# Translation as a Complex Intersubjective System: Integrating Belief-Desire-Intention Model into Response-Based Approach to Translation

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## Abstract:

Response-based theory of translation has partially or completely alienated the attachments actors develop to their propositional attitudes in arguments they develop. This work mainly addresses the controversies in the theoretical fabrics of the response-oriented theory of translation and assessment methods with reference to the fidelity to the fidelity to the source text. This study does not claim a first-hand departure, but an extension of a more subtle and less dogmatic application of the current theory to the problem of translation specified beforehand. The theoretical basis for this approach adopts espousing Bratman's Belief-Desire-Intention  architecture (abbreviated as BDI) and response-based approach. The data chosen for this study are excerpts taken from newspaper articles and translated by the 4th year students as research participants. The results show a significant change in the performance of participants once the BDI of the author is introduced which reflects positively on the quality of translation.

Keywords: Intersubjectivity; Belief-Desire-Intention (BDI); Translation; Response-based Approach; System Thinking; Complex Dynamic Systems

# الترجمة كنظام ذاتي معقد مشترك:تضمين المعتقدات و الرغبات و النوايا في نظرية الترجمه (نظرية التجاوب)

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## الملخص:-

على الرغم من تجلي الرؤية الذاتية في اداء المشاركين في حقل الترجمة, إلا أن نظرية التجاوب في الترجمة انصرفت و بشكل كامل عن الارتباطات التي ينميها المشاركون لمعتقداتهم و رغباتهم و نواياهم و من شأن هذا الابتعاد تعقيد عملية التقييم للترجمة. لذا تهدف هذه الدراسة الى معرفة إمكانية تقديم أنموذجٍ أضافٍ لنظرية ترجمة اكثر شمولية و ذلك من خلال تضمين المعتقدات و الرغبات و النوايا التي ينتمي اليها كاتب النص الاول.  لقد تم اختيار عينة من ثمانية طلاب للمشاركة في التجربة التي طلبت من المشاركين ترجمة مقتطفات مأخوذة من صحفٍ و قنوات تلفازية. الترجمة الاولى كانت قبل تضمين المعتقدات و الرغبات و النوايا للكاتب الاصلي, بينما كانت الترجمة الثانية بعد عملية التضمين. لم تتلق المجموعة المرجعية اي تعريف بالكاتب. اتبعت الدراسة اسلوب التحليل النوعي لترجمات المشاركين في التجربة. تشير النتائج التي توصلت اليها الدراسة الى تغير ملحوظ بأداء المشاركين عند تضمين  المعتقدات و الرغبات و النوايا للكاتب في عملية الترجمة وانعكس هذا التضمين على نوعية الترجمة المقدمة من المشاركين.

**الكلمات المفتاحية:** الذاتية المشتركة; منظور النظام؛ الانظمة الديناميكية المعقدة;نظرية الاستجابة; الترجمة ; الاعتقاد الرغبة_النية.

### 1. Introduction

Recently, the definition of translation incorporates not only what the text literally says, but also what the text wants to say (Snell-Hornby, 1995: 39). The present exposition seeks to extend the definition to what the one who wrote the text wanted it to say. The subjective attributions are universally represented both verbally and non-verbally. All language forms describe subjective states, including perceptions and propositional attitudes such as beliefs, desires, and intentions. Propositional attitude is "a relation between a subject and proposition" and is usually represented by "form 'S believes/hopes/fears etc." (Crawford, 2014:179). Individuals engaged in an intersubjective interaction mutually process beliefs, desires, and intentions, whether propositional attitude is verbalized or not. Linguistically, belief-desire-intention (BDI) can be explicitly represented as

1.

a) We (plan, reject, want, and hope) to have a baby

b) Do you (plan/reject/want/hope) to have a baby

c) Mary and John (plan, reject, want and hope)

The lexical entities (plan, reject, want, and hope) are not synonymous, for they signal different mental states being projected directly by a first person: Mary and John themselves (1a) or translated (interpreted) by a second person (1b) and third person (1c) as to what Mary and John plan, believe, desire and/or intend. Each choice carries a single perspective which needs to be precisely identified in translation. Implicitly, though, it is possible to encounter texts like

2.

a) A leap year has 366 days

b) The ozone hole has gotten bigger.

c) Ghosts are extinct

d) There is only one God

e) Pink is the prettiest color

f) You are not my type

In the examples mentioned above, the propositional attitudes are lexically unrepresented. To transform unrepresented attitude, the translator requires sufficient knowledge (need for cognition) and rational reasoning which are necessary conditions to distinguish between a factual belief (366-day leap year), a paranormal belief (ghosts), a preference (pink for a female) or a rejection as in (not my type). This registers the complexity of transforming meaning when it

relates not only what the text literally says, and what it wants to say, but also the projection of the fact that every author wants his message recipients to become his allies (know, share, enact, live and possibly defend a given knowledge).

Translation is a conscious and goal-driven task, the trajectory of which is the interpretation of linguistic signs. However, González et al. (2012: lvii) maintain that translation "refers to the mental and physical processes involved in transferring meaning from one language to another. . . ." The translators, then, encounter problems of comprehension, interpretation, and expression of the propositional attitude (not only the conceptual structure of the ST but also the subjective states which triggered the text authoring) of the one who actually authored that text (Darwish, 2010: 52-57). The translation theory, consequently, requires the development of a general thesis onto the embedded intersubjectivity for the type of interactivity between agencies during the translation of SL into TL (see Annoni et al. 2012).

## 2. Translation as a Complex Act

It is argued here that the nature of translation practice constitutes a complex, diverse relationship and cannot be arrived at in any simple way by the rationale of fixed processes, because it involves a number of variables that relate to the ST writer, translator and the readership. These variables even extend to include the publisher and certain aspects related to the original text, including (genre, language, domain of knowledge, themes, orientation, etc.). So, overall, no less than three agencies are included, in addition to two linguistic systems and cultural milieux. This definition underpins the nature of translation as a complex system.

A complex system is composed of a collection of components among which interaction takes place (Juarrero, 1999: 109). According to Juarrero, the features of a complex system are dependent upon the 'context' in which they are based and function. The interaction among these components provides the system with 'unity'.

The difference between complex systems and simple systems is one of degree of heterogeneity (Larseen-Freeman &Cameron, 2008:28). Complex systems include a wide range of "elements or agents". Larseen-Freeman and Cameron (2008: 28-29) cite "the ecosystem of forest" as an example of a complex system which includes individuals and animals as agents and the state of the atmosphere, plants and watercourse as component elements. They assert that a complex system allows not only entities to be components, but also processes which are coordinated and interrelated. An example of these process systems is the cognitive system. A speech community is also an example of a complex system in which different "sociocultural group" are involved. By

analogy, if translation is taken as a complex system, there will be a number of participants who are themselves part of other complex systems. The complexity in such a case is not only related to the social but also to the psychological since social norms and at least three propositional attitudes will be included (author, translator and reader) and in some cases even the publisher will have his/her say (see Marais 2014).

Larseen-Freeman and Cameron (2008: 31) describe complex systems as 'open' systems in which external dynamics or the environment in which the system operates has an impact on the system as a whole. Lefevere (1992: 15) acknowledges such an impact exerted on translation by what he refers to as the 'patronage' which can promote or demote "reading, writing and rewriting of literature". According to Lefevere, the patronage can take the form of individuals, a group of people, or institutions (cultural, political, social and even media) and aims to control the connection between systems.

A translation act is conceptualized as a goal-oriented system action which involves the execution of systematic rather than random sets of actions to bring about the desired state of affair, an optimal translation (see Darwish 2008). The systematicity of such an act arises from the action-feedback loops. The action part involves making judgments, plans, decisions and selections. The feedback loop involves feedback/feedforward loops (Bratman 1987). Such loops are dynamic in translation and facilitated by language and cognition. Such loops are dynamic in translation and facilitated by language and cognition. Through the author's ST, the translator empathizes with the author to simulate his/her experience and propositional attitudes. This can be done by consuming the feedback loop information from the already acquired experience, states and information from the internal feedforward loop which arises from simulations of the ST propositional content. The system behavior is rational rather than random. This calls for a formal overview of Bratman's model of BDI and rational thinking which will be carried out in the next section.

### 3. BDI Component

In his book *Intention, Plan and Practical Reason*, Michael E. Bratman (1987) developed a model of practical reasoning to account for 'action in terms of intention', situating his theory within the doctrine of functionalism in the philosophy of mind. Bratman's model, the BDI model, derives in a large part from practical reasoning. This entails that states of minds rely on and are situated within "the supposition of appropriate, underlying regularities". These states together with cognitive processes "and with characteristic 'inputs' form the basis of the 'outputs': perception

and action". BDI consists of a number of components: beliefs, desires, intentions, plans, and particular operations for adhering to or rethinking 'intentions'. Clearly, these components cannot be described in a linear diagram. The components are interdependent in a complicated way (Rens, 2010:25).

Bratman formulates a theory of practical reasoning in which he argues that it seems reasonable to dismiss the conception that practical reasoning is based only on the belief-desire dimension and to introduce intention into practical reasoning as a distinctively engaged mental state (1987: 19-27). In response to the argument that 'intentions' are not directly relevant to the rational act of an agency, Bratman asserts that desire and belief reasoning cannot account for 'means-end reasoning' and a reductionist conception of intention suggests a narrow description of 'prior intentions' and their position in controlling 'other intentions'. Intentions, according to Bratman, are "conduct-controlling pro-attitudes, they have inertia, and they serve as inputs into further practical reasoning." Hence, rather than attempting to describe the informative and motivational connection between the agent and action, Bratman's stipulations are in favor of more than a modest extension of belief-desire reasoning (see Rao and Georgeff, 1995).

Bratman (1987: 15-18) sees that intentions can potentially never be regarded as a set of "desires and beliefs". This is because intention and desire are 'pro-attitudes – that is, these states stir an agent into action, but unlike desire which is merely a 'potential influencer', intention is a 'conduct controller'. In other words, a uniquely expressive character of intention is commitment to action which desire lacks. This suggests a link between future plans and present plans (Guttmann et al., 2011:75).

Intentions present reasons for action – that is, a framework against which options are being measured for their relevance and admissibility in terms of requirements for "coherence and consistency"; their role extends to presenting reasons "weighed in deliberation" which are on par with belief-desire reasoning (Bratman, 1987: 33-34). Intention thus plays the role of a "filter of admissibility" – that is intentions place limits on the agent's consideration of intentions (Bordini, 2007: 18).

In coming to understand belief, Georgeff (1999: 3) offers a definition of belief as a manner of describing or showing "a state of the world". He acknowledges that due to the characteristics of world dynamicity and the 'bounded' nature of the system, beliefs are fundamental. According to Walczak (2005: 56), the emphasis here on the informative aspect of belief is an indication of the reductionist approach they have adopted, leaving unquestionably the 'subjective rationality' of

beliefs. Such definition offers a possibility of describing world states using simplistic 'entities'. In some respects, beliefs extend to the mere function of representing information. Beliefs are usually found in relation to an agency and their effect is more nebulous than mere objective truths. Barrett and Lanman (2008: 110-111) assert that belief is "the state of a cognitive system holding information (not necessarily in propositional or explicit form) as true in the generation of further thought and behavior." According to them, one such benefit of defining beliefs in a 'deflationary' fashion is encapsulated in facilitating our understanding of the kinds of beliefs that directionlize actions. They classify beliefs into two categories: reflective belief and non-reflective belief (see Sperber, 1997 reflective belief and intuitive belief). Reflective beliefs implicate a conscious selection and endorsement of beliefs. A typical characteristic of this sort of belief is its idiosyncrasy and reliance on aspects of background and culture. As opposed to reflective beliefs, non-reflective beliefs indicate an unconscious endorsement of beliefs usually resulting from our 'cognitive representations', regardless of whether we are aware or unaware of their existence. Non-reflective beliefs direct cognitive processing despite being unconsciously adopted and practiced.

The other component is desire. Desires need not be consistent with each other; in addition, a desire of a particular goal puts the agent under no obligation to decide on a particular way to achieve a particular state (Bratman, 1987:32). Actions are goal oriented. The desires of an agent, therefore, postulate directly desired *to-do goals* and the nature of the system behaviors.

Unlike task orientation, Georgeff et al. (as cited in Walczak, 2005: 56) asserts that goal orientation permits the principles of "failure recovery strategies in the light of unforeseen occurrences conflicting with current execution." The extent of failure in the translation act is alleviated not only by the ST author's language but also by the translator's language, and their manifestations. Goals provide agents with knowledge in addition to an explanation to achieve certain states. The desires of the agent bear more than a concrete notion of goals, (stretching into) abstraction, the manifestation of which can be seen in agent internal states and instinctive drives.

In the process of yielding decisions, desires motivate fulfillment of the "highest utility"; such desire is usually referred to as 'utilitarian desire'. In other words, one's actions attempt to maximize the 'expected utility', usually built around subjective formulations and negotiations (Dastani, Huang & van der Torre, 2002: 68). Usually this is achieved through a process of deliberation to choose among a set of desires (Rens, 2010: 33).

Writing the ST shares the same processes as that of translation, but with the exception that subjectivity is ruled out and intersubjectivity emerges because translation is the process of

transmitting the textual and conceptual content of ST to be absorbed by TL readers. The translator absorbs the ST and transmits it into TT while thinking of the reader. The conception of translation as a mediation between two worlds is called upon here. Thus, it necessitates the explication of subjectively associated propositions – that is, the belief-desire-intention of the original author.

### 3.1. The Role of Plans in the BDI Architecture

The role of plans in assisting social and personal 'coordination' and their impact on "deliberation on later conduct" demands that the plans are consistent with each other and with beliefs as well and that means-end coherence must be appropriated. Means-end coherence implies that 'partial plans' will be 'filled in' as time passes (Bratman, 1987:30-36). In the same fashion, "prior intentions" undergo reconsideration, beliefs are reconsidered in certain cases. Such reconsideration can result in belief being revised on the basis of new information. The manifestation of belief revision can be seen in the execution phase of the process. When beliefs are not considered, the execution of plans will be based on the previously followed beliefs.

A BDI agent proceeds according to a control loop in which agents "update beliefs" on the basis of their view of the world (need for cognition) (Bordini et al., 2007: 21-22). Upon receiving a 'percept' from the environment, the agent using a *"belief revision function"* (italics in the original) updates his/her current belief. This is implemented via recruiting "current beliefs and the new percept ($\rho$) and returns the agent's new beliefs – those that result from updating Bwith $\rho$" (Bordini et al. 2007: 22). Russell and Norvig (as cited in Sánchez-Escribano, ٢٠١٧: 14) argue that

for each possible percept sequence, a rational agent should select an action that is expected to maximize its performance measure, given the evidence provided by the percept sequence and whatever build-in knowledge the agent has.

The planning process is facilitated by the nature of the agent which Wooldridge and Jennings (1995: 116-117) elucidate as follows:

1. Rational: agents are built on the idea that it is in relation to the expected utility that agents, following the knowledge that they have, conduct themselves.
2. Autonomous: agents direct the scope of their actions and 'internal states'.
3. Reactive and pro-active: agents understand and deal successfully with the aspects of their surroundings and perform goal-directed actions.

The autonomy of agents indicates that they function at a high level of independence (Panzarasa et al., 2001: 738-739). However, at a particular point in time agents need to perform acts in

order to fulfil prime aims and this can only be achieved via engaging with other "autonomous agents". Central to the existence of 'sociality' in the multi-agent system is the "influence process" wherein agents attempt to influence others to persuade them to support a particular cause. In addition to actual interaction, potential interactions can help establish the social nature of the multi-agent system (Panzarasa et al., 2001: 740). The operationalization of this sort of interaction can be achieved "through the web of interconnections that exist between roles within the role structure of a multi-agent system."

The states of mind of an agent are affected by the role the agent has assumed since it indicates "expectations of the behavior of the agent" (Panzarasa et al., 2001: 741). The effect on states of mind extends the boundaries of "role-based" interactions. According to Dennett, "agents ... reason about and represent other agents in intentional terms" (Panzarasa et al., 2001:741). This is facilitated by the internalization of "mental attitudes" which impact agents' "mental apparatus".

### 3.2.   How BDI Model could fit in Response-Based Theory of Translation

The ebullience in rethinking translation along the lines of system thinking, the complexity paradigm and BDI rational thinking are primarily to maintain descriptive plausibility of translation acts via unfolding the interrelation and interdependence in the way 'parts' are associated with each other and with "the whole" (Marais, 2014: 78). This is by no means simple. Philosophy emphasizes the complex nature of translation as a 'phenomenon' emerged through linguistic forms, textual and literary styles, cultural embeddedness, ideological, historical and political factors. Marais argues that to conceptualize translation in terms of the discrete elements involved rather than their complex interrelation is a form of reductionistism. In other words, secondly, such conceptualization of translation as a system of such nature poses that this system needs to exhibit a principled control at more than one level. Thangarajah et al. (2007) assume that rational agent behavior is underpinned by three main levels of processes: (i) *Deliberation* (to denote deciding what to do), (ii) *Reflection* means-ends reasoning (to denote how to do it), and (iii) *Control mechanism*. The act trade-offs build on deliberation (choosing what to do) and means-ends reasoning builds on reflection (how to do). The translation act, from this metacognitive perspective, embarks on predistinct but interconnected sources of rational behavior: an ST's authoring agent, a translation agent and a reading agent. Translation theories have not failed completely to incorporate hints of such sources of rational thinking. Translation theories, however, have neglected to offer a systematic and comprehensive support for the

multi-agent rational thinking behavior in their theoretical statements as well as their assessment protocols.

The school of behaviorism has a considerable influence on the response-oriented approach to translation. Being a propagator of behaviorism, Nida reflects on their theses in the formulation of his translation approach and the TQA criteria.

The response-oriented approaches to translation, being a propagator of behaviorism and reductionism, adopt "equivalence of response" as the basis of their theories without reference to the mental states, the internal mechanism and modes of representation. This stems from the premise that such states, internal mechanism and modes of representation cannot be verifiable or directly observable (McLeod 2016).

However, mediation as a response in itself, even at the lexical level in making optimal selection of the most acceptable equivalence, involves rational-based processing. This processing is configured and controlled at least by some form of basic drivers of non propositional content like "hunger" as the behaviorists themselves suggest in their lab experiments. This makes the view of the response-oriented approaches more oriented primarily towards the translation response (TT) with regard to its causal relationship with the simulator (ST). This is just like being asked to make a pizza in somebody else's kitchen, without any prior knowledge of the kind of cheese available in this kitchen for you to put on the pizza.

## 4.  Data Analysis

In order to investigate the Belief-Desire-Intention role, this study conducts an experiment wherein participants were asked to translate excerpts taken from newspaper articles. The excerpts were translated twice, once before the integration of BDI into the act and once after the integration. The BDI of the author was only explained to the experiment group. The control group receives no BDI exploration. This section involves a qualitative analysis of two excerpts. The first excerpt is taken from Graem Wood's article "What ISIS really want", the second excerpt is taken from KevinMacDonald's article "New Immigration Assault on White America: The Hostile Elite on Steroids". The two excerpts were translated by eight students: 4 in the experiment group and 4 in the control group.

### 4.1.  Producing the first initial versions of translation

Students were asked to translate the chosen excerpts based on what they have been told in the open oral sessions. The primary aim of producing initial versions of translation was to later

compare them with translations produced after introducing the belief-desire-intention of the author to assess the conceptual change after the exploitation stage.

### 4.2. Introducing the BDI

Participants were administered the need for cognition protocol sessions (NfCP) part of the experiment (the exploration stage). The goal of this step was to assess whether translators are likely to review and change their translations once there is an exploration of knowledge taking place (need for cognition) on anything related to the author's beliefs, desires and intentions. During these sessions, the researcher elaborated explicitly or implicitly based beliefs, desires and intentions of the authors of the selected excerpts. The control group received no intervention at this point and was not administered the need for cognition protocol sessions.

### 5. Population Sampling

Participants enrolled in this study were 40 4th year students from the Department of Translation, College of Arts, University of Basra. To recruit students in this experiment, convenience sampling was used. The reason for choosing this type of sampling is that as well as being "easily accessible" to the researcher (Saldanha and O'Brien, 2013:34), convenience sampling is the most frequently used type of sampling in translation studies research wherein fourth year students are often enrolled to make assumptions about "professional translators" and their "products, processes, attitudes or behaviors."

**Excerpt 1:**

The reality is that the Islamic State is Islamic. Very Islamic. Yes, it has attracted psychopaths and adventure seekers, drawn largely from the disaffected populations of the Middle East and Europe. But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam. Virtually every major decision and law promulgated by the Islamic State adheres to what it calls, in its press and pronouncements, and on its billboards, license plates, stationery, and coins, "the Prophetic methodology," which means following the prophecy and example of Muhammad, in punctilious detail.

Experiment Group (A)  before the need for cognition) (B after the need for cognition) participant 1-2-3-4

A/

الحقيقه هي ان داعش اسلاميه جدا. استقطبت مرضى نفسيين وباحثين عن مغامره نعم ولكن االدين الذي بشر به اتباعه الاشد تحمسا مستمد من تفسيرات دينيه. كل ماتقوم به داعش قائم على اتباع منهجي رساله واضحه واقتداء بخطوات نبي.

B/

الحقيقه هي ان الدوله الاسلاميه تمثل الاسلام, اسلاميه جدا. بالفعل استقطب داعش مجموعه من المرضى النفسيين والباحثين عن المغامرات من سكان اوروبا والشرق الاوسط الساخطين. لكن الدين الذي يدعو له اتباع التنظيم مستمد من التفسيرات الاسلاميه المتماسكه. كل القرارات, القوانين,  التي تطلقها الدوله الاسلاميه تلتزم بما تطلق عليه في اعلامها النهج النبوي والذي يعني اتباع نبوه محمد والحذو حذوه في ادق التفاصيل.

A/

الواقع يقول ان داعش يجد بالامه الاسلاميه البيئه لتلبيه مطامحه. عالرغم من انتدابه للساخطين في اوروبا والشرق الاوسط, لكن الدين الذي يبشر به الاتباع المتعصبين ويتم تبنيه بكل القرارات و القوانين, في الاعلام وحتى في سك العملات  يأتي من تفسيرات وتعاليم نبويه تعود الى زمن بعيد

B/

الواقع يقول ان تنظيم الدوله الاسلامي اسلامي. هي اسلاميه بمعنى الكلمه. نعم انها انتدبت عدد من السكان الساخطين في اوروبا والشرق الاوسط, لكن الدين الذي يبشر به اشد الاتباع المتعصبين مستمد من تفاسير و التعاليم الاسلاميه. عمليا كل ماصدر عن تنظيم الدوله من قرارات, قوانين, في الاعلام, لوحات الاعلانات, رخص القياده, القرطاسيه والعمله النقديه هو امتداد للسيره النبويه والتي تعني اتباع نبوه محمد بحذافيرها والتمثل به.

A/

ان الواقع الحقيقي هو داعش هو اسلاميه انها تجذب المرضى النفسيين و الباحثين عن المغامره الذين انطلقوا من الشرق واوروبا لكن هذه الديانه المبشره من قبل اتباع متحمسين. ان كل قرار يصدر من قبلهم قائم على اساس منهجي هو اتباع سنه الرسول محمد صلى الله عليه واله بكل التفاصيل.

B/

لو نظرنا للأمور بصوره واقعيه اكثر للاحظنا وجه التشابه بين داعش و الاسلام. تنظيم الدوله الاسلامي اسلامي جدا. فعلي الرغم من اجتذاب تنظيم الدولة للمغامرين والمرضى النفسيين من الشرق الاوسط و اوروبا الا ان مايبشر به اتباع هذا التنظيم مستمد من التفاسير المتبحره في الاسلام. فاتباع منهج النبي محمد  واضح بكل الخطوات التي يقوم بها التنظيم من اتخاذ القرارات الى اصدار اجازات القياده.

A/

الحقيقة ان الدولة الاسلاميه هي اسلاميه جدا جدا. جذبت المرضى النفسيين و هواة المغامرة المنشقون من الشعوب الساخطه في الشرق الاوسط واوربا لكن الخطاب الديني للتبعيه المتحمسه انساق مع ترجمه متناسقه دينيا. كل قرار وقانون صادر عن تنظيم الدوله هو اتباع لمنهجيه نبويه متأسلمه دقيقه.

B/

الحقيقه ان الدوله الاسلاميه هي اسلاميه جدا. لقد جذبت هذه الدوله  المرضى النفسيين و هواة المغامره المنشقون من الشعوب الساخطه لكن الخطاب الديني لهذه التبعيه المتحمسه تنساق ترجمته مع الاسلام.

كل قرار اساسي و قانون صادر عن الدوله الاسلاميه بما تدعوه في اعلامها  وتصريحاتها هو اتباع لمنهجيه نبويه اسلاميه وخطى محمد.

Control Group

A/

تنظيم داعش المتطرف هو امتداد للرساله الاسلاميه عالرغم من جذبه لجموع من الناس من انحاء مختلفه من هذا العالم لكن رسالته دينيه وتنعكس في تنظيم امور الحياه بأتباع منهج الرساله المحمديه.

B/

يعتمد تنظيم داعش المتطرف على التفاسير الاسلامية في سن قوانين لدولته فهذا التنظيم المتطرف يعتمد تفاسير قرانيه اسلاميه. رغم اجتذابه لأشخاص يعيشون حياه صعبه الان ان التنظيم المتطرف جذوره دينيه تتواجد بالاسلام.

A/

الحقيقه التي يحاول الجميع الاعراض عنها هي ان داعش مسلمه وتتبع شرائع دين الاسلام في سن قوانينها وتسيير حياتها اليوميه.

B/

التنظيم الذي جذب المغامرين من انحاء العالم يستقي التعاليم من تفسيرات اسلاميه حيث يتبع هذه التفسيرات بسن قوانين الدوله المتعدده.

A/

والواقع أن الدولة الإسلامية هي إسلامية. نعم، فقد اجتذبت المرضى النفسيين والباحثين عن المغامرة، المستمدة إلى حد كبير من السكان الساخطين في الشرق الأوسط وأوروبا. لكن الدين الذي يبشر به أتباعه المتحمسون ينبع من التفسيرات الإسلام.وفي الواقع فإن كل قرار وقانون رئيسيين صادرين عن تنظيم الدولة الإسلامية يلتزم بما يسميه في صحفته وتصريحاته وعلى لوحاته ولوحاته، والقرطاسية، والقطع النقدية، "المنهج النبوي".

B/

الواقع يقول ان تنظيم داعش هو دوله اسلاميه فقد اجتذبت المرضى والمغامرين من انحاء العالم لكن الدين الذي يحمله الاتباع هو الاسلام وكل قوانينه مستمده منه اللوحات القرطاسيه وحتى سك العملات. الرفض موجودلافعال هذه الدوله.

A/

اجتذاب الدوله الاسلاميه للساخطين والمغامرين لا يعني انها ليست دينيه فهي تعتمد على التشريعات الدينيه في تخطيط الحياه اليوميه وتقوم بالاقتداء بالسيره النبويه في هذه الامور. الدولة الاسلاميه متدفقه من دين الاسلام وتعتمد على شروحات دينيه اسلاميه.

B/

السيره النبويه واضحه في تعاليم تنظيم الدوله المتطرف فهي اساس التشريعات التي يسنها التنظيم. فاولئك الاتباع يتبعون الدين في مثل هذه الامور. الدولة الاسلاميه متدفقه من دين الاسلام وتعتمد على شروحات دينيه اسلاميه.

Writings on the so-called Islamic State have attracted the attention of intellectuals around the world and many interpretations on the rise of ISIS's dogmas have been proposed. What ISIS Really Wants is an article written by the Canadian journalist, Graem Wood. In his article, Wood describes his meetings with members of banned Islamist groups across the globe and engages with a number of specialists in the field of counterterrorism. Wood associates Islam and Prophet Mohammed with the emerging ideology of the so-called Islamic State, claiming that Islam presents to ISIS fighters a paradigm of what they see as a "prophetic methodology". According to Wood, ISIS harkens back to the time of the Prophet Mohammed and his immediate successors with the aim of transcending the borders between states and establishing a "complete society", the one that opens the door for their one and only version of sharia which is based on a type of Islam called Salfism. Wood argues that ISIS is 'punctilious' in their interpretation of texts. It refuses intermediaries in any interpretation and looks closely at Quran. Because of its adherence to a learned Islamic methodology, and because of its willingness to bring about "its own near-obliteration" to establish its state, Wood warns against any attempt to sever the link between ISIS and Islam and calls for different actions ranging from ideological to military in fighting the so-called Islamic State.

The following excerpt is taken from Wood's article "What ISIS Really Wants":

**Translation before the need for cognition session (experiment group)**

**Participant 1:**

In this extract, the author makes it clear that ISIS draws on Islamic interpretations which he refers to as "learned and coherent". He refers to ISIS as 'Islamic. *Very* Islamic", italicizing the word "very" in the original. The participant translates "very Islamic" into "اسلامية جدا" omitting the first "Islamic" the author has written which is part of emphasizing the idea he is defending in his article. The participant resorts to a summary translation when the author is talking about the areas where ISIS fighters have come from. The author talks about "psychopaths and adventure seekers" joining ISIS, but the author also sees ISIS as following the smallest details of Islam: "But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam" which the participant translates into "ولكن االدين الذي بشر به اتباعه دينيه" The participant, however, confines to the word "الاشد تحمسا مستمد من تفسيرات دينيه."

without specifying to which religion the word refers to the contrary of the original text, which makes it clear that it is Islam that ISIS fighters are following. The translator uses a summary translation "كل ماتقوم به داعش" to translate the details which the author lists regarding ISIS adopting the Islamic methodology. The author is directly referring to the Prophet Mohammed in the last sentence "following the prophecy and example of Muhammad, in punctilious detail"; however, the participant translates it into "قائم على اتباع منهجي رساله واضحه واقتداء بخطوات نبي." The participant in this case misses the very point the author is after. The belief-desire and intention are integral parts of that text, and the participant fails in this case in integrating them into the TT.

**Participant 2:**

Despite the emphasis the original lays on the connection between ISIS and the religion of Islam, the participant is unaware of that emphasis and chooses a summary translation to deal with the text at hand. First, the participant adds "داعش يجد بالامه الاسلاميه البيئه لتلبيه مطامحه" to translate "the Islamic State is Islamic. *Very* Islamic". The author is using the adjective "Islamic" and the emphasis "very Islamic" to stress his point and the participant's translation does not convey that meaning. The translation proposed by the participant can be seen as an apologist translation where the original sense is missed. Again, the participant does not translate the part related to ISIS following learned interpretation of Islam and translates "following the prophecy and example of Muhammad, in punctilious detail" into only "يأتي من تفسيرات .وتعاليم نبويه تعود الى زمن بعيد." This translation requires following the line of thought the author is defending, since it is part of his belief system and he has a desire and intention to draw attention to it.

**Participant 3:**

Participant 3 omits the emphasis the author lays on "very Islamic" and translates the first mentioning of "Islamic" as "أسلاميه". The participant is unable to comprehend what the author means in "But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam" and translates it into "لكن هذه الديانه المبشره من قبل اتباع متحمسين." The translation of this sentence is irrelevant. Finally, whereas the author mentions the prophet Mohammed without adding any complimentary phrase, the participant adds a complimentary phrase "الرسول محمد صلى الله واله عليه واله بكل التفاصيل" altering an important part of the original text.

**Participant 4:**

"ان الدولة الاسلاميه هي اسلاميه جدا The participant translates the emphasis of the original into جدا." The emphasis is conveyed into the TT to a certain degree. However, the participant translates "But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam" as " لكن الخطاب الديني للتبعيه المتحمسه انساق مع ترجمه متناسقه دينيا. " Another point the participant fails to translate is "every major decision and law promulgated by the Islamic State adheres to what it calls, in its press and pronouncements, and on its billboards, license plates, stationery, and coins" and resorts to a summary translation where he translates the details into "كل قرار وقانون صادر عن تنظيم الدوله ". The translator also fails to translate the last line in the excerpt which directly implicates the Prophet Mohammed, and the participant translates it into"اتباع لمنهجيه نبويه متأسلمه دقيقه ". The word "متأسلمه " is not a translation of "Islamic"; the Arabic word is usually used to refer to groups manipulating Islam and presenting a distorted version, while "Islamic" is a direct reference to Islam as a religion.

### Translation after the need for cognition session (experiment group)

### Participant 1:

After the need for cognition session, the participant submitted a noticeably different translation. The emphasis of the original on how Islamic ISIS is is translated into الحقيقه هي ان الدوله" الاسلاميه تمثل الاسلام, اسلاميه جدا." The translation in the second case is more relevant than the first translation where the participant omits part of the emphasis and renders the rest. As previously mentioned, the emphasis is part of the author's intention to dismiss driving wedges between ISIS and Islam. Whereas the participant in the first translation does not translate Islam, in the second version, the sentence where the author is pinpointing the relation between ISIS and Islam: "But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam" is translated into لكن الدين الذي يدعو له اتباع التنظيم" مستمد من التفسيرات الاسلاميه المتماسكه." Not all the details of the Islamic manifestations in the civil life and legislations of ISIS that the original text mentions are translated in the TT; however, it can be noticed that the line where the author is referring to ISIS's "prophetic methodology": "which means following the prophecy and example of Muhammad, in punctilious detail" is translated in the second version as تطلقها الدوله الاسلاميه تلتزم بما تطلق عليه في اعلامها النهج" النبوي. والذي يعني اتباع نبوه محمد والحذو حذوه في ادق التفاصيل." This line is representative of the author's BDI and the participant successfully translates it in the last phase of the experiment, after the need for cognition session.

### Participant 2:

Here, the participant becomes more aware of the perspective the author adopts and is more in line with what the author intends to convey to his readers. The participant deals with the emphasis rather differently, translating it into هي. "الواقع يقول ان تنظيم الدوله الاسلامي اسلامي. اسلاميه بمعنى الكلمه." The association between Islam and ISIS in the original text is well captured in the second translation: "لكن الدين الذي يبشر به اشد الاتباع المتعصبين مستمد من تفاسير و التعاليم الاسلاميه" contrary to the first translation in which the participant opts for a nonspecific adjective "نبويه". The details mentioned in the original text are translated into the TT as "كل ماصدر عن تنظيم الدوله من قرارات, قوانين, في الاعلام, لوحات الاعلانات, رخص القياده, القرطاسيه والعمله النقديه", as these details are intrinsically important for the argument the author is defending. The final line in the original text where the Prophet Mohammed is mentioned is translated in the TT as "هو امتداد للسيره النبويه والتي تعني اتباع نبوه محمد بحذافيرها والتمثل به" which is immensely more closely related to the original text than the first translation which resorts to the nonspecific adjective "نبوية".

### Participant 3:

As for the second translation submitted by participant 3, the emphasis is translated into "للاحظنا وجه التشابه بين داعش و الاسلام. تنظيم الدوله الاسلامي اسلامي جدا." The participant is aware in this case of the role of emphasis which is significantly related to the author's belief system. Concerning the part where the author makes the first association between the two ideologies, the participant translates "But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam" into a reference to Islam similar to that mentioned in the original: "مايبشر به اتباع هذا التنظيم مستمد من التفاسير المتبحره في الاسلام." Although the ST details are missed in the translation, it can be noticed that the participant puts "فاتباع منهج النبي محمد واضح بكل الخطوات التي يقوم بها التنظيم" at the beginning of the sentence which brings to the forefront the main intention of the author.

### Participant 4:

Participant 4 translates the second emphasis "اسلامية جدا". The translation submitted by the participant does not miss the link between ISIS and Islam the author has pointed to, translating the link into "لكن الخطاب الديني لهذه التبعيه المتحمسه تنساق ترجمته مع الاسلام." The details in the original are replaced with "كل قرار اساسي و قانون صادر عن الدوله الاسلاميه بما تدعوه في اعلامها وتصريحاتها" which is a summary translation. Unlike the first translation submitted by participant 4, this translation does not omit the name of the prophet from the TT: "هو اتباع

محمد وخطى اسلاميه نبويه ”لمنهجيه. This translation is more in line with the original text than the first translation submitted by the same participant.

### First translations submitted by the control group

### Participant 1:

The participant opts for a summary translation, omitting part of the emphasis the author stresses and the details which illustrate where ISIS is integrating Islamic laws into their newly established legislations. The participant only once translates the ST reference to Islam and Prophet Mohammed: ”لكن رسالته دينيه وتنعكس في تنظيم امور الحياه بأتباع منهج الرساله المحمديه.“ Much of what the author intends to convey is omitted and the effect is seen in the quality of translation since the intention of the author is central to the argument he is defending in the excerpt.

### Participant 2:

Though the summary translation conveys the general idea of the ST, all the illustrations and details the author relies on to prove his point and deliver his message are omitted. Here, the translation fails to understand the text and the process of translation as a complex system wherein author's beliefs, desires and intentions need to be integrated.

### Participant 3:

In this translation, the participant does not opt for a summary translation. The participant pays attention to the details the author is furnishing the text with. The emphasis in the ST is partially conveyed into the TT: ”والواقع أن الدولة الإسلامية هي الإسلامية.“ The participant translates the reference to Islam into ”لكن الدين الذي يبشر به أتباعه المتحمسون ينبع من التفسيرات الإسلام“. The details in the original text are maintained in the TT تنظيم عن صادرين رئيسيين وقانون قرار كل فإن" الدولة الإسلامية يلتزم بما يسميه في صحفته وتصريحاته وعلى لوحاته ولوحاته، والقرطاسية، والقطع النقدية، "المنهج النبوي", but the name of Prophet Mohammed is omitted from the text.

### Participant 4:

Here, participant 4 reverses the order of the original text, bringing to the forefront of the TT the religious roots of ISIS; however, the participant does not specify which religion ISIS is following and who the prophet is that it is taking as an example. Furthermore, the participant omits the details the original text asserts. The emphasis on how Islamic ISIS is translated as الدولة" الاسلاميه متدفقه من دين الاسلام وتعتمد على شروحات دينيه اسلاميه", which is not similar to the original where the link is direct; using the word ”تعتمد“ does not implicate Islam in the way the

author wants to. This is where the translation fails to meet the beliefs, desires and intentions of the original text.

**Second translations submitted by the control group (no need for cognition session introduced)**

**Participant 1:**

In this translation, the participant omits any reference to Prophet Mohammed and the details used to build the author's argument. This reflects negatively on the quality of translation, since the emphasis and details are essential to the structure of the argument.

**Participant 2:**

Here, the participant decides to give a summary translation, which does not serve the original text and the idea the text is defending. The participant is unaware that the ST argument depends crucially on the emphasis and details. Again, this affects the quality of translation and its fidelity to the original.

**Participant 3:**

Unlike the first translation submitted by participant 3 which took into account the details in the ST, the participant in the second translation omits these details: لكن الدين الذي يحمله الاتباع هو " الاسلام وكل قوانينه مستمده منه *اللوحات القرطاسيه وحتى سك العملات.*" the participant only mentions "*اللوحات القرطاسيه وحتى سك العملات*". This affects the argument.

**Participant 4**:

No changes are introduced to the second translation and the same strategy of putting the emphasis at the end of the sentence is followed here too. Similarly, any reference to Prophet Mohammed is omitted and the participant seems to suffice him/herself with the word "تدفقت" and "تعتمد" to translate what constitutes the basis of the laws and way of life ISIS is establishing.

**Excerpt 2**:

The new immigration assault on White America: The hostile elites on steroids.

In my research on the history of American immigration policy up to the watershed year of 1965, one thing that stood out was that the Jewish approach was that policy should not be tailored to meet the needs of the U.S. but to conform to the loftiest of moral principles—altruism by any other name.

Experiment Group (A before the need for cognition) (B after the need for cognition) participant 1-2-3-4

A/

اعتداء الهجره على البيض: اعتداء عالي المستوى على المنشطات

في بحثي في تاريخ سياسه الهجره الامريكيه حتى عام ١٩٦٥ برز هناك شيء واحد وهو ان  النهج اليهودي هو ان السياسه ينبغي ان لا تكون مصممه لتلبيه احتياجات الولايات المتحده ولكن لخدمه مبدئ الايثار.

B/

انقضاض المهاجرين على امريكا البيضاء: عداء النخبة اليهودية

في بحثي في تاريخ سياسه الهجره الامريكيه حتى سنه ١٩٦٥ تجلى شيء واضح وهو ان النهج اليهودي يفضل السياسه التي لا تكون مصممه لخدمه الولايات المتحده ولكن تلك التي تتطابق مع اكثر المبادئ الاخلاقيه نبلا وهو الايثار.

A/

الاعتداءات الجديده للمهاجرين على الامريكان البيض: النخبه في المنشطات المعاديه

خلال عمليات بحثي في تاريخ سياسه الهجره الامريكيه, برز شيء مهم وهو ان النهج اليهودي عباره عن سياسه مصممه لكي لاتخدم احتياجات الولايات المتحده ولكن تخدم مبدا الغيريه .

B/

اعتداءات جديده للمهاجرين على الامريكان البيض: اليهود المشكله الاكثر تعقيدا

خلال عمليات بحثي عن تاريخ الهجره الامريكيه, برز لي واضحا النهج الذي تبنته اليهوديه الذي ينص على خلق سياسه لا تصب بمصلحه الولايات المتحده الامريكيه ولكن يخدم المبدأ الاخلاقي الاكثر غطرسه الغيريه.

A/

أعتداء الهجرة الجديدة على الأمريكيين البيض :الطبقة المعادية للمنشطات

في بحثي عن تاريخ سياسه الهجره الامريكيه حتى عام ١٩٦٥, كان هناك شيء واحد هو ان النهج اليهودي يتبع سياسه غير مصممه لتلبيه حاجات الولايات المتحده سياسه هدفها خدمه المبدأ الاخلاقي الاكثر نبلا بالايثار.

B/

الهجره تهاجم امريكا البيضاء: تزايد المصاعب التي تسببها الطبقه المعاديه

في بحثي عن تاريخ سياسه الهجره الامريكيه حت عام ١٩١٥, اثار انتباهي النهج اليهودي الذي يتبع سياسه لاتلبي احتياجات الولايات المتحده ولكن تخدم المبدأ الاخلاقي الاكثر نبلا الايثار.

A/

اعتداء على المهاجرين الجدد في امريكا البيضاء: النخبه المعاديه للمنشطات

في بحثي في تاريخ سياسه الهجره حتى عام ١٩٦٥, كان هناك شيء واحد بارز, والي يتمثل بأ النهج اليهودي هو ان السياسه لا ينبغي ان تكون مصممه لتلبيه احتياجات الولايات المتحده ولكن لتتوافق مع مبادئ الايثار الاخلاقيه من قبل اي اسم اخر.

B/

المهاجرين الجدد يهددون امريكا البيضاء: ازدياد دور النخبه المعاديه في بحثي عن تاريخ سياسه الهجره في الولايات المتحده الامريكيه حت عام ١٩٦٥, الشيء الذي كان واضحا كل الوضوح هو نهج اليهود الذي

يفضل السياسه التي لا تتبنى تلبيه احتياجات الولايات المتحده ولكنه يتبنى السياسات التي تخدم مايسمى بالمبدأ الاخلاقي الاكثر مغالاة "الايثار. "

Control Group

A/

هجوم الهجره على امريكا البيضاء: النخبه المعاديه والمنشطات

في بحثي عن تاريخ سياسه الهجره الامريكيه حتى احداث واترشد عام ١٩٦٥, برز شئ (ملفت للانتباه): منحى اليهود الذي لا يفضل السياسه العامه التي تتوافق مع متطلبات الولايات المتحده الامريكيه ولكن يتبع مبدا الايثار الاخلاقي.

B/

هجوم الجديد للهجره على النسيج الابيض لامريكا: النخبه البيضاء والمنشطاات المعاديه

في بحثي عن تاريخ سياسه الهجره الامريكيه حتى احداث واترشد عام ١٩٦٥, ها هناك شيء شاخص (ملفت للانتباه): منحى اليهود نحو عدم تفضيل السياسه العامه التي تتوافق مع متطلبات الولايات المتحده الامريكيه ولكن تتطابق مع مبدا الايثار الاخلاقي.

A/

الاعتداء الجديد على امريكا البيضاء: النخب العدائيه والستيرويد

في بحثي الاخير عن تاريخ الهجره في امريكا الى وقت اللوترشد عام ١٩٦٥ بدا واضحا ان الطريقه اليهوديه تكمن في عدم خدمه امريكا ولكن اتباع مبدأ الايثار ومحبه الغير المبدأ الاخلاقي الاكثر صعوبه.

B/

الاعتداء الجديد على امريكا البيضاء: النخب العدائيه والستيرويد

في بحثي الاخير عن تاريخ الهجره في امريكا الى وقت اللوترشد عام ١٩٦٥ بدت الطريقه اليهوديه واضحه في نسقها المتبع الذي لا يخدم امريكا ولكن مبدأ الايثار ومحبه الغير المبدأ الاخلاقي الاصعب.

A/

الهجمات الجديده على البيض في امريكا: النخب السياسيه والمنشطات

اثناء قيامي بأبحثات عن حوادث الهجره في امريكا الى تاريخ قيام الووترشد في سنه ١٩٦٥ تجلت وضوح النسق الذي تتبعه السياسه اليهوديه القائمه على عدم تقديم المساعده لأمريكا ولكن لمبدأ يعتبر بعيد جدا يعرف بأسم الغيريه.

B/

الهجمات الجديده على البيض في امريكا: النخب السياسيه والمنشطات

في الوقت الذي كنت اقوم بالبحث عن حوادث الهجره في امريكا الى تاريخ قيام الووترشد في سنه ١٩٦٥ وضح النسق الذي تتبعه السياسه اليهوديه القائمه على عدم تقديم المساعده لأمريكا ولكن لمبدأ يعتبر بعيد جدا يعرف بأسم الغيريه.

A/

الهجوم الجديد للهجره على امريكا البيضاء: النخب المعاديه للمنشطات

في بحثي في تاريخ سياسة الهجره الأمريكيه الذي استمر حتى عام ١٩٦٥, الشيئ الوحيد الذي برز هو النهج اليهودي الذي يقضي بأن السياسه لا ينبغي ان تكون مصممه لتلبي حاجات الولايات المتحده ولكن لتتوافق مع الإيثار -وهو أسمى المبادئ الأخلاقيه- بأي مسمى اخر.

B/

The excerpt is taken from an article about immigration in the Unites States. This is an issue familiar to most people, but in the excerpt the writer is talking about Jews and their role in that process. The ST author is known for being anti-Semitic; anti-Semitism is on the rise around the world, but the text requires attention to be understood for the way the ST author puts his argument seems to be elusive to most participants. The elusiveness can be attributed to its being unmarked linguistically and culture-bound. The ideology the author adopts is "white nationalism".

This excerpt is taken from an article written by Kevin MacDonald, who created a controversy in the United States when he published a trilogy of articles in which he maintained that Jews have a tendency to demolish the West. MacDonald accuses Jews of allowing "unrestricted immigration" into the United States to enhance their own interests, whether these interests could ensue a clash with the interests of the majority of people in the States or not. MacDonald resorts to evolutionary psychology to explain his theory wherein he argues that Jews use what he calls "group evolutionary strategy". This strategy emboldens them to "out-compete" non-Jewish communities in the perpetuation of their interests. According to MacDonald, this collectivist stance has contributed to Jewish success, and anti-Semitism is thus a natural response on the part of non-Jews. Accordingly, his argument is rooted in his beliefs and is part of his quest and intention to draw attention to what he claims to be a pervasive ideological impact of Jews on American society (Beirich 2007).

From the way the title is formatted it seems as though it's saying the immigration plan and those who enforce it are the hostile elite on steroids. The colon introduces the attitude the author has in the title, which is the new immigration assault on America. Steroids are used in treating disease or infection, but in this case, it's in reference to anabolic steroids, which are an unnatural

and dangerous way to build muscle fast. It is an expression used to communicate the intensity of the problem whatever it may be. So, in other words, it is the hostile elites that are an extreme problem. Hostile elites is a derogatory way of referring to Jewish people. The choice of words in the original is rooted in the author's belief about Jews and his desire and intention to draw attention to the danger they pose.

### Translation before the need for cognition session (experiment group)

### Participant 1:

Here, participant 1 translates the title into اعتداء الهجره على البيض: اعتداء عالي المستوى على المنشطات" changing the sense the author wants to convey, the danger of the hostile elites, into an attack on steroids, treating "steroids" as a drug rather than a dangerous issue. Also, the title misses the word "new" which indicates that this is not the first time the Jews have made plans to allow for "unrestricted immigration". These details are absent from the TT. Furthermore, when the author is talking about the moral principle of altruism, he is referring to it as the loftiest of all moral principles, but the participant does not translate the adjective and only translates the name of the moral principle into Arabic. The word 'loftiest' here stands for arrogant. Even the moral principle is under attack from the author and that is missed in the translation as well.

### Participant 2:

Participant 2 also fails to successfully translate the title of the article: "الاعتداءات الجديده للمهاجرين على الامريكان على البيض: النخبه في المنشطات المعاديه," the second part of the title in Arabic is completely different from the original in English. When it comes to the policy adopted by the Jews, the participant translates the sentence into "وهو ان النهج اليهودي عباره عن سياسه مصممه لكي لاتخدم احتياجات الولايات المتحده," omitting the obligation the author has inserted in his text. The participant only translates the name of the moral principle into Arabic and omits the adjective the author uses to talk about the moral principle which affects the quality of translation and the argument in the TT loses the momentum it has in the ST.

### Participant 3:

Participant 3 translates the title into "أعتداء الهجرة الجديدة على الأمريكيين البيض: الطبقة المعادية للمنشطات" and this translation also fails to convey what the author intends to say. It is according to the original text an attack by the hostile elites and not the elite who oppose steroids. The participant translates the part related to the politics designed by the Jews into " النهج اليهودي يتبع سياسه غير مصممه لتلبيه حاجات الولايات المتحده." The original text accuses the Jews of determining to design policies that do not serve the United States, but the TT removes such

accusation. Also, the TT fails to provide a translation that fits the adjective that describes the moral principle. As mentioned earlier, "loftiness" here is about a principle that is arrogant.

**Participant 4:**

Here participant 4 does not provide an adequate translation for the title: "اعتداء على المهاجرين الجدد في امريكا البيضاء: النخبه المعاديه للمنشطات." That affects the strength of the argument that proceeds, in addition, the attack is not on the immigrants in the United States; the attack is on the United States as the author argues. The participant also misses what the author means when using the word "loftiest". The translation in this case weakens the argument in the original text.

**Translation after the need for cognition session (experiment group)**

**Participant 1:**

After the need for cognition session, the participant submitted a translation in which the participant revises certain aspects found in the original text. The participant translates the title differently in this case "نقضاض المهاجرين على امريكا البيضاء: *عداء النخبة اليهودية.*" The intention of the original text is conveyed in this translation. It is clear enough that the participant in this case is aware of the intention of the author. However, pertaining to "loftiest", the participant translates it into "اكثر المبادئ الاخلاقيه نبلا" which is not appropriate in this case.

**Participant 2:**

Here, the second translation submitted by participant 2 is quite different from the first one submitted by the same participant. The title is translated into "اعتداءات جديده للمهاجرين على الامريكان البيض: اليهود المشكله الاكثر تعقيدا", pinpointing the problem the author wants to draw attention to. In addition, the participant succeeds in translating the adjective 'loftiest' into "الاكثر تغطرسا". The second translation is more successful in translating the BDI of the author.

**Participant 3:**

Participant 3 translates the title into "الهجره تهاجم امريكا البيضاء: *تزايد المصاعب التي تسببها الطبقه المعاديه*", where the second part of the title is better than it was in the first translation submitted by the same participant. This title relates to what the author wants to say about the problems being posed by the Jews. No further changes are introduced into the second translation as compared to the first translation.

**Participant 4:**

Participant 4 translates the title into "المهاجرين الجدد يهددون امريكا البيضاء: ازدياد دور النخبه المعاديه"; the participant here understands the consciously deliberated choice of words on the part of the ST author. The adjective "loftiest" that defines the moral principle of altruism is

translated into "الاكثر تطرفا"; the translation of the adjective is missing from the first translation submitted by the same participant.

### First translations submitted by the control group

**Participant 1**:

The first translation submitted by participant 1 in the control group shows that the participant does not realize the intention of the author and translates the title into " هجوم الهجره على امريكا البيضاء: النخبه المعاديه والمنشطات", which is completely different from the original text. According to the author, it is not a tendency the Jews have to not serve the United States, but an insistence on not designing a policy that serves the States: منحى اليهود الذي لا يفضل السياسه" العامه التي تتوافق مع متطلبات الولايات المتحده الامريكيه ولكن يتبع مبدا الايثار الاخلاقي". Again, the participant does not translate the adjective mentioned in the original text to define altruism.

**Participant 2**:

Participant 2 fails to translate the title: " الاعتداء الجديد على امريكا البيضاء: النخب العدائيه والستيرويد". In addition, the participant translates "loftiest" into "الاكثر صعوبه". In this case, the translator fails to realize the intentions of the author and provides a translation that is incomprehensible to TT readers.

**Participant 3**:

The participant translates the title into الهجمات الجديده على البيض في امريكا: النخب" السياسيه والمنشطات." The participant fails to render the exact meaning of the ST. In addition, the participant translates the adjective 'loftiest' into "بعيد جدا" which does not convey the meaning of the original.

**Participant 4**:

Here, the participant translates the title into "النخب المعاديه للمنشطات" which is different from the original text. Concerning the translation of 'loftiest', the participant translates it into"أسمى المبادئ الاخلاقية". As mentioned earlier, 'loftiest' does not mean the highly moral but arrogant. The participant fails to understand the belief, desire and intention of the author and the quality of translation is therefore affected.


### Second translations submitted by the control group (no need for cognition session introduced)

**Participant 1**:

Here, the participant introduces no changes into the second translation. The title is translated as "هجوم الجديد للهجره على النسيج الابيض لامريكا: النخبه البيضاء والمنشطاات المعاديه".

The second part of the title misses the point of the author. The translation of 'loftiest' remains unchanged. The belief, desire and intention of the author remain unclear to the participant.

**Participant 2:**

No significant changes that affect the quality of translation have been introduced by the participant in this case. The title remains unchanged and so does the translation of the word 'loftiest'. Again, the participant does not realize what the author is after in his text.

**Participant 3:**

Participant 3 makes the same mistake and submits a second translation that is not different from the first. The translation of the title is the same and the participant introduces no changes to the translation of 'loftiest'.

**Participant 4:**

No changes are introduced in this translation. Most of the translation remains unchanged and the belief, desire and intention of the author are not integrated into this translation act.

## 6. Conclusion

This study attempted to formally propose an additive module for processing non-proposition content and structure (BDI) for a more comprehensive theory of translation that supports a BDI-based translation assessment. The integration of the BDI into response-based approach reflects on the translation act as it helps to bring about the complexity and rationality. The integration will facilitate the reasoning to focus on a comprehensive view of a complex system in which at least three rational agencies are involved and to account for feedback processing, anchoring of belief bias and bootstrapping of intentions and desires.

A layout for a response-based approach that integrates BDI will significantly optimize the translation act as it accommodates the understanding of translation as a complex act. This layout acknowledges a more realistic conceptual architecture of the system of any translation act as a complex system with diverse, interconnected, interactive, interdependent agencies. This perspective helps in acknowledging that the translation act as a conceptual space assumes:

- diverse interacting forces: the transformation of meaning is an emergent property of the interaction of the author's-translator's-reader's multiple subjectivities.

- a property of intersubjective embededness, that is contingent upon a reciprocal appreciation of other participants with whom the translator co-constructs the meaning of the text. Assessment and theory can therefore be maintained and established along these lines.
- iterative processes of exploration/exploitation information processing.
- a control phase by a level of propositional attitudes which constrain propositional content.

The findings of the experiment and the qualitative analysis of the need for cognition protocol session affirm that informative updates to the control module could constrain, reconfigure and optimize the translator's responses in translation acts. Response-based theory, for instance, ascribes higher importance to the equivalence of response at the expense of internal mental mechanisms and representation for their lack of verifiability. In such a case, the integration of the BDI (in the form of the need for cognition protocol session) can optimize responses to the meaning of the ST in the translation act. The fact is that bootstrapping BDI does steer the configurations of such a response. This study has demonstrated the need to move towards BDI integration. Such a move offers a plausible interpretive practice of simulation and critical thinking in which the translator is conceived of as a rational agent who conceptually simulates the author's mental states and bootstraps his/her propositional attitudes.

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