Cultural Equivalence and Linguistic Equivalence

Abstract

This study is to find those factors which determine the equivalence in translation.

The ideas of the prominent and distinguished scholars will be defined and elaborated. On the basis of those ideas, the final conclusion will be made.

Key words: Linguistic Equivalence, Cultural Equivalence.

Introduction

Translation peers always encounter with different changes in equivalence within different language levels range from physical forms into meanings. Catford (1988) defined translation as the replacement of textual material in one language (SL) by equivalent textual material in other language (TL). Generally, almost all translation scholars emphasize the role of equivalence in the process or product of translation directly or indirectly. Therefore, it is in the center of the translation studies. It must be said that some scholars do not seem to refer to role of equivalence directly, however, if some one looks at their studies s/he will easily find out that equivalence would shed light on his/her studies. As a consequence, the nature of equivalence and its contribution and taxonomy will be defined in the following lines.

Equivalence, inevitably, is involved in any theory of translation which can be understood by the comparison of various texts cross linguistically. Catford (1988) considers different shifts within languages and contends that there are various shifts when any of translation is carried out by translators. He, heavily, focused on the different linguistic elements as crucial variables in equivalence definition and equivalence finding. Accordingly, he divided the shifts across languages into level and category shifts. Level shifts include studies like morphology , graphology…… etc. and category shifts consist of structural, class, unit and intra-system shifts.

There are other notions and assumptions described, explained and interpreted by translators and translation scholars. The work of Nida and Taber, Vinay and Darbenet, House and Baker are specifically dedicated to the equivalence, Baker (1992) regarded some different equivalents in his effort toward the notion and practice of translatics. She distinguished between grammatical, textual, pragmatic equivalents, and several others. Vinay and Darbelnet (1995) regarded translation as equivalence-oriented study. They said that equivalence is the ideal method in many practical problems of translatics.

Nida and Taber (1964) focused on formal and dynamic equivalence; their flexible binary oppositions were revised several times. House (1977) contended that equivalence is either overt or covert; hence, she derived here theory of translation based on this taxonomy.

Translatics or translation like many disciplines of science was scientifically developed in the second half of the century. Because of the fact that all theories of translation refer to equivalence as the most crucial factor centrally or peripherally. Dealing with the process of finding equivalence is the most significant issue existing among translaticists. Although finding equivalence is subjective, this subjectivity must be based on the taxonomies defined by translation scholars.

Studying of factors effecting in the process of selecting equivalence started under the classifications of translation theoretician. Generally, all translators cope with finding equivalence in order to convey the translation units better. During this study and finding, any translation scholar contemplate about the possible factors which appear to affect it. Some scholars define a borderline between the equivalence which is related to form and the equivalence that is relevant to meaning, however, all of them have something in common that is the approval of some problems which impede finding equivalence. One of the most important theories of equivalence is the Catford's theory. Catford (1988) defined his theory based on different levels of equivalence. Afterwards, he explained the conditions in which all translators deal with the equivalence finding. He divided factors affecting equivalence finding into two different branches. The first one was the linguistic factors and the second one was the cultural factors. These two variables impress the equivalence finding process in various kind of translation.

To sum up, translation is defined by Catford (1988) as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). Accordingly, Catford like many translation scholars defined an equivalence oriented theory. Later on, he went on details and described all kinds of possible equivalents in his theory. He also said that during the process of selecting, finding and creating equivalence, any translator should consider at least two factors, namely, linguistic and cultural factors. He said linguistic factors are those factors which exist at the levels of concrete form and abstract meaning of any chunk of language. In addition, cultural factors are those factors that can not be seen at the level of form or meaning of language, however, they exist among the background of mind of speakers and writers of source language, Catford (1988) said that any translator have to consider both cultural and linguistic elements and translate based on these two factors. It seems he meant to covey both cultural and linguistic elements of source language.

As it was mentioned before, there are many definitions on the notion of translation. Almost all translation scholars in their theories somehow refer to the equivalence as the most significant part or at least one of the most crucial parts of translation. Accordingly, various equivalents were described by translators from different points of view. Scholars found out that the process of finding, selecting creating equivalence is not always as easy as it seems. In fact, there are many factors that affect the process of finding and replacing equivalence. Catford (1988) not only defined the translation and translation equivalence but also described the factors that put influence on the process of finding equivalence. He contended that there are at least two different variables that effect finding equivalence in translation. They are linguistic and cultural variables.

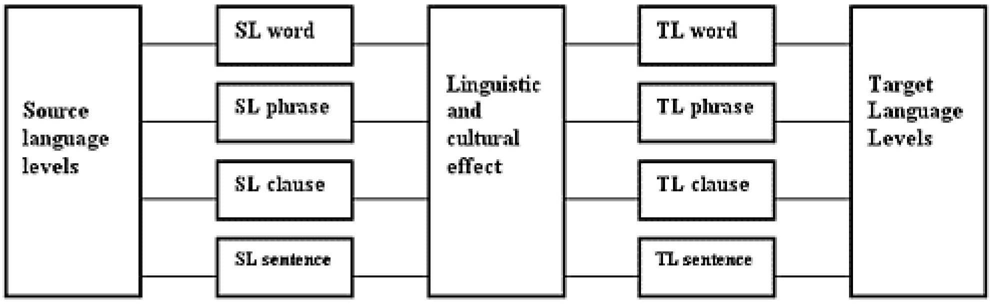
In terms of details, it must be said that Catford (1988) defined translation as the replacement of textual material of target language by equivalent textual material of source language. Moreover, he described linguistic factors affecting equivalence as those element which exist at the level of concrete form or abstract meaning of any chunk of language and defined cultural factors as those elements that exist among the background of mind of speakers and writers and can not be seen at linguistic levels.

Accordingly, the problem of this study is as follows:

This study aims at discovering the accuracy and effectiveness of cultural and linguistic factors in finding equivalence. In other words, the writers want to find the existence and effectiveness of affecting factors in finding equivalence (cultural and linguistic factors).

Equivalence is the central and integral part of Catford's theory of translation. His cultural and linguistic factors which put influence on the equivalent appear to exist cross linguistically. Based on the definition of these elements, this study posits the crucial factors affecting finding equivalence.

The following graph will clarify this current study



This study focuses on the bi-dimensional aspects which are very significant in the transference of equivalence from source text or language into target text or language. Linguistic elements of source and target languages vary; however, it does not mean that the translation is impossible. In addition, Most of structures or language levels shared among languages. On the other hand, Cultural elements are unique and effective in selecting equivalence.

As long as translation exists, equivalence is its integral part. No matter the theory is from-based or meaning-based or source oriented or target-oriented, it always consists of some kind of exchange of equivalence in different levels of a language. The probable affecting factors are linguistic and cultural ones. If the existence, accuracy, and effectiveness of above-mentioned factors proved to be true, it will pave the path for carrying out the translation very correctly and effectively.

Review of Literature

Theories of Equivalence

Translation defined by many scholars from different notions of view. Some of translation scholars defined their theories a source-oriented theory, others regarded the target-oriented theories. There are also theorists who chose a place in between; however, all translation theories are related to the notion of equivalence in one way or another. Hence, equivalence plays a crucial role in translation. In fact, both source and target languages include ranges of equivalents from the least meaningful level of a language, namely, morpheme to the big levels like sentence. In the process of translation these levels of language appear to be equivalence levels between source language and target language. For example, if there is a word in the S.L, it must be translated into T.L at the word level usually. Accordingly, translation is the matter of establishing equivalence between S.L and T.L.

Translation developed mainly in the second half of the 20th century. Therefore, theory of equivalence has been studied scientifically from the beginning of the second half of the 20th century up to now.

Jakobson and Equivalence in Difference

Jakobson (1959) made a contribution to the theoretical analysis of translation. He introduced the concept of equivalence in difference. He suggested three kinds of equivalence known as:

-Intralingual (within one language, i.e. rewording or paraphrase)
-Interlingual (between two languages)
-Intersemiotic (between sign systems)

Nida: Formal Equivalence vs. Dynamic Equivalence

Nida (1964) argued that there are two different types of equivalence. Namely formal equivalence- which in the second edition by Nida is referred to as formal correspondence and dynamic equivalence. Formal correspondence focuses attention on the message itself, in both form and content, unlike dynamic equivalence which is based upon the principle of equivalent effect.

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida makes it clear that there are not always formal equivalents between language pairs he therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience.

Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the original wording did upon the ST audience.

House and Overt and Covert Translation and Equivalence

House (1977) discussed the concept of overt and covert translations. In an overt translation the TT audience is not directly addressed and there is therefore no need at all to attempt to recreate a second original since an overt translation must overtly be a translation. By covert translation, on the other hand, is meant the production of a text which is functionally equivalent to the ST. House also argues that in this type of translation the ST is not specifically addressed to a TC audience.

Baker's Approach towards Equivalence

Baker (1992) defined four kinds of equivalents as follows:

-Equivalence that can appear at word level and above word level, when translating from one language into another.

-Grammatical equivalence, when referring to the diversity of grammatical categories across languages.

-Textual equivalence when referring to the equivalence between a SL text and a TL text in terms of information and cohesion.

-Pragmatic equivalence, when referring to imprimaturs and strategies of avoidance during the translation process.

Vinay and Darbelnet and Their Equivalence Definition

Vinay and Darbelnet (1995) view equivalence-oriented translation as a procedure which replicates the same situation as in the original, whilst using completely different wording. They also suggest that, if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text.

Catford and Translation Shift and Equivalence

Catford (1996) in the revision of his book introduced a very perfect taxonomy towards translation.

Cartford's approach to translation equivalence clearly differs from that adopted by Nida since Catford had a preference for a more linguistic-based approach to translation and this approach is based on the linguistic work of Firth and Halliday. His main contribution in the field of translation theory is the introduction of the concepts of types and shifts translation. Catfrod proposed very broad types translation in terms of three criteria:

1. The extent of translation (full translation vs partial translation).

2. The grammatical rank at which the translation equivalence is established (rank bound translation vs. unbounded translation).

3. The levels of language involved in translation (total translation vs. restricted translation).

He also defined the shifts which exist within different languages.

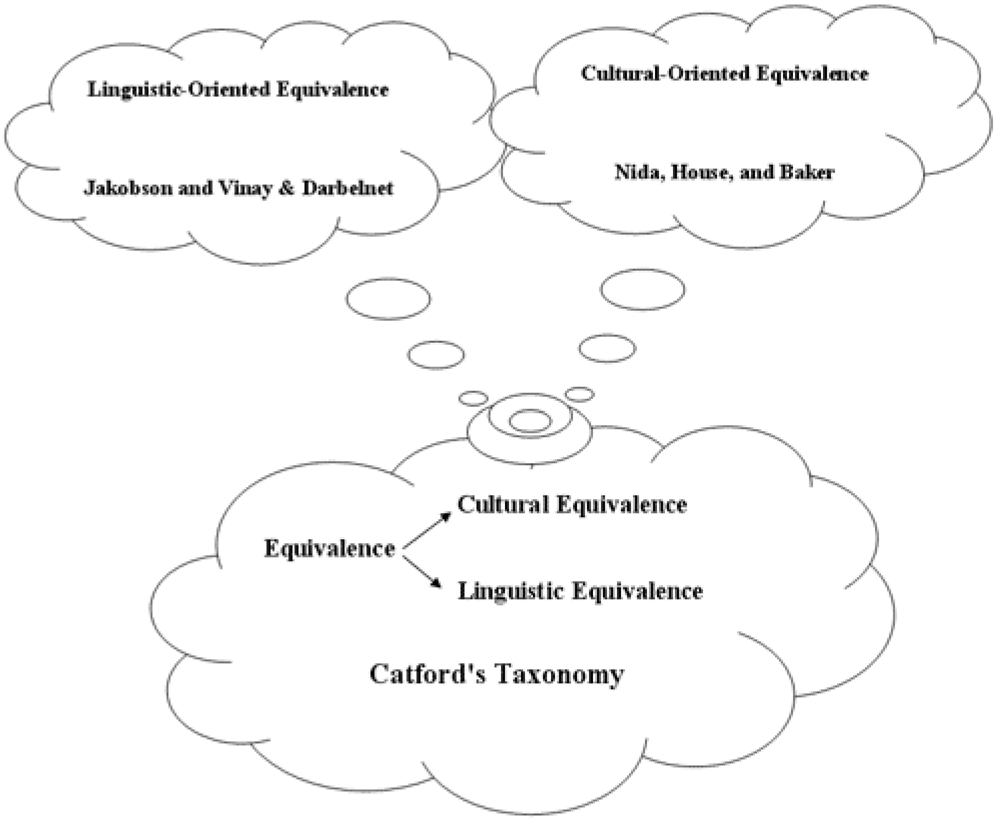
His category is as follows:

Shifts will be divided into two parts level shifts: (morphology, graphology,….) and category shift which include structural shift (order of words in a sentence) and class shifts (part of speech) and unit shifts (sentence, clause, phrase, word) and intra-system shifts (structure of parts of speech)

Catford (1996) described his latest category of equivalence (his notable contribution in the field of translation). It is the binary taxonomy which sheds light on the translation studies. In fact, Catford (1996) studied the equivalence and found out that there are two factors which affected the equivalence. They are linguistic and cultural factors. These two factors brought two equivalents. They are linguistic and cultural equivalents. This finding of Caford is very significant because it consists of both important approaches toward equivalence, namely, linguistic and cultural approaches**. *In fact, what other translation scholars defined separately and one by one, Catford described and explained in one binary opposition (cultural and linguistic factors or equivalents).***

Conclusion

Prior to the Catford's theory, five other studies were defined. By deeply looking at these studies, Catford understood that the prior 5 studies (Jakobson, Nida, House, Baker, and Vinay&Darbelnet) could be divided into two groups. The first group included jakobson's, and Vinay&Darbelnet's that mainly defined and focused on linguistic aspects of equivalence. The second group consisted of Nida's, House's, and Baker's that emphasized on the cultural dimensions of equivalence. Therefore, Catfrod (1988) introduced a new taxonomy included both linguistic and cultural aspects, in fact; he utilized the others' ideas and put them in his categorization. What Catford and the others theorized is illustrated as follows:



Linguistic Approach to Translation Theory

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Joseph F. Graham in his article *Theory for Translation* (p.24) asks the question if the time-honoured act of translation really is a subject that begs to be theorized. It seems to me that this is indeed the case if the wealth of literature on the subject available today is any indication. Early attempts at theory can be traced back over 2000 years to Cicero and Horace, with the key question being whether a translator should be faithful to the original text by adopting a "literal" (word-for-word) approach or whether a "free" (sense-for-sense) approach should be taken. This discussion continued right through to the second half of the 20th century when more systematic analyses were undertaken by Western European theoreticians. These systematic analyses, which elevated translation studies from its role of being primarily a language-learning activity, centred on theories of translation in new linguistic, literary, cultural and philosophical contexts (Mundayp.162). It is the linguistic approach that is the subject during the course of this discussion.

The linguistic approach to translation theory focusing on the key issues of meaning, equivalence and shift began to emerge around 50 years ago. This branch of linguistics, known as structural linguistics, features the work of Roman Jakobson, Eugene Nida, Newmark, Koller, Vinay, Darbelnet, Catford and van Leuven-Zwart. It wasn't long however, before some theorists began to realize that language wasn't just about structure – it was also about the way language is used in a given social context. This side of the linguistic approach is termed functional linguistics (Berghout lecture 7/9/05), with the work of Katharina Reiss, JustaHolz-Mänttäri, Vermeer, Nord, Halliday, Julianne House, Mona Baker, Hatim and Mason figuring prominently.

Of course other theorists have contributed to the development of a linguistic approach to translation, but the abovementioned have been singled out for discussion primarily because of their influence, and also because they are perhaps the most representative of the trends of the time.

Douglas Robinson writes that for some translators "the entire purpose of translation is achieving equivalence. The target text must match the source text as fully as possible" (p.73). Linguistic meaning and equivalence are the key issues for the Russian structuralist Roman Jakobson who, in his 1959 work *On Linguistic Works of Translation*, states that there are 3 types of translation:

1) intralingual – rewording or paraphrasing, summarizing, expanding or commenting within a language

2) interlingual – the traditional concept of translation from ST to TT or the "shifting of meaning from one language to another" (Stockinger p.4)

3) intersemiotic – the changing of a written text into a different form, such as art or dance (Berghout lecture 27/7/05; Stockinger p.4).

For Jakobson, meaning and equivalence are linked to the interlingual form of translation, which "involves two equivalent messages in two different codes" (1959/2000: p.114). He considers Saussure's ideas of the arbitrariness of the signifier (name) for the signified (object or concept) and how this equivalence can be transferred between different languages, for example the concept of a fence may be completely different to someone living in the suburbs or a prison inmate. He expands on Saussure's work in that he considers that concepts may be transferred by rewording, without, however, attaining full equivalence. His theory is linked to grammatical and lexical differences between languages, as well as to the field of semantics.

Equivalence is also a preoccupation of the American Bible translator Eugene Nida who rejects the "free" versus "literal" debate in favour of the concept of formal and dynamic equivalence – a concept that shifts the emphasis to the target audience. This was done in order to make reading and understanding the Bible easier for people with no knowledge of it (www.nidainstitute.org). Formal equivalence centres on the form and content of the message of the ST while dynamic equivalence, later termed functional equivalence (Venuti p.148), "aims at complete naturalness of expression" (Munday p.42) in the TT. His 1964 *Toward a Science of Translating* and his co-authorship with Taber in 1969 of *Theory and Practice of Translation* aim at creating a scientific approach incorporating linguistic trends for translators to use in their work (Munday p.38). He views Chomsky's theory of Universal Grammar as a way of analyzing the underlying structures of the ST in order to reconstruct them in the TT, so that a similar response between the target audience and TT and source audience and ST can be achieved.

His linguistic theory moves towards the fields of semantics and pragmatics, which leads him to develop systems for the analysis of meaning. These include:

1) Hierarchical structures (superordinates and hyponyms), such as the hyponyms "brother" or "sister" and the superordinate "sibling" (Libert lecture 24/3/05). In a cultural context it may not be possible to translate "sister", so "sibling" may need to be used.

2) Componential analysis, which identifies characteristics of words that are somehow connected, such as "brother" in Afro-American talk does not necessarily refer to a male relation born of the same parents.

3) Semantic structural differences where the connotative and denotative meanings of homonyms are identified, for example "bat" the animal and the piece of sporting equipment (Berghout lecture 14/9/05).

The British translation theorist Peter Newmark, influenced by the work of Nida, feels that the difference between the source language and the target language would always be a major problem, thus making total equivalence virtually impossible (Munday p.44). He replaces the terms "formal equivalence" and "dynamic equivalence" with "semantic translation" and "communicative translation", and alters the focus of the translation back to the ST with his support for a literal approach.

Nida's attempt at a scientific approach was important in Germany and influenced the work of Werner Koller for whom equivalence "may be 'denotative', depending on similarities of register, dialect and style; 'text-normative', based on 'usage norms' for particular text types; and 'pragmatic' ensuring comprehensibility in the receiving culture" (Koller in Venuti p.147). He also works in the area of correspondence, a linguistic field dedicated to examining similarities and differences between two language systems. One example of this would be looking at the area of "false friends", such as the French verb *rester,* which does not mean "to rest" but "to remain".

Although discussion on equivalence has subsided, it still remains a topic that manages to attract a certain amount of attention from some of translation theory's leading figures. Mona Baker and Bassnett both acknowledge its importance while, at the same time, placing it in the context of cultural and other factors.

The emphasis of the structural approach to translation changes towards the end of the 1950s and early 1960s with the work of Vinay, Darbelnet and Catford, and the concept of translation shift, which examines the linguistic changes that take place in the translation between the ST and TT (Munday p.55). According to Venuti "Translation theories that privilege equivalence must inevitably come to terms with the existence of 'shifts' between the foreign and translated texts" (p.148).

Vinay and Darbelnet in their book *Stylistiquecomparée du françaiset de l'anglais* (1958) compare the differences between English and French and identify two translation techniques that somewhat resemble the literal and free methods (Vinay and Darbelnet in Venuti p.128). Direct (literal) translation discusses three possible strategies:

1) Literal translation or word-for-word

2) Calque, where the SL expression is literally transferred to the TL, such as the English character 'Snow White' in French becomes 'Blanche Neige', because the normal word configuration in English of 'white snow' would be transferred as 'neige blanche'

3) Borrowing – the SL word is transferred directly into the TL, like 'kamikaze'.

Oblique (free) translation covers four strategies:

1) Transposition – interchange of parts of speech that don't effect the meaning, a noun phrase (après son départ) for a verb phrase (after he left)

2) Modulation – reversal of point of view (it isn't expensive / it's cheap)

3) Equivalence – same meaning conveyed by a different expression, which is most useful for proverbs and idioms ('vousavezunearaignée au plafond' is recognizable in English as 'you have bats in the belfry')

4) Adaptation – cultural references may need to be altered to become relevant ('cen'est pas juste' for 'it's not cricket') (Vinay and Darbelnet in Venuti pp129-135).

Two other important features arise from the work of Vinay and Darbelnet. The first of these is the idea of "servitude", which refers to the compulsory changes from ST to TT; and "option", which refers to the personal choices the translator makes, such as the modulation example above. Option is an important element in translation because it allows for possible subjective interpretation of the text, especially literary texts (Munday pp. 59-60).

In 1965 the term "shift" was first applied to the theory of translation by Catford in his work *A Linguistic Theory of Translation*. Here he discusses two types of shift:

1) Shift of level, where a grammatical concept may be conveyed by a lexeme (the French future tense endings are represented in English by the auxiliary verb 'will').

2) Category shifts, of which there are four types – structural shifts (in French the definite article is almost always used in conjunction with the noun); class shifts (a shift from one part of speech to another); unit or rank (longer sentences are broken into smaller sentences for ease of translation); selection of non-corresponding terms (such as count nouns).

His systematic linguistic approach to translation considers the relationship between textual equivalence and formal correspondence. Textual equivalence is where the TT is equivalent to the ST, while formal correspondence is where the TT is as close as possible to the ST (Munday p.60). Catford also considers the law of probability in translation, a feature that may be linked to the scientific interest in machine translation at the time.

Some thirty years after Vinay and Darbelnet proposed the direct and oblique strategies for translation, Kitty van Leuven-Zwart developed a more complex theory, using different terminology, based on their work. Her idea is that the final translation is the end result of numerous shifts away from the ST, and that the cumulative effect of minor changes will alter the end product (www.erudit.org). She suggested two models for translation shifts:

1) Comparative – where a comparison of the shifts within a sense unit or transeme (phrase, clause, sentence) between ST and TT is made. She then conducts a very detailed analysis of the "architranseme" or the core meaning of the word, and how this meaning can be transferred to the TL. She proposes a model of shift based on micro-level semantic transfer.

2) Descriptive – situated in the linguistic fields of stylistics and pragmatics deals with what the author is trying to say, and why and how this can be transferred to the TT. It deals with differences between the source and target cultures and serves as a model on a macro level for literary works (Berghout lecture 31/8/05; Mundaypp 63-66).

The 1970s and 1980s sees a move away from the structural side of the linguistic approach as functional or communicative consideration is given to the text. Katharina Reiss continues to work on equivalence, but on the textual level rather than on the word or sentence level. She proposes a translation strategy for different text types, and says that there are four main textual functions:

1) Informative – designed for the relaying of fact. The TT of this type should be totally representative of the ST, avoiding omissions and providing explanations if required.

2) Expressive – a "higher" level of literary text such as poetry in which the TT should aim at recreating the effect that the author of the ST was striving to achieve. In this case Reiss says "the poetic function determines the whole text" (Reiss in Venuti p.172).

3) Operative – designed to induce a certain behavioral response in the reader, such as an advertisement that influences the reader to purchase a particular product or service. The TT should therefore produce the same impact on its reader as the reader of the ST.

4) Audomedial – films, television advertisements, etc supplemented with images and music of the target culture in the TT (de Pedros p.32).

Criticism has sometimes been levelled at Reiss because the chosen method for translation may not depend only on the text type, which may also have a multifunctional purpose (Berghout lecture 7/9/05; Munday pp73-76).

Within the realm of functional linguistics is JustaHolz-Mänttäri's theory of translational action that takes into account practical issues while, at the same time, placing the emphasis firmly on the reader of the TT. This means, for example, that things like the source text type may be altered if it is deemed to be inappropriate for the target culture. She sees translation as an action that involves a series of players, each of whom performs a specific role in the process. The language used to label the players very much resembles that of Western economic jargon – initiator, commissioner, ST producer, TT producer, TT user, TT receiver, that is adding another dimension to the theory of translation as yet rarely mentioned (Munday pp77-78).

The Greek expression "skopos" that means "aim" or "purpose" was introduced to translation theory by Hans Vermeer in the 1970s. Skopos theory, which is linked to Holz-Mänttäri's translational action theory (Vermeer p.227), centres on the purpose of the translation and the function that the TT will fulfil in the target culture, which may not necessarily be the same as the purpose of the ST in the source culture. The emphasis once again stays with the reader of the TT, as the translator decides on what strategies to employ to "reach a 'set of addressees' in the target culture" (Venuti p223). Cultural issues in a sociolinguistic context therefore need to be considered. Skopos is important because it means that the same ST can be translated in different ways depending on the purpose and the guidelines provided by the commissioner of the translation.

In 1984 Vermeer and Reiss co-authored *Grundle gungeinerallgemeine Translationstheorie* (*Groundwork for a General Theory of Translation*) based primarily on skopos, which tries to create a general theory of translation for all texts. As a result, criticism has been levelled at skopos on the ground that it applies only to non-literary work (Munday p.81); it downplays the importance of the ST; and does not pay enough attention to linguistic detail. I tend to disagree with this last point because I look at skopos as a means of reflecting the ability of the translator. If he/she is able to produce a TT that meets the requirements stated at the outset of the assignment, which may lie somewhere between the two extremes of a detailed report or the summary of a sight translation, whilst working with possible time and financial constraints, then the linguistic level is not an area that merits criticism.

Christiane Nord in *Text Analysis in Translation* (1989/91) states that there are two types of translation:

1) Documentary – where the reader knows that the text has been translated.

2) Instrumental – where the reader believes that the translated text is an original.

She places emphasis on the ST as she proposes a ST analysis that can help the translator decide on which methods to employ. Some of the features for review are subject matter, content, presupposition, composition, illustrations, italics, and sentence structure (Munday p.83). In *Translation as a Purposeful Activity* (1997) her theory is developed as she acknowledges the importance of skopos. The information provided by the commissioner allows the translator to rank issues of concern in order before deciding on inclusions, omissions, elaborations, and whether the translation should have ST or TT priority. By also giving consideration to Holz-Mänttäri's role of players, she manages to provide a viewpoint that accommodates three important concepts in the functional approach to translation.

Linked to Nord's theory of ST analysis is discourse and register analysis which examines how language conveys meaning in a social context. One of the proponents of this approach was the Head of the Linguistics Department of Sydney University, Michael Halliday, who bases his work on Systemic Functional Grammar – the relationship between the language used by the author of a text and the social and cultural setting. Halliday says that the text type influences the register of the language – the word choice and syntax. He also says that the register can be divided into three variables:

1) Field – the subject of the text

2) Tenor – the author of the text and the intended reader

3) Mode – the form of the text

all of which are important on the semantic level. Some criticism has been directed at Halliday's complex terminology and his approach, mainly because it is English-language based (Munday pp89-91; Berghout lecture 7/9/05).

Juliane House's *Translation Quality Assessment: A Model Revisited* (1997) also examines ST and TT register, and expands on Halliday's ideas of field, tenor and mode. She creates a model for translation, which compares variables between ST and TT before deciding on whether to employ an overt or covert translation (Stockinger p.18). An overt translation is one that clearly centres on the ST, in no way trying to adapt the socio-cultural function to suit the target audience (like Nord's documentary translation). This means that the target audience is well aware that what they are reading is a translation that is perhaps fixed in a foreign time and context. Such is the case with Émile Zola's *Germinal*, first published in French in 1885 and translated into English by Leonard Tancock in 1954. Readers of the English know that they are reading a translation of a description of coal mining conditions in northern France in the 1800s, which retains all proper nouns of the original French text (Ma Brûlé, Philomène, Bonnemort, Mouque – p.282). This is just one of the techniques used to reveal the overt nature of the text. A covert translation (like Nord's instrumental translation) is one in which the TT is perceived to be an original ST in the target culture. Such is the case with the guide leaflets distributed to visitors at Chenonceau Castle in the Loire Valley, which seem to have been created individually for an English audience and a French audience (and possibly German, Spanish, Italian and Japanese audiences), so much so that it is almost impossible to tell which is the ST and which is the TT.

In Other Words: A Coursebook on Translation (1992) by Mona Baker, taking advantage of Halliday's work, raises a number of important issues. She examines textual structure and function and how word forms may vary between languages, such as the substitution of the imperative for the infinitive in instruction manuals between English and French. Gender issues are raised as she discusses ways in which ambiguous gender situations can be overcome, such as adjectival agreement in French. She also discusses three pragmatic concepts where pragmatics is "the way utterances are used in communicative situations" (Baker in Munday p.95):

1) Coherence relates to the audience's understanding of the world, which may be different for ST and TT readers.

2) Presupposition is where the receiver of the message is assumed to have some prior knowledge. "It's a shame about Uncle John!" assumes the reader knows that something bad has happened to that person called Uncle John. This raises problems in translation because TT readers may not have the

same knowledge as ST readers. Possible solutions are rewording or footnotes.

3) Implicature is where the meaning is implied rather than stated. "John wanted Mary to leave" may imply that "John is now happy that Mary left" (Libertlecture 24/3/05), which can lead to a mistranslation of the intention of the message.

Basil Hatim and Ian Mason co-authored two works: *Discourse and the Translator* (1990) and *The Translator as Communicator* (1997), in which some sociolinguistic factors are applied to translation. They look at the ways that non-verbal meaning can be transferred, such as the change from active to passive voice which can shift or downplay the focus of the action. They also examine the way lexical choices are conveyed to the target culture, for example "Australia was discovered in 1770 by Captain Cook" to an Aboriginal audience (Berghout lecture 12/10/05). However, I believe that they tend to revert to the literal versus free discussion with their identification of "dynamic" and "stable elements within a text, which serve as indicators for a translation strategy (Munday p.101). Mason, in his essay *Text Parameters in Translation: Transitivity and Institutional Cultures* (2003) thinks that Halliday's Systemic Grammar should be viewed in the context of translational institutions, such as the European Union where it "might make a more significant contribution to translation studies" (Venuti p.333). Interestingly, the outcome of this paper reveals a tendency for EU translators to "stay fairly close to their source texts" (Mason InVenuti p.481).

Like all other theories, discourse and register analysis has received its share of criticism. It has been labelled complicated and unable to deal with literary interpretation. The possibility of the author's real intention being determined, along with its fixation in the English language are also subject to some scrutiny.

The linguistic approach to translation theory incorporates the following concepts: meaning, equivalence, shift, text purpose and analysis, and discourse register; which can be examined in the contexts of structural and functional linguistics, semantics, pragmatics, correspondence, sociolinguistics and stylistics. Meanwhile, as translation strives to define its theory through the linguistic approach, Eugene Nida's scientific approach has evolved into a quest for a more systematic classification of all translation theories, which he says should be based on linguistics, philology and semiotics (Nida p.108).

Part Three:

Practical Translation

1. Media and Commercial

Section one:

English to Arabic

The king's friend

Jul 2nd 2009

From The Economist print edition

A NEW political force is emerging in Moroccan politics. The Authenticity and Modernity Party, known by its French acronym, PAM, with a centrist non-ideological platform open to all comers, has been in existence for less than a year. Yet it already seems destined to win the general election in 2012. In its electoral debut in last month's municipal poll, PAM won the ballot with 22% of the vote. Yet for all its success, the ascent towards the prime ministership of its founder, Fouad Ali El Himma (pictured), is the chronicle of a political elevation foretold.

In 2007 Mr El Himma resigned from his job as deputy interior minister and announced his intention to run as an independent in the parliamentary election that year. Where a few saw a fall from royal grace— he was known to be a close political adviser to King Muhammad VI—others sensed the beginning of a reconfiguration of monarchist parties.

Mr El Himma founded an anti-Islamist group, the Movement of All Democrats, which he then used as a springboard to create PAM. He recruited extensively from what is known as "administrative parties"—electoral machines dating to the time of the monarch's late father, Hassan II, and composed mostly of provincial notables. He also wooed bright young leaders of civil society. PAM drew most of its MPs from rival parties, prompting these to complain that it was promoting "political transhumance". This is forbidden by the electoral code, which bans elected officials from changing affiliation while in office, but the law has thus far been enforced selectively.

In response, on May 29th, on the eve of the municipal elections, PAM withdrew support from the coalition led by the prime minister, Abbas El Fassi, leaving the government in a minority. King Muhammad reiterated his support for Mr El Fassi, and the government will not fall unless there is a vote of no-confidence. But the move is seen as heralding the formation of a new government led by PAM. The party's rise, wrapping old political networks in new reformist rhetoric, highlights the enduring strength of the makhzen, the informal political-security-economic groupings that dominate Moroccan politics.

Mr El Himma has left the official leadership of PAM to Muhammad Sheikh Biadillah, a former health minister from the disputed Western Sahara province; he is more comfortable working in the background. The Moroccan press refers to Mr El Himma as "the king's friend". Like all the most important royal advisers, he is a former classmate of King Muhammad, and his success depends largely on having (or being perceived as having) the monarch's ear.

That is an uncertain advantage. One royal confidant says "the king likes Fouad, but does not want him to become another Driss Basri"—a reference to the late ex-minister of the interior who harshly repressed opponents of Hassan II. Tellingly, within three months of ascending the throne King Muhammad sent his father's right-

hand man into exile. If Mr El Himma rises too high, he may yet find himself on the way out.

The next jihad

Jul 2nd 2009 | BUALE AND DUSAMAREB   From The Economist print edition

THE Juba river region, in Somalia, is hard country. Women are regularly eaten by crocodiles while fetching dirty water. The sandy farmland is either in drought or flooded. And the militants known as the Shabab, who rule the area, exact brutal justice. Your correspondent had to turn back from the town of Wajid (see map) this week because, within, a man was being beheaded. A day later, a clan leader was shot dead. As The Economist went to press, three more were to be beheaded in Wajid, and two more had suffered the same fate in a nearby village.

All were suspected of being “collaborators” with the internationally recognised, but largely powerless, transition government in Mogadishu that is protected by a small African peacekeeping force. It is led by Sharif Ahmed, a moderate Islamist, who once headed the Islamic Courts Union. This had imposed a tenuous calm in the city, but was swept from power by Ethiopian forces in 2006 because its erstwhile allies in the Shabab, or “Youth”, had ties with al-Qaeda. If anything, the intervention strengthened the Shabab and hardened their link with global jihadism—not least because of an influx of foreign fighters who see Somalia as the next battleground for holy war.

The Shabab now control most of south and central Somalia, and much of Mogadishu. Western security sources worry they could stage attacks outside the country, of the kind that destroyed the American embassies in Kenya and Tanzania in 1998.

The Shabab, for their part, have nothing but contempt for President Ahmed. “Even you [an infidel] are closer to us than he is," one stern-looking Shabab commander tells your correspondent. “He is far, far from us, because he has sold out his religion.” Dressed in jeans and sandals, and sporting a wispy beard, the commander asks not to be identified; even speaking to an unbeliever can invite retribution. Western security sources say many foreign militants are in the Juba valley. And the commander is happy to have them. “Colour makes no difference,” he says, “All Muslims are the same. They are welcome.”

There is a streak of pragmatism among the Shabab that is distinct from al-Qaeda. The Shabab guarantee the safety of the food convoys of the United Nations’ World Food Programme (WFP). That said, there is an air of fear in Shabab-ruled areas such as Buale. Checkpoints are everywhere. Elders seem to be losing authority; they stick to resolving disputes over land and marriage. Residents are for the most part reluctant to talk. One tells the story of a 15-year-old boy who returned home to the Juba river after fighting with a ferocious Shabab unit in Mogadishu. When his mother pleaded with him not to return to the fighting, he threatened to kill her on the spot.

Not all those who bear arms in the name of Islam support the Shabab. Several hundred kilometres north-east of Buale, in the town of Dusamareb, Sheikh Omar Sharif Muhammad, a Sufi religious leader, has mobilised fighters to “liberate” Mogadishu from the Shabab. On July 1st, Somalia’s Independence Day, a local crowd gathered to sing patriotic songs and raise the national flag, a white star on an azure background—a rare sight for a country without a working government since 1991. Some of the men from his movement, Ahlu Sunna Waljama, had shiny new

Kalashnikovs; Sheikh Omar said they were not gifts from Ethiopia or America, both of which want to counter the backing given to the Shabab by Eritrea and private Arab donors.

Sheikh Omar’s men do not have the strength to march on Mogadishu any time soon, but in several recent battles they have halted the northward advance of the Shabab. They claim to have killed all manner of foreign fighters, and to have recently intercepted two Canadians of Somali extraction sent out as suicide-bombers.

Security in the Galgadud, the desert region controlled by the militia, has improved. But the humanitarian situation is dire. WFP says 90% of the 400,000 people in the area need food aid to survive. The failure of the Gu rains, which fall between April and June, promises greater misery. Matters are made worse by the arrival of 60,000 people fleeing Mogadishu.

Some of the refugees are gathered in a compound near Sheikh Omar’s base, among them Muhammad Hassey, who says he has moved house ten times over the years to escape fighting. He finally left Mogadishu when his two brothers and two sisters were killed by a mortar shell. Kadijo Hassan, an elderly lady, interrupts. “Mogadishu is unbelievable,” she says. “It is war. Everyone is crying there.”

Section Two:
Arabic to English

ازمة المصارف العالمية: هل يوجد بديل إسلامي؟

المشهد يبدو عاديا من داخل أحد فروع البنك الإسلامي البريطاني الذي أسس قبل سنوات قليلة في بريطانيا.

وهو في رأي عملائه "تمويل "حلال" تماما كاللحم الحلال الذي يباع عادة في متاجر المسلمين في بريطانيا. ويقدم البنك نفسه على أنه البديل الإسلامي للنظام المالي المعمول به في الاقتصاد العالمي والقائم على الفوائد. فهل هناك فارق كبير بين ما تقدمه ما تسمى بالبنوك الإسلامية والبنوك الأخرى التي يطلق عليها "الربوية".

ويرى الدكتور جودة عبد الخالق، مفكر يساري واقتصادي بارز في مصر، أن البديل الإسلامي "موجود من حيث النظرية" بل يذهب للقول إن النظرية المصرفية الإسلامية "أرقى من مثيلتها الوضعية لأن المصرف في الإسلام هدفه تنمية المجتمع وإقالة المعسر وليس فقط تحقيق الربح بأي ثمن".

لكن هل يوجد بديل إسلامي للنظام المصرفي العالم الآن؟ الدكتور عبد الخالق يجيب بالنفي ويتساءل لو كان هذا البديل موجودا فأين هو؟

وجهة النظر هذه يختلف معها الدكتور عبد الحميد الغزالي أحد ابرز المتخصصين في الاقتصاد والتمويل الإسلامي. وهو كالدكتور جودة عبد الخالق يرى أن البديل الإسلامي موجود منذ أربعة عشر قرنا، أي منذ اكتمال التشريع الإسلامي بتمام عصر النبوة.

"تحريم الفائدة"

ويشرح الدكتور الغزالي أهم خصائص النظام المصرفي الإسلامي هي أن النقود "لا تلد نقودا والفائدة محرمة لأنها من الربا والربا محرم في الإسلام. وعوضا عن الفائدة تقدم البنوك ما يسمى بمعدل الربح.

ذلك أن البنوك الإسلامية في رأي الدكتور الغزالي "لا تقدم قروضا بالمعنى المفهوم وإنما تمول مشروعات وتكون بالتالي شريكة في الربح والخسارة في المغرم والمغنم فيما يسمى بعقد المشاركة".

لكن نظرة على الأرقام الموجودة على موقع البنك الإسلامي البريطاني تظهر ارتباطا واضحا بين معدل الربح أو الإيجار في حالة القروض العقارية وبين سعر الفائدة لبنك انجلترا المركزي. فإذا كان البنك الإسلامي البريطاني إسلاميا، فلم يرتبط ببنك انجلترا المركزي؟ ولم ترتبط الأسعار التي يطرحها للتمويل بأسعار الفائدة هبوطا وصعودا؟

تفسير الدكتور الغزالي لهذا الارتباط "أن البنك الإسلامي والبنك الوضعي يعملان في بيئة اقتصادية واحدة. وبالتالي يرتفع الربح في حالة الرواج الاقتصادي تماما كما يرتفع سعر الفائدة والعكس صحيح".

ما الذي يميز التمويل الإسلامي؟

يرى الدكتور الغزالي ويتفق معه الدكتور محمد المحمدي ماضي أستاذ الإدارة في جامعة القاهرة واحد الوجوه الإسلامية البارزة بأن حرمة الفائدة ليست المميز الوحيد النظام المالي الإسلامي.

الميزة الأهم في رأيهما هو ارتباط التمويل بما سمياه بالاقتصاد العيني. وهذا في رأيهما في حساب أدق لمخاطر الائتمان التي كان إغفالها أحد أهم أسباب الأزمة المالية الحالية. فالبنوك الغربية أعطت قروضا لمن لا يستطيعون السداد فيما عرف بأزمة الرهون العقارية. وراهنت على أن أسعار العقارات ستواصل صعوده، أي أنها لم تلزم جانب الحذر. لكن البنوك الإسلامية لم تواجه هذه المشكلة". هل ذلك لكونها إسلامية أم لأنها حذرة؟

في رأي الدكتور الغزالي فإن حساب مخاطر الائتمان مبدأ اقتصادي إسلامي. ويقول الغزالي: "القرآن يحض على كتابة الديون والبيوع..وقبض الرهان (فرهان مقبوضة) ..والإمام مالك يقول (وارتهن إذا أقرض) والرسول رهن درعه مقابل المال."

ولأن البنوك الإسلامية تحتاط كثيرا في حساب مخاطر الإئتمان فإن ذلك يمثل مشكلة للعملاء. وبحسب الدكتور جودة عبد الخالق فإن المنتج النهائي للبنوك الإسلامية أكثر تكلفة للعملاء مما تعرضه البنوك الأخرى.

وهناك مشكلة أخرى يوضحها أندي كريتشلو مدير وكالة داوجونز المالية تتمثل في غياب المعايير.

يقول كريتشلو: " لا يوجد معيار واحد لمعنى الالتزام بالشريعة. فالشركات تعين مجالس الرقابة الشرعية الخاصة بها وتدفع لهم رواتبهم. ولكي يصمموا لهم منتجا يتفق مع الشريعة. قد يختلف معهم مجلس رقابة شرعية في مصرف آخر أو دولة أخرى. فالبنوك الإسلامية من نواح كثيرة تشبه بيتا بلا أساس. إذ لا معيار محدد يحتكم إليه. المعيار هو الإسلام".

الحل للتفسيرات المتعددة في الإسلام يكمن حسب رأي الدكتور الغزالي في "وجود ثلاثة مجامع فقهية شهيرة في العالم يستنار برأيها هي مجمع البحوث في الأزهر والمجمع الفهي لمنظمة المؤتمر الإسلامي والمجمع الفقهي لرابطة العالم الإسلامي بخلاف اتحاد المصارف الإسلامية. لكن هذا في رايه لا يمنع من وقوع خلافات بل وأخطاء".

وكي يكون هناك بديل إسلامي كامل لا بد أن يكون النظام العالمي كله "يأخذ بالمبادئ الإسلامية في الاقتصاد"، كما يقول الدكتور جودة عبد الخالق.

فهل في ظل الوضع الاقتصادي العالمي الحالي يمكن فعلا القول إن هناك بديلا إسلاميا، والنظام الغربي في رأي الدكتور الغزالي وغيره من منظري الاقتصاد الإسلامي ليس مخالفا تماما لتعاليم الإسلام فـ "تدخل الدولة كما حدث في هذه الأزمة واجب إسلامي. وسيطرة البنوك على المنازل لغير القادرين على سداد القروض مبدأ إسلامي يرجع لمبدأ: فلكم رؤوس أموالكم لا تظلمون ولاتظلمون. ومن يربح في السنين السمان يتوقع الخسارة حينما تأتي السنون العجاف" كما يرى هؤلاء المنظرون.

جاكسون، حياة من البذخ والديون

قضى مايكل جاكسون، أحد أعظم نجوم موسيقى البوب وأكثرهم نجاحا على الإطلاق، آخر أيامه مثقلا بالديون.

وعندما كان في الأوج، كان تقدير ثروته أو قدراته على الكسب أمرا صعبا. فقد أنتج آنذاك أكثر المجموعات الغنائية مبيعا في تاريخ الموسيقى: ثريللر.

وانتهى الأمر بالمغني -الذي أعاد كتابة قوانين قطاع موسيقى البوب- إلى محاولة منهكة لمسايرة حياة البذخ آملا بإعادة بناء ميزانيته بواسطة جولة موسيقية بلندن تضمنت خمسين حفلة.

وقد وصفته هيئة الإدعاء العام عام 2005 -إبان محاكمته بتهمة استغلال الأطفال جنسيا، والتي برئ منها- بـ"مدمن الإنفاق".

وقالت إن لديه "عادات إنفاق الميليارديرات بميزانية مليونير".

إسراف

يصعب تقدير كم كسب جاكسون طيلة حياته الفنية.

وتخمن العديد من التقارير أن تكون الأرباح قد ناهزت مئات الملايين من الدولارات. ففي عام 1991 وقع مع سوني على عقد تسجيل بـ65 مليون دولار.

لكن محاكمة عام 2005 كانت مناسبة للاطلاع على جانب من أسلوب حياته الباذخ.

فأثناء إحدى جلساتها أدلى أحد المحاسبين بشهادة جاء فيها أن المغني كان يعاني آنذاك "من أزمة مالية متفاقمة"، وأنه انفق ما بين 20 و30 مليون دولار في السنة أكثر مما كان يكسب.

واشتهر المغني بإسرافه في شراء اللعب والتحف.

ويقول أحد مستشاريه الماليين سابقا في حديث لصحيفة نيويورك تايمز عام 2006: "لقد أنفقت ملايين الدولارات سنويا على الرحلات الجوية الخاصة، وعلى مقتنيات الفنان من التحف واللوحات."

"إذا كنت تريد أن تسافر إلى لندن بمفردك فتلك مسألة. وإذا كنت تريد أن تواصل الرحلة مع حاشية بـ15 أو 20 شخصا، فستصير الأمور مكلفة".

جوقة الدائنين

ومن المفارقات المثيرة أن مستوى الحياة صاحب ثريللر، كان في جزء منها، ثمرة لما يدره عليه ريع فنانين آخرين هما جون لينون وبول ماكارتني.

ففي عام 1985، دفع جاكسون 47,5 مليون دولار لإي تي في ميوزيك مالكة حقوق أغاني مجموعة البيتلز.

وعندما ألمت به أزمة مالية عام 1995، قبل دمج إي تي في بسوني.

وفي عام 2001 استخدم حصته في الشركة ضمانة للحصول على قرض بـ200 مليون دولار من بنك أوف أمريكا

وقد أضطر عام 2006 إلى إعادة تمويل هذه القروض في محاولة لدرء الإعسار.

لكن هذه المحاولة لم تساعده على التخلص من الديون، إذا واجه عدة قضايا رفعت ضده بسبب مديونيته.

ففي 2002 تابعته هيئة يونيون فاينانس أند إنفستمنت، لعدم وفائه بـ12 مليون دولار كمصاريف متأخرة.

وفي سنة 2006 تابعه طبيب بيطري قضائيا بدعوى فواتير تعدت قيمتها 91 ألف دولار قال إن جاكسون مدين له بها.

كما رفع الشيخ عبد الله بن حمد آل خليفة -نجل عاهل البحرين- ضده دعوى قضائية قال فيها إنه أقرضه مبالغ مالية لمساعدته على تجاوز مصاعب مالية. وقد لجأ الطرفان إلى تسوية الخلاف خارج المحكمة.

تركة معقدة

وحتى وفاته كان جاكسون يحاول جاهدا إيجاد حلول لمشاكله المالية.

ففي مارس/ آذار الماضي، كادت أن تتعرض إلى الرهن إقامتُه نيفرلاند ذات الـ2500 فدانا والتي اشتراها عام 1988 بـ14,6 مليون دولار.

وكان يأمل أن تنعش جولته البريطانية حياته الفنية وميزانيته.

وبعد وفاته تنتظر محاميه سنوات من الكد لفسخ تركته المتداخلة والمعقدة.

ويُعتقد أن حقوق التأليف الخاصة بأغانيه وبأغاني البيتلز فد تناهز مئات الملايين من الدولارات، ومن المحتمل أن يطالب دائنوه بحصتهم من التركة أسوة بأسرته.

لكن هذا الريع قد لا يكون كافيا لسد ما تراكم على المغني الراحل من ديون والتي تتراوح قيمتها ما بين 300 و500 مليون دولار.

مغزى خطبة رفسنجاني في جامعة طهران

الصحف البريطانية الصادرة صباح السبت ركزت على تداعيات خطبة هاشمي رفسنجاني في طهران التي انتقد فيها السلطات الإيرانية، والانتقادات الموجهة في بريطانيا بشأن "التهاون" في حماية الجنود البريطانيين في أفغانستان، ومواضيع أخرى.
صحيفة "الجارديان" نشرت مقالا بقلم إيان بلاك، تحت عنوان "خطبة رفسنجاني تقدم لحظة أخرى كاشفة في التاريخ الإيراني".
رفسنجاني كان رئيسا سابقا للجمهورية الاسلامية في ايران، وهو الآن رئيس ما يسمى بـ"مجلس تشخيص مصلحة النظام".
وقد ألقى خطبة الجمعة في مسجد جامعة طهران فحول المسجد، حسب تعبير بلاك، إلى "بوتقة للمعارضة".
ويعتبر الكاتب أن رفسنجاني، الذي تكلم علانية للمرة الأولى منذ الأحداث الصاخبة التي وقعت الشهر الماضي بعد إعلان فوز أحمدي نجاد في انتخابات الرئاسة، أضاف "لحظة أخرى كاشفة في التاريخ الايراني".
فقد ذكر للمرة الأولى أن هناك "أزمة" في النظام الاسلامي الايراني.
وأهمية تصريحات رفسنجاني حسب الكاتب، أنها تأتي من جانب شخصية "مؤثرة بدرجة كبيرة" وكونه أيضا "المنافس العنيد" للمرشد الروحي آية الله خامنئي.
ويقول الكاتب إن كاميرات التليفزيون لم تنقل الخطبة كما تفعل عادة في مثل هذه المناسبات.
ويضيف أن أهمية الحدث تتمثل أيضا في حضور مير حسين موسوي الذي اعتبر الانتخابات التي فاز فيها نجاد انتخابات "غير شرعية"، كما كان حاضرا أيضا زميله الاصلاحي مهدي خروبي.

قتلى في أفغانستان

ويفند الكاتب فكرة ارتفاع معدل القتلى بين الجنود البريطانيين في افغانستان بدرجة غير عادية، فيقول إنه "ليس حقيقيا أن المعدل مرتفعا بدرجة صادمة" مضيفا أن "قواتنا في افغانستان منذ 8 سنوات لم يقتل منها سوى 200 عسكري، بينما فقدنا 20 ألف جندي في اليوم الأول من معركة "سوم" Somme، وهي المعركة التي خاضها الجيش البريطاني في شمال فرنسا ضد الألمان في الحرب العالمية الأولى عام 1916.

ويمضي قائلا إن "قواتنا خسرت 255 عسكريا في حرب فوكلاند التي استغرقت 6 اسابيع.

أما الفكرة الثانية التي يتناولها الكاتب فهي تتعلق بالاتهامات الموجهة لنقص المعدات العسكرية والاسلحة. ويقول الكاتب إن وضع المعدات شهد تحسنا أخيرا، وإن الجنود لا يموتون نتيجة نقص الأسلحة بل "لأن الأعداء أصبحوا أكثر تصميما على قتلهم". وخصوصا أن "قواتنا أصبحت تقترب من الأماكن التي نضطلع بحمايتها هناك، وهو ما يعرض القوات لهجوم المسلحين.

ويعترض الكاتب على أولئك الذين ينتقدون استخدام السير ريتشارد دانات رئيس الأركان البريطاني طائرة هليكوبتر تابعة للجيش الأمريكي خلال جولته في أفغانستان.

ويقول "إننا جزء من تحالف يضم 40 دولة في أفغانستان بقيادة الولايات المتحدة فما هي المشكلة إذا ما اشتركنا في استخدام آلياتهم".
ويعترض الكاتب على الانفاق الكبير من جانب الحكومة على انتاج طائرة النقل العسكرية A400M التي تأخر انتاجها لمدة ثلاث سنوات والتي "لا تعمل محركاتها" الذي يراه أمرا مقصودا فقط من أجل "ابراز الهوية الدفاعية الأوروبية".

الأم البريطانية

صحيفة "الجارديان" تنشر تحقيقا حول والدة البريطاني خبير الكومبيوتر بيتر مور المختطف في العراق منذ 2007.

وتقول الصحيفة إن المرأة البالغة من العمر 53 عاما بدأت أخيرا حملة ضغط من أجل حمل وزارة الخارجية البريطانية للاهتمام بأمر ابنها.

وتعترض الأم على اصرار الخارجية على عدم اعطاء الموضوع أهمية اعلامية والابقاء عليه في طي الكتمان إلى حين تتمكن من التفاوض لاطلاق سراحه.

وكان مور يقوم في مايو/ أيار بتركيب أنظمة كومبيوتر في وزارة المالية في بغداد عندما أغار نحو 100 شخص على المبنى واختطفوا مور وأربعة من حراس الأمن البريطانيين.

وقد تلقت السفارة البريطانية قبل شهرين شريط فيديو يظهر أن مور لايزال على قيد الحياة وانه يتمتع بصحة جيدة. إلا أنها تأمل أن تبذل الحكومة مزيدا من المساعي الجادة لاطلاق سراح.

وإلى القدس حيث تنشر صحيفة "التايمز" تحقيقا بقلم مراسلتها شيرا فرنكل حول الضجة الكبيرة التي أحدثها القاء القبض على أم تنتمي لليهود المتشددين في المدينة متهمة بمحاولة قتل ابنها الطفل الذي يعالج في مستشفى بالمدينة.

وقد أدى القبض عليها إلى وقوع أحداث شغب وعنف بين أفراد طائفة اليهود المتشددين الذين يشكلون حسب التحقيق، ثلث عدد سكان المدينة، وبين الشرطة.

والمشكلة ازدادت تعقيدا بعد انضمام الحاخامات ورجال الدين إلى مزاعم اليهود المتشددين الذين يرفضون تماما الاتهامات الموجهة للأم، ويقولون انها "أم يهودية جيدة تربي خمسة أبناء وتسهر عليهم".
ويقول متحدث باسم اليهود المتشددين "نحن لا نملك أسلحة ولا دبابات ولا شرطة ولا سجون، لكننا سنرسل جيشنا من أجل انقاذ أسرة، لانقاذ أم يهودية تربي خمسة أطفال، وتحيطهم بالحب والدفء".
وقد تحولت القضية إلى نزاع حاد بين اليهود المتدينين واليهود العلمانيين. ويصور الطرف الأول الأمر على أنه مقصود من طرف العلمانيين، خصوصا في ظل التوتر القائم منذ وصول يهودي علماني يرونه معاد للمتشددين اليهود هو نير بركات.

وكانت كاميرات المستشفى قد صورت الأم وهي تقوم بنزع الأنبوب الموصل للغذاء لابنها وهو ما يعني تجويعه حتى الموت من وجهة نظر السلطات.

وقد وافق قاض في القدس أمس على اطلاق سراحها على أن يعهد بها لرعاية حاخام بشرط أن تخضع لتقدير حالتها النفسية وأن تدفع 400 ألف شيكل أي حوالي 63 ألف جنيه استرليني.

ويرفض اليهود المتدينون أصلا فكرة أنها قد تكون مصابة بمرض مونشوزن، وهي حالة نفسية تجعل المرء يؤذي أو يسيء إلى قريب له بغرض جذب الانتباه.

الدور السلبي للاعلام ومن ايران إلى أفغانستان حيث تنشر "الديلي تليجراف" المحافظة مقالا عن الدور السلبي الذي تلعبه أجهزة الاعلام في "إضعاف" الروح المعنوية للجنود البريطانيين العاملين في أفغانستان عن طريق "قرع طبول الانهزامية" كما يقول تشارلز مور كاتب المقال.

يقول الكاتب إنه سيدافع هذه المرة عن الحكومة "وهو أمر غير عادي بالنسبة لهذا العمود وللصحيفة نفسها في الوقت الحالي"
ويسرد الاتهامات الموجهة من طرف أجهزة الاعلام إلى رئيس الوزراء البريطاني جوردون بروان، ومنها أنه "مقتر" في الانفاق على القوات المسلحة.

ويقول الكاتب إن كل هذه الاتهامات زائفة، رغم أنه ليس لديه مانع إذا ما سقطت الحكومة. إلا أنه يستدرك قائلا إن "أمورا كثيرة موضوعة في الميزان هنا".

دور الوسيط وينقل الكاتب عن أحد المحللين المتخصصين في الشؤون الايرانية أن خطبة رفسنجاني تعكس رغبته في القيام بدور الوساطة بين الطرفين: الطرف الحكومي الرسمي أو طرف النظام، وطرف المعارضة.

ويضيف ما يفيد أنه انتزع لنفسه الدور الذي كان يتعين ان يقوم به خامنئي نفسه.

وأشار في خطبته إلى ضرورة توحيد الأمة والدخول في حوار مطالبا بالافراج عن المعتقلين والسماح بحرية التعبير، وهي حسب ما يرى الكاتب "تتفق مع رأي المعارضة".

إلا أنه لم يذهب إلى حد التشكيك في شرعية أحمدي نجاد. ويختتم المقال بالقول إن خطبة الجمعة في مسجد الجامعة عادة ما تحظى باهتمام النظام، حيث يحشد أنصاره الذين يأخذون في ترديد شعارات العداء لأمريكا واسرائيل، الأمر الذي لم يحدث هذه المرة، بل على العكس جاءت الهتافات ضد "الدكتاتور، وضد "الخصوم". ويضيف أن "الكل يدرك من المقصود من هذه الكلمات".

A test of friendship

Jun 11th 2009 | JERUSALEM
From The Economist print edition

IN AN interview before his address to the Muslim world in Cairo on June 4th, President Barack Obama urged honesty in the American-Israeli dialogue. "Part of being a good friend is being honest," Mr Obama said. On June 14th it will be Binyamin Netanyahu's turn. The Israeli prime minister is due to give his reply to Mr Obama's unwelcome demands that Israel freeze settlements, accept the principle of the two-state solution and get on with negotiations with the Palestinians to bring it about.

Israeli politicians and pundits have been speculating about what the hawkish Mr Netanyahu might say. Could the name given to the speech provide any clues? At first it was dubbed "The Bar-Ilan Speech", after the university that was chosen as its venue. Was Mr Netanyahu trying by that choice to signal reassurance to his seriously worried followers on the right, among the settlers and in his own Likud party? Bar-Ilan was founded as a religious university and it retains a reputation, not entirely fairly, as a hotbed of right-wing and religious sentiment.

Then a decision was made to change the name to "The Begin-Sadat Speech", after the Begin-Sadat Centre for Strategic Studies, a think-tank attached to the university where the speech will be given. Begin-Sadat is a brace of words that evokes conflicting emotions for Israelis. The 30-year-old peace with Egypt has been a bedrock of strategic stability for both countries. But it was achieved by Israel withdrawing from all of occupied Egyptian territory—a bad precedent for the right. On the other hand, it enabled Israel to keep control of "Eretz Israel", biblical Palestine which is at the heart of the right-wing religious ideology. The peace with Egypt, moreover, gave birth to the double-talk over Israeli settlement-building in the Palestinian territories that has soured Israel's relations with America ever since. Jimmy Carter, who as president brokered the Egypt-Israel peace at Camp David, thought he had got a commitment from Israel's then prime minister, Menachem Begin, to stop building them. Begin said he had only promised to stop for three months.

Right-wingers with long memories recall, too, that Begin was able to push the Egyptian peace treaty through the Israeli parliament only with the help of the opposition Labour party. A majority of his own supporters opposed it. Is that, too, a precedent that the beleaguered Mr Netanyahu is eyeing, caught as he is between the proddings of the Obama administration and the resistance of his own coalition allies?