al-Sijistani on locusts, bees, honey, and the well. Some dictionaries were also arranged according to their subjects, such as Al-Mukhaṣṣaṣ of Ibn Sidah.

We can talk about a third problem, as languages are not similar in their figurative expressions and metaphors, which means that a literal translation may break the meaning and take it away from what is intended. In English, they express the stage of old age by saying “evening of life,” and it is not correct for the translator into Arabic to convey it in the form (masā’ al’omr العُمر مساء), as in Arabic culture there is a common metaphorical equivalent: Kharīf al’omr العُمر خريف. (Omar, p. 256) The English express the joyful day by saying, “a red letter day” so it is not correct to translate this phrase literally. This also applies to semantic units composed of two or more words. These words take on a new meaning different from what they had in their singular case. If we say: (janāh al-muslimīn المِسلمين جناح), it denotes the mail among the Arabs in ancient times, because of the swift spread of news through it and the speed of its dissemination (Al-Thaalibi, p. 168). The translator should come up with what conveys this connotation and not the literal translation (of janāh المِسلمين) and (al-muslimīn المِسلمين), and our saying (Zaynab's fingers زَيْنَب أصابع) to indicate the sweets that were known from Baghdad and then spread in the countries, (Al-Thaalibi, p. 320) and (the chemistry of joy الفرح كيميائي) in referring to wine. (Al-Thaalibi, p. 320) All of this requires the translator to increase knowledge of the culture of the source text (translated from it), and the target culture (what is being translated to), as it calls for a basic attention to the social aspect of the meaning, as connotation is based on the linguistic context first, from the functional and lexical meaning, and is based on the semantic sense, i.e., the social context and circumstances of the article, (Hassan, p. 337) and the structures, figurative languages and metaphors emanate from certain acquired cultural and social experiences.

Lexical gaps appear in one language when searching for an equivalent for a specific detail in another language, despite the fact that languages may agree on a general classification of objects and share general human concepts that are not exclusive to one language without another, such as the tangible and the abstract, the living and the inanimate, and relationships and things Size, color, shape and gender ..., the classifications and partial details are still a source of confusion for translators, “All languages use the pronunciation system similarly, but they differ in the process of selecting the sounds they employ..., so they combine words and syllables of sounds, but they differ in their selection” (Omar, p. 258), and to represent that we look at the words cold and heat in English and their equivalents in Arabic:

- Freezing/ icy/ frigid = التجمُّد
- Chilly/ cool/ cold = البرودة
- Fresh/ mild/ moderate = الاعتدال
- Warm/ brisk/ hot = الحرارة
- Sweltering/ scorching/ burning/ boiling = الشديدة الحرارة

Ahmed Mukhtar Omar points out after citing these examples that translators and binary dictionaries were really confused in determining the precise meaning of these words and the degree of connotation of heat and cold and how to transfer this to Arabic in addition to its general meaning. They said about frigid القارس (the frigid and lukewarm) and about cool البارد (the lukewarm), and such happened in the field of colors, especially the secondary ones. With regard to the primary or basic ones, it was found that some languages only distinguish between luminous colors, the white group/the black group, and some languages only distinguish between four colors: red, green, yellow, and blue. As for the secondary colors, the problem is greater due to their huge number that varies according to different languages. This called for setting conditions in the dictionaries of colors in order to reduce the effects of the difference in partial classifications, such as the requirement that the color be accompanied by an illustrative model indicating it, and the distribution of colors in general areas and then the treatment of each group related to the general color in one place.

As we may see the lexical gap due to the difference in the circumstance and the absence of the thing expressed in the other language, we do not find sixty names in English for the sword (السيف), for example, as in the Arabic language, and there may be a word that expresses the death of a person in English, but there is nothing like it that expresses the death of the plant ... (Omar, p. 264).

Thus, these are some of the problems facing the translator in transferring the source text to the target language, with the cultural content of this language and the surrounding social status, so he must be aware of all this to distance his work from literal translation, which may cause a deficiency instead of being a completion and enrichment of the target culture.

Conclusion

Translation is an art as old as cultures, and every civilization that has achieved a great level or seeks to achieve it will realize the importance of translation as an intellectual activity and human creativity, as there is no room for cultural development and progress except by engaging with the other and learning about his heritage, as this has an essential role in civilization and urbanization and bringing civilization out of the stage of dormancy to the stage of critical movement in various knowledge.

Hence, we can say that translation has contributed to strengthening cultural identity and awareness of its specificity, and enabling communication and overcoming barriers between other cultures. It is not only a translation of language, but rather a transfer of language, culture, and knowledge, thus producing a new creation of the original literary text.

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