

**POLITENESS AS AN IMPEDIMENT TO TRANSLATION: A CASE OF
MEDICAL TRANSLATION**

SARAH C. K. WACHILONGA

Y61/76437/2014

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF
ARTS IN TRANSLATION**

CENTRE FOR TRANSLATION AND INTERPRETATION

UNIVERSITY OF NAIROBI

OCTOBER 2015

DECLARATION

This thesis is my original work and has not been presented for degree examination in any University

SARAH CHERUTO KHASABULI WACHILONGA

DATE

This dissertation has been submitted for examination with the approval of the following University supervisors:

DR. CATHERINE N. AGOYA

DATE

MR. JOHN PAUL WARAMBO

DATE

DEDICATION

I dedicate this work to my family, my Husband James Mbat, My daughter Sophie Mbat,
My parents Macray Wachilonga, Collet Wachilonga and Sofia Mbat.

ACKNOWLEDGEMENTS

I would like to thank each and every person who contributed to the success of this thesis.

My sincere gratitude goes to the people who were directly involved in making this whole process a success, my very understanding supervisors; Dr. Catherine N. Agoya and Mr. John Paul Warambo. It is through their constant assistance, encouragement, simple and clear explanation of things, that I was able to complete my thesis. To them, I sincerely say thank you, may God bless you in all your endeavors.

I thank my loving, caring, understanding and supportive husband for always being there for me when I needed the moral support to push on with my studies. God continue to give you wisdom and knowledge to lead our family in the right direction.

I am grateful to all my lecturers that made sure that I come out as an informed person whose knowledge will be of great importance to our society. I thank Dr. Catherine Agoya, Mr. John Paul Warambo, Dr. Schroder, Dr. Alice Wachira, Dr. Eric Odero, Mr. Gitonga and Dr. Marete.

I thank my kid sister, Naomi Wachilonga (Khatioli) for being there for me always, thanks for the love you showed my baby during my studies and for your encouraging words and prayers throughout my studies. God bless you abundantly.

I thank my parents, Macray Wachilonga and Collet Wachilonga for the foundation you gave me, may you live long to see your dreams about your children come through. Thanks to my mom-in law, Sofia Mbat, your prayers and motivation too kept me going.

I wish to thank my brothers, Benson Mbat, Samson Wachilonga and Isaac Wachilonga and my other sisters Christine Madanji and Rebecca Wachilonga, thanks so much for your support in all forms.

Lastly, I appreciate the friendship we had with Purity, Getrude and Evans, may you continue to be the good people you have always been.

ABSTRACT

The objective of this paper was to establish how politeness can be an impediment in the process of translating a medical text from English to Kiswahili. Translation does not only deal with the transfer of meanings from one language to another, it also involves the transfer of cultural aspects from the source to the target culture. These cultures use different languages in any given pragmatic set-up, some cultures use polite language in their communication while others use candid and more explicit language.

The study was based on the politeness and face - work theories by Brown Levinson (1987) and Goffman (1959). These theories were used to show how socio-cultural, ideological and interactional contexts dictates the level of politeness in the Swahili culture and how in the end, these factors could be an impediment in the process of translating a medical text from English to Kiswahili. In chapter two, it was evident that the Swahili culture uses two languages, the hard language and the polite one. When a translator tries to show the positive politeness and “face saving” factors in translating a medical text from English to Kiswahili, they could end up passing a message with distorted meaning. Chapter three dealt more with how the socio-cultural aspects affect the process of translation and how these aspects directly dictate the level of politeness in the Swahili culture. At the ideological and interactional level, it was depicted how the lexical choice and foreignizing aspects of translation are closely related to the polite nature of Swahili, this was discussed in details in chapter four.

The data used in used in this study was purposefully sourced from online sources. In chapter two, the English version of the FGM data was sourced online and given to, Fredrick Otiato for translation (He is a freelance translator working with ST Communications since 2009). Both the English and Kiswahili texts on obstetric fistula were obtained online. In chapter three, the English text was sourced online and its translation to Kiswahili done by Michael Odhiambo of Radio Maisha Kenya. The data used in chapter 4 was obtained from an online book called “Where there is no doctor” whose Kiswahili version is “Pahali pasipokuwa na daktari” the back translation was then done by Fredrick Otiato. The analyzed data revealed how indeed politeness could be an impediment in medical translation.

The study was specifically vital in showing how politeness can cause misinterpretation of medical texts that could in some cases have serious repercussions on human life.

The study recommends that a medical translator should not be enslaved to the polite culture of the Swahili; instead, they should use the candid and explicit language in their translation in order to avoid any possible misinterpretations. It also recommends that translators should “foreignize” their translations so as to strike a balance between passing the intended message to the target audience and respecting the source culture.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

Translation is the process of rendering of the meaning of a text into another language in a way that the author intended the text (Peter Newmark, 1987). The process of rendering this message, however, is what poses the challenge to a translator as they have to deal with different types of texts, and these texts require different ways of translation. For example, the technique used in translating factual texts is completely different from that used in translating the literal texts. The translator therefore has to have in mind both the source and the target audiences, and has to make informed decisions on which best approach to use in transferring the intended message.

With the target audience in mind, the translator has to choose whether to use the faithful translation, in which he/she reproduces the precise contextual meaning of the original texts in the target text, e.g. in the case of the medical texts. Literal translation, which is basically direct translation of a text, communicative and semantic translation, where the translator drives at reproducing a pragmatic impact of the source text to the target text, idiomatic translation, that use equivalent language to convey the message carried in the source text, adaptive translation, a technique of translation mostly used in poetry and plays, free translation, a form of translation that generally passes the meaning of the source text to the target text without necessarily reproducing the same source words in the target language.

Naturally, translation involves a number of different languages and fields, Munday (2001:1), these languages are rooted in different cultures and the audiences in these cultures view the world differently. Integrating culture and language is today widely accepted. It is defined as ‘an act of communication permanently dealing with at least two languages along with a broad network of elements including cultural, historical, political and ideological differences’ (Hatim and Mason, 1997: 2).

The work of the translator consists of not merely transferring lexical units from source text (ST) into target text (TT) but most importantly “rewriting or manipulating original texts” (Lefevere, 1992: 16). As a consequence translation becomes an ideological activity, which oscillates around the asymmetrical relations between cultures involved/reflected in the act of transmission (Dutton, 2014: 1).

Linguist Eugene N. Nida gives equal importance to both linguistic and cultural differences between the source language and the target language and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure" (Nida, 1964:130).

With all the foregoing explanations on how the culture and language are inter-related, it is important to note that different cultures use different languages in their communication, there are some cultures that are very candid and direct in their way of communication, this paper therefore will explore how politeness, as dictated by the socio-cultural, ideological and interactional contexts can be an impediment to medical translation from English to Kiswahili.

For example, there is nothing wrong in the Western culture to say things like “*The girl's legs are bound together tightly at the ankles, knees, and thighs to prevent her from moving, so that the healing edges of the wound will not be disturbed; the aim is to make the opening into the vagina as small and tight as possible.*”¹

In Kiswahili language, however, these words even when spoken in English, are near a taboo and cannot be directly uttered in the open. This is just but an example of how it can be hard for a medical translator to convey the meaning of a message from English to Kiswahili.

1.2 STATEMENT OF THE PROBLEM

This study intends to establish how politeness can be an impediment in the translation process of a medical text from English into Swahili, and how the differences in the socio-cultural, ideological, and interactional contexts dictate the level of politeness shown in the translated text. Some research has been done on how politeness poses a challenge when translating greeting routines from one language to another, how politeness can be a major reason for conflict and misunderstanding across cultures and how socio-cultural contexts affect message delivery from one language to the other. No Study, however, has been done on how politeness can be an impediment during the translation of a medical text from English to Kiswahili. This paper therefore intends to find out the following:

¹ (<http://www.culturalsurvival.org/publications/cultural-survival-quarterly/sudan/clitoridectomy-and-infibulation>)

- i. How does politeness affect the translation process when dealing with a medical text?
- ii. How does the socio-cultural factor affect the medical translation process?
- iii. How does the ideological and interactional context affect the medical translation process?

This study will explore the use of Politeness Principles by Geoffrey Leech (1983), Positive-Negative Politeness (Face Theory) by Penelope Brown and Stephen Levinson (1987) and the Face-Work Theory by Goffman (1959). It will look at how culture dictates the level of politeness in the translation process.

For example: *In the African culture, there are different parts of the human anatomy that cannot be directly stated, e.g. the buttocks, vagina, penis, e.t.c.*

This paper therefore will investigate how different contexts alter the meaning of a given source English word when translated to Swahili.

1.3 OBJECTIVES

This paper intends to do the following:

- i. To find out how politeness impedes the process of translating a medical text from English to Kiswahili
- ii. To investigate the role of socio-cultural context in the medical translation process.
- iii. To establish the role of ideological and interactional context in the medical translation process.

1.4 RESEARCH QUESTIONS

This research will find answers to the following questions:

- i. How does politeness affect the translation process when dealing with a medical text?
- ii. How does the socio-cultural factor affect the medical translation process?
- iii. How do the ideological and interactional contexts affect the medical translation process?

1.5 RATIONALE

A number of studies have been done on how the politeness hypothesis best applies to the translation of metaphoric expressions used in different cultures as a way of saving the face, and how these expressions carries with them a lot of ambiguity. Metaphoric expressions normally employs the technique that uses one word to mean different things, i.e. it uses two languages, the hard language, which is normally the moral lesson carried in a given expression, and the soft language, which is the very basic and literal meaning carried in these expressions. Other studies have also explored the challenges of translating greeting routines from English to Kiswahili (Gabriel Githinji Kimotho, 2013), this study too, has employed the use of politeness theory, which is applicable to the area of this research.

In the medical field, specifically English to Kiswahili translation a study that seeks to establish whether Medical Translation is a Linguistic Form of Slavery or Cultural Labyrinth (Warambo J.P and Odero Erick, 2015) has been done. Through my intensive

and extensive studies however, there has been no research carried out on how politeness can impede the translation process of a medical text from English to Kiswahili.

This study, therefore, intends to fill in the existing gap in the study of how politeness affects the medical translation. The research will provide a pool of knowledge for translators and scholars to be better informed on whether to consider the source culture or target culture when translating a medical text.

1.5 SCOPE AND LIMITATION

This paper mainly intends to explore the effect of politeness in medical translation. It will show how the social, cultural, ideological and interactional contexts contribute to the politeness of a given community. The examples used here will cover the general medical terms, that involves the mention of human anatomies like the “Buttocks = Matako” and some terms used in health care manuals, the examples will, however, not involve the medical procedures for treating any specific condition.

1.6 THEORETICAL FRAMEWORK (POLITENESS AND FACE-WORK THEORIES)

The politeness and face-work theories, by Brown and Levinson (1987), and Goffman (1959), will be discussed in details in this section. These are the theories on which this paper will based; this section will also highlight relevant examples in relation to the theories.

1.6.1 Introduction

As earlier mentioned, translation is the process of transferring a message from one language and culture to the other. This process requires the translator to have some background information about both cultures so as to deliver the intended message. Different words means different things in different cultures, and according to Farb (1973: 91) “Any word is an innocent collections of sounds until a community surrounds it with connotations and decrees that it cannot be used in certain speech situations. It is symbolic value the specific culture attaches to the words and expressions”. In this light, a translator needs to know what is considered polite or impolite in different cultures. When dealing with factual texts, a translator, with the concept of the cultural differences at the back of their mind, has to know which strategy should be best used to pass the intended message to the target audience, i.e. They have to choose whether to use a direct language in their translation, to use indirect statements in their translations, tone down some terms in their translation or completely omit these words in their translation.

Most African cultures employ the use of polite words in their day to day communication, this therefore means that the language used is not direct like the one used by most Western cultures. Euphemism is one of the mostly used politeness strategy by most of the African cultures, this indirect way of communication is mostly used to save both the hearer’s and the speaker’s face.

1.6.2 What then, is politeness?

According to Brown and Levinson, politeness is the speaker's intention to reduce the face threats of the Face Threatening Acts (FTAs) toward another. This definition infers that the speaker makes sure they use more positive face than the negative face.

Politeness plays a very important social role in communication, Brown and Levinson (1987: 1), it puts in check any possible communicative misunderstandings that might come up due to cultural differences. Brown and Levinson have categorized two types of politeness, i.e.

i. Positive politeness,

In its basic definition, positive politeness is the need to liked and appreciated by others for what the speaker says. It serves to keep positive face of others. Peccei (1999: 64) states that ,When we use positive politeness, we use speech strategies that emphasize our solidarity with the hearer, such as informal pronunciation, shared dialect or slang expressions, nicknames, more frequent reference to speaker and hearer as *we*, and requests which are less indirect. In short, positive politeness wishes to preserve people's self-image as confirmed and liked member of the society (p. 66). Some examples of positive face are offering, avoiding disagreement, paying attention to the hearer's need.

ii. Negative politeness,

Negative politeness is to keep people's negative face. In the case of using negative politeness, those speech strategies will be used that stress the speaker's deference to the hearer. According to Peccei (1999: 64-5), the use of the following strategies will lead to

preserve the negative face of other people: avoidance of nicknames, slang and informal pronunciation, using more indirect and impersonal request such as could you... or could I ask you to..., referring to the hearer in the third person instead of second person (e.g. Students are asked not to put their essays in the staff room.), and more frequent use of mitigating devices, which are used to lessen the blow, such as please, possibly, I'm sorry but and so forth.

1.6.3 Face-Work Theory

Goffman developed the face-work theory, which un-like the politeness theory that distinguishes between the positive and the negative face, employs the notion of “losing the face” or “saving the face”. There are two types of faces, these are:

I. Positive Face

Brown and Levinson (1987,: 13), define positive face as "the desire to be approved of." In this regard, Peccei (1999: 64) holds that positive face refers to the human's need to be confirmed and liked by other people in the society. It refers to a person's need to feel that his social group shares common aims. Brown and Attardo (2005: 83) define positive face as: It "is building someone's ego, the desire to be liked." Compliments and showing respect are some aspects of this type of face since people wish to be liked and feel important (p. 83). Positive face is characterized by the desire to be liked, admired, ratified and related to positively noting that one would threaten face by ignoring someone. An ignored greeting expresses that friendship is absent.

II. Negative Face

As explained by Brown and Levinson (1978: 13), negative face is "the desire to be unimpeded in one's actions." Brown and Attardo (2005: 83) also state: negative face is the desire to be left alone, not to be imposed upon, and to be able to act as we please. In their opinion, apologies and deference are aspects of negative face. Negative face is defined as 'the want of every competent adult member' that his actions be unimpeded by others, or the basic claim to territories, personal preserves, right to non-distraction, for example, the freedom of action and the freedom from imposition.

1.6.4 Face-Threatening Acts

All the threats to both positive and negative face of both speaker and hearer are called Face-Threatening Acts (FTAs). The degree of these FTAs is not similar; some of them can be serious FTAs and some can be mild. Factors such as intimacy or power can determine the seriousness of the FTAs.

In translating medical texts from English to Kiswahili, the translator will normally be faced with the challenge of whether to be faithful to the source text and use the candid language as dictated by the source, or being polite and toning down the translated version of the text. The problem therefore is, has the intended message been communicated? When dealing with anti-Female Genital Mutilation texts for example, the English language uses direct language just to make sure the whole issue is portrayed as something negative and, that violate the human rights.

For example:

The girl's legs are bound together tightly at the ankles, knees, and thighs to prevent her from moving,

Miguu ya msichana huyu huunganishwa kabisa kwenye sehemu za vifundo, magoti na mapaja ili kumzuia asisonge,

so that the healing edges of the wound will not be disturbed;

ili kuhakikisha kuwa ncha za kidonda zinazopona hazisumbuliwi;

the aim is to make the opening into the vagina as small and tight as possible.

madhumuni ya hatua hii ni kulifanya shimo la uke kuwa ndogo na lililobanwa sana iwezekanavyo.

It usually takes between 15 and 40 days for the wound to heal completely.

Kwa kawaida kidonda hiki huchukua kati ya siku 15 hadi 40 kuona kabisa.

Pharaonic circumcision is also performed by trained midwives with modern surgical techniques, including the use of catgut or silk to stitch the edges of the wound together.

Pia tohara ya Kifarao hufanywa na wakunga wenye taaluma kwa kutumia teknolojia za kisasa za upasuaji, pamoja na matumizi ya uzi unaotengenezwa kutoka kwa matumbo ya mnyama au hariri ili kushona ncha za kidonda.

From the foregoing example, it is very clear that the language used in the translated text is polite, this is shown by use of words like “*uke*” meaning “*vagina*”, the picture painted in the source text is not the same as that in the translated text, this is due to the issues of positive and negative politeness and the “face saving” and “face losing” factors dictated by the Swahili culture. The translator, therefore, bearing in mind the issue of politeness, has to know the appropriate terminologies to use in their translation, depending on whether the target audience is the professionals or the general public.

Communities are made up of different people with different cultures, the African culture, which happens to be generally a conservative culture, mostly employ the use of polite language. For instance, the translation for the word “*vagina*” can be “*kuma*” or “*uke*”. When translating a medical text for the general public, the suitable word to use would be “*uke*” which happens to be an ambiguous word that carries more than one meanings, i.e., it can mean the “*State of being a woman*”, the “*The features that distinguishes one as a woman*”, or “*vagina*”. Due to the socio-cultural influence, as dictated by the polite language used by the people in an African set-up, the message intended in the source text could be ambiguously rendered or received by the target audience.

Different people, in the Swahili culture, have different opinions on the whole issue of Female Genital Mutilation (FGM), there are those who are conservative, and believe that for one to be a real woman, they have to undergo the cut, the progressive or modern category of people on the other hand, consider FGM as a barbaric act. These contradicting perspectives concerning the FGM matters can influence how the target will perceive the message in the translated text.

1.7 LITERATURE REVIEW

A number of literature on politeness and face-work theories are available, some of them applicable to this study are as follows;

1.7.1 Literature on politeness and face-work theories

Goffman (1959: 208 - 12) studied the face-work theory and defined face as “the positive social value that a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self, delineated in terms of approved social attributes.” This study is very relevant in our area of study as it shows the relationship of politeness factor in the translation process.

Brown and Levinson (1978: 66) looked at face as “something that is emotionally invested and that can be lost, maintained, or enhanced, and must be constantly attended to in interactions.” This therefore means that a translator has to consider the cultural differences and backgrounds of the two languages they are working with, in order that they cater for the emotional desires of both source and target audience.

Brown and Levinson (1987: 13) established that the positive face is “the desire (in some respects) to be approved of.” A medical translator, dealing with texts that hold the fate of the patient in the translated text, has to be keen on which face to use during the translation, the message could be a matter of death and life.

Peccei (1999: 64) view the notion of the positive face as the need for a human being to have their needs confirmed and liked by other people in the society. As a medical

translator, one intends to use words that will be confirmed by the target culture, just to make sure that their message is well received by the target audience, this is therefore relevant in our area of study.

Brown and Attardo (2005: 83) define the negative politeness as “the desire to be left alone, not to be imposed upon, and to be able to act as we please.” The Swahili culture is too polite to allow negative politeness in their translations and day to day communication.

Yule (1996: 134), shows how politeness can be a tool used to save face “in the study of linguistic politeness, the most relevant concept is face” and “politeness is showing awareness of another person’s face.”

Thomas (1995; 150) defines politeness as “a genuine desire to be pleasant to others, or as the underlying motivation for an individual’s linguistic behavior.” In the Swahili culture, the language use in translation and communication is normally polite, and as a translator, one has to make sure that the message in the translated text is accepted by the target audience, this view on politeness is therefore relevant in our study.

According to Holmes (2001: 268), “being linguistically polite involves speaking to people appropriately in the light of the relationship” thus according to Holmes, the level of politeness depends on the level of the social relationship between the interlocutors, which determines the level of formality in the interlocution. The level of politeness is indeed dependent on the socio-cultural aspects, and therefore, this literature is applicable to this study.

1.8 RESEARCH METHODOLOGY

This paper will rely heavily on library research. The researcher will purposely source relevant English and Kiswahili texts from the online sources; in cases where both versions of texts are available online, they will be used as they are, the un-translated texts will be given to professional translators and proofreaders to give their translations and comments. The researcher will then analyze the translated text and come-up with conclusions regarding the research questions.

1.9 SIGNIFICANCE OF THE STUDY

This study is intended to contribute to the general knowledge concerning cultural differences and how politeness is dictated by the culture.

It will give room for other researchers to explore more deeply on how to overcome the challenge of translating politeness when dealing with factual texts like the medical text whose misinterpretation by the target audience could be a matter of life and death.

CHAPTER TWO

HOW POLITENESS IMPEDES THE PROCESS OF MEDICAL TRANSLATION

2.1 INTRODUCTION

This chapter intends to show how politeness affects the translation of a medical text from English to Kiswahili; there will be data presentation, analysis and discussion.

In this chapter, issues of use of euphemisms will also be explored, as earlier stated in chapter one, politeness is one factor that contributes to the use of euphemisms, especially in the Swahili culture.

Politeness, an aspect that affects translation, can be assumed to be a contributing factor to the lack of exact equivalences in most Kiswahili medical terms, this chapter will highlight some examples of instances where texts in the medical field lack equivalences and how the lack of equivalences is overcome.

The data used was purposely sourced from online sources, given to experienced and professional English to Kiswahili translators and proofreaders for translation and editing.

2.2 DATA PRESENTATION, ANALYSIS AND DISCUSSION

Table 2.1: Example of polite translation

Female Genital Mutilation

English	Kiswahili	Analysis
<p>In Pharaonic circumcisions, as performed by traditional midwives, the entire clitoris is removed from the base, the labia minora are grasped with the hand and cut off, the inside edges of the labia majora are excised, and then the two sides of the wound are brought together and held together by various substances (egg and cigarette papers in the Eastern Sudan; thorns used as skewers in the Northern Sudan) until they close and</p>	<p>Katika aina ya upashaji tohara ya Kifarao, inayofanywa na wakunga wa kitamaduni, kinembe/kisini chote huondolewa kabisa, sehemu ya ndani ya mashavu madogo ya uke hushikwa kwa mikono na kukatwa, ncha za ndani za mashavu makubwa ya uke hunyofolewa, na kisha sehemu hizi mbili za kidonda zinaletwa pamoja na kuunganishwa kwa vifaa mbalimbali (Mashariki mwa Sudan, mayai na karatasi za</p>	<ul style="list-style-type: none"> • Mashavu is an ambiguous word for labia. • It could also mean the cheeks, which is not what is being referred to in this text. • There seem to be no exact medical term for the word, “labia” • Uke is also an ambiguous word for vagina. • It could generally mean womanhood, which does not capture the exact translation of the source

<p>heal,</p>	<p>sigara hutumika; Kaskazini mwa Sudan, miba hutumika kama vibaniko) hadi zizibe na kupona,</p>	<p>text.</p> <ul style="list-style-type: none"> • Euphemism has been used in this case to save the translators face.
<p>The girl's legs are bound together tightly at the ankles, knees, and thighs to prevent her from moving, so that the healing edges of the wound will not be disturbed; the aim is to make the opening into the vagina as small and tight as possible. It usually takes between 15 and 40 days for the wound to heal completely. Pharaonic circumcision is also performed by trained midwives with modern surgical techniques, including the use of catgut</p>	<p>Miguu ya msichana huyu anayepashwa tohara huunganishwa kabisa kwenye sehemu za vifundo, magoti na mapaja ili kuwazuia wasisonge, hii ni kuhakikisha kuwa ncha za kidonda zinazopona hazisumbuliwi; madhumuni ya hatua hii ni kuhakikisha kuwa shimo la uke ni ndogo na lililobanwa sana iwezekanavyo. Kwa kawaida kidonda hiki huchukua kati ya siku 15 hadi 40 kupona kabisa. Pia tohara ya Kifarao hufanywa na wakunga wataalamu kwa</p>	<ul style="list-style-type: none"> • The words “shimo la uke” are politely used I to translate the word vagina. • As stated earlier, “uke” is an ambiguous word, it could fail to capture the real source text meaning during translation. <p>This is a further example of the use of euphemism.</p>

<p>or silk to stitch the edges of the wound together.</p>	<p>kutumia teknolojia za upasuaji, zinazojumuisha matumizi ya uzi unaotengenezwa kutoka kwa matumbo ya mnyama au hariri ili kushona ncha za kidonda.</p>	
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Source: <http://www.culturalsurvival.org/publications/cultural-survival-quarterly/sudan/clitoridectomy-and-infibulation> (Accessed on 1st June 2015)

Table 2.2: Example of a candid translation

Female Genital Mutilation

English	Kiswahili	Analysis
<p>In Pharaonic circumcisions, as performed by traditional midwives, the entire clitoris is removed from the base, the labia minora are grasped with the hand and cut off, the inside edges of the labia majora are excised, and then the two sides of the wound are brought together and held together by various substances (egg and cigarette papers in the Eastern Sudan; thorns used as skewers in the Northern Sudan) until they close and heal,</p>	<p>Katika aina ya upashaji tohara ya Kifarao, inayofanywa na wakunga wa kitamaduni, kinembe/kisini chote huondolewa kabisa, sehemu ya ndani ya mashavu madogo hushikwa kwa mikono na kukatwa, ncha za ndani za mashavu makubwa huondolewa, na kisha sehemu hizi mbili za kidonda zinaletwa pamoja na kuunganishwa kwa vifaa mbalimbali (Mashariki mwa Sudan, mayai na karatasi za sigara hutumika; Kaskazini mwa Sudan, miba hutumika kama vibaniko) hadi zizibe na kupona,</p>	
<p>The girl's legs are bound</p>	<p>Miguu ya msichana huyu</p>	<ul style="list-style-type: none"> • In this translation, the

<p>together tightly at the ankles, knees, and thighs to prevent her from moving, so that the healing edges of the wound will not be disturbed; the aim is to make the opening into the vagina as small and tight as possible. It usually takes between 15 and 40 days for the wound to heal completely. Pharaonic circumcision is also performed by trained midwives with modern surgical techniques, including the use of catgut or silk to stitch the edges of the wound together.</p>	<p>anayepashwa tohara huunganishwa kabisa kwenye sehemu za vifundo, magoti na mapaja ili kuwazuia wasisonge, hii ni kuhakikisha kuwa ncha za kidonda zinazopona hazisumbuliwi; madhumuni ya hatua hii ni kuhakikisha kuwa shimo la kuma ni ndogo na lililobanwa sana iwezekanavyo. Kwa kawaida kidonda hiki huchukua kati ya siku 15 hadi 40 kupona kabisa. Pia tohara ya Kifarao hufanywa na wakunga wataalamu kwa kutumia teknolojia za upasuaji, zinazojumuisha matumizi ya uzi unaotengenezwa kutoka kwa matumbo ya mnyama au hariri ili kushona ncha za kidonda.</p>	<p>words “shimo la kuma” are candidly translated for vagina.</p> <ul style="list-style-type: none"> • These carry no ambiguity with them. • This being a medical text, the language used is expected to be bold, candid and easy to understand.
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2.3 DISCUSSION OF TABLE 2.1

From the above table,

- i. The word *mashavu* translated as an equivalent of *labia* has more than one meaning in Kiswahili, when back translated this word would literally be cheeks. This is not the same message carried in the source text; however, due to the polite nature of the Swahili culture, both the translator and the editor faced the difficulty of getting an equivalent translation for the source word. This example shows how hard it can be to pass the intended message carried in source text as the target audience, especially if it is the un-professional audience, might not be able to clearly get the meaning of the translation. It can therefore be agreed that, politeness, an aspect of culture dictates the use of euphemism therefore affecting message delivery to the target audience.

- ii. The word *uke* translated as the polite equivalent of the word *vagina* is also an ambiguous word, when back translated, this can be *feminine* or *womanhood*, the meaning of the back translated text could mean the state of being a woman or, if assumed to be somehow specific, can mean the attributes that make one a woman. In this translation, the Swahili culture employs the use of euphemism to pass the intended message to the audience. In medical translation however, this vagueness affects the way the message will be received by the target audience. The more candid and impolite translation of the word *vagina* which is *kuma*, is the most appropriate term to be used in the translation of medical texts. Basing our argument on the foregoing information, we can conclusively say that, politeness,

indeed, could impede the process of medical translation and could even result in ambiguity.

- iii. Generally, the contents in both table 2.1 and 2.2 have factors of politeness, the culture generally dictates that the language be polite, whether dealing with a general text, a medical text, a political text or whatever category of texts from different fields.

Table 2.3: A polite translation

Obstetric fistula

English	Kiswahili	Analysis
<p>Obstetric fistula – a hole between the bladder and the vagina or between the vagina and the rectum, or both- is a childbirth injury caused by prolonged obstructed labour.</p>	<p>Fistula - tundu katika misuli kati ya uke na kibofu cha mkojo au kati ya uke na njia ya haja kubwa au vyote viwili- ni jeraha wanalopata kina mama wakati wa kujifungua baada ya kupata uchungu kwa muda mrefu na pia kuwa na njia ndogo ya uzazi kiasi kwamba kichwa cha mtoto kinashindwa kupita kwa usalama wakati</p>	<ul style="list-style-type: none"> • Polite language has been used in the translation of the words “uke, njia ya haja kubwa, kujifungua” and “njia ndogo ya uzazi”. • These translations are ambiguous as they could be taken to mean something other than the intended meaning. • There is generally lack

	wa kujifungua.	of exact equivalences of some medical terms in the Kiswahili language.
Obstetric fistula often results in stillborn births, and leaves the woman unable to hold urine , and sometimes, bowel content .	Fistula inapojitokeza, mtoto kwa kawaida huzaliwa mfu, na humfanya mama kushindwa kujizuia wakati anapotaka kwenda haja ndogo na wakati mwingine hata kubwa .	

Source: <http://afyamazingira.blogspot.co.ke/2013/05/end-fistula.html> (Accessed on 8th September 2015)

Table 2.4: Candid translation

Obstetric fistula

English	Kiswahili	Analysis
<p>Obstetric fistula – a hole between the bladder and the vagina or between the vagina and the rectum, or both- is a childbirth injury caused by prolonged obstructed labour.</p>	<p>Fistula - tundu katika misuli kati ya kibofu cha mkojo na kuma au kati ya kuma na njia ya kunyia au vyote viwili- ni jeraha wanalopata kina mama wakati wa kuzaa baada ya kupata uchungu kwa muda mrefu na pia kuwa na njia ndogo ya uzazi kiasi kwamba kichwa cha mtoto kinashindwa kupita kwa usalama wakati wa kujifungua.</p>	<ul style="list-style-type: none"> • The highlighted words are candidly translated and are easy to understand as they carry no ambiguity in them.
<p>Obstetric fistula often results in stillborn births, and leaves the woman unable to hold urine, and sometimes, bowel content.</p>	<p>Fistula inapojitokeza, mtoto kwa kawaida huzaliwa mfu, na humfanya mama kushindwa kujizuia wakati anapotaka kukojoa na wakati mwingine hata kunya.</p>	

Source: http://www.endfistula.org/sites/endfistula.org/files/pub-pdf/UNFPA_Fistula_10th_Anniv_Report_FINAL.pdf (Accessed on 8th September 2015)

2.4 Discussion of Table 2.3

In Table 2.3 above,

- i. There is the use of polite language in both translations, in Table 2.3, like in Table 2.4, the word *uke* is given as an equivalent of *vagina*, as stated earlier the language used here is the one that intends to save the face. The word itself is ambiguous, as it can be taken to mean the *vagina, the state of being a woman or features of a woman that could include breasts and the womb*, when back translated.
- ii. *Njia ya haja kubwa*, which is the equivalent of the word *rectum*, is also used to save the face of both the translator and the reader. When back translated, literally, its equivalent will be the *passage of the big* urge, which is not the exact equivalent of the word *rectum*. *Anus* can also be politely translated as *njia ya haja kubwa*, and so, it will be hard to correctly and adequately pass a medical text message from English to Kiswahili when a translator uses the face saving language. Like most of the Kiswahili medical terms, this translation is ambiguous; it has employed the use of euphemism therefore generally affecting message delivery.
- iii. Another word politely translated is *kujifungua*, which the equivalent of giving birth. *Kujifungua* could literally mean *someone* or *something opening itself*, it could also be literally interpreted as *someone opening up about their secrets to*

someone or as used in this case, a *woman giving birth*. This vague nature of the Kiswahili word can lead to many interpretations of a message, and therefore the best and most suitable translation for a medical text would be the one used in table 2.4, *kuzaa*, which falls under the category of the candid language. Medical texts, which carry sensitive messages in them and which if misinterpreted could result to life threatening situations, require the use of the hard or candid language.

- iv. The words *haja kubwa* and *haja ndogo* are the polite equivalents of *kunya* and *kukojoa* respectively, which in English means to *defecate* and to *urinate*. When literally translated, *haja kubwa* would be *big urge* and *haja ndogo* would be translated as *small urge*, these two translations completely mean nothing in the medical field. It can therefore be concluded that, generally, medical texts are better off translated using the candid language, in order to avoid any cases of misinterpretation, even though the use of such language would be against the traditions of the Swahili culture.

2.5 CONCLUSION

Based on both tables 2.1 and 2.2, it can conclusively shown that translation, the process of rendering of the meaning of a text into another language in a way that the author intended the text Newmark, (1987), can be impeded by different aspects, politeness being one of the factors. According to Farb (1973: 91), “Any word is an innocent collection of sounds until a community surrounds it with connotations and decrees that it cannot be used in certain speech situations.” From the earlier examples cited, tables 2.1 and 2.3 have employed the use of polite language, the Swahili culture allows the use of words

like “*uke*”, “*kujifungua*” and “*njia ya haja ndogo na haja kubwa*” in their day to day communication. These words will save the face of both the translator and the receiver, they will be positively embraced by the receiver community and any person using such words will definitely be liked and approved of by the society.

On the other hand, tables 2.2 and 2.4 shows some examples of candid words which cannot be used in the normal Swahili speech situation. If a translator or any person in the community were found uttering words like “*kuma, kuzaa and mkundu*”, they would be considered very vulgar and their listeners would be offended by such language.

The positive and negative politeness and the saving or loosing of face features of communication in one way or the other; dictate the way the message will be delivered during translation. Medical texts, by nature, demands the use of candid, bold and direct language, and therefore, if a translator becomes bound by the polite nature of Swahili culture, they might fail to deliver the intended message that is carried in the source text.

It could be correct to conclude that, if one has to avoid being vague in translating the medical text, they have to decide not to use the polite language. As shown in the previous examples, politeness causes the use of euphemism in medical translation, and because of the polite nature of Swahili culture, it could be concluded that, it could be one of the contributing factors to the lack of medical term equivalents. In most cases, the problem of lack of equivalences of the medical terms, has been overcome by loaning words from the source text or paraphrasing medical terms, for example, because of lack of exact equivalent of the terms *rectum* and *cervix*, their translation can only be paraphrased and translated as *njia ya haja kubwa and njia ya uzazi*” respectively.

In order to deliver the intended message, English to Kiswahili medical translators ought to be candid in their language and not be enslaved by the polite nature of their culture.

CHAPTER THREE

HOW SOCIO-CULTURAL ASPECT DICTATES THE LEVEL OF POLITENESS

3.1 INTRODUCTION

Culture is defined as a way of life of a group of people – the behaviors, beliefs, values and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to another.

According to socialists, a society is defined as a group of people with common territory, interaction, and culture. Communication as defined in the Merriam-webster dictionary; is the act or process of using words, sounds, signs or behaviors to express or exchange information or to express your ideas, thoughts, feelings, e.t.c. to someone else.

In a society, people have to communicate using a commonly agreed upon mode of communication and the language used has to follow the set rules and styles; the communicated message has to be understood by the recipient in order to pass the intended message. How the recipient receives and interprets the translated text will depend on the level of meaning carried in a word i.e., they could get the conceptual meaning of the message, the contextual meaning or the pragmatic meaning. These meanings could either be understood to be politely communicated or impolitely communicated and this depends on how the recipient brand and classify different words. This is according to (Farb, 1973: 91), “Because a word is an innocent collection of sounds until a community surrounds it with connotations and decrees that it cannot be used in certain speech situations.

(Def of culture: <https://www.tamu.edu/faculty/choudhury/culture.html>).

It is the symbolic value the specific culture attaches to the words and expressions.” With all the above explanations on what a society and culture is and what communication is all about, translators therefore have to take into account a number of considerations when doing their work as they have to make sure they pass the intended message, in an acceptable language. They have to understand and know how to deal with cultural differences in order to succeed in conducting their business, pass proper medical message to avoid any deaths or serious injuries and implications to the target audience, make sure that their message is accepted. In a business setup for example, a slight misunderstanding of other people’s culture could result in the loss of a very profitable and lucrative deal. A good example of how a business deal can go soar if one does not understand other people’s culture is shown by Schermerbon (1993: 55)

In Riyadh an American exporter once went to see a Saudi Arabian official. After entering the office he sat in a chair and crossed his legs. With the sole of his shoe exposed to the Saudi host, an insult had been delivered. Then he passed the documents to the host using his left hand, which Muslim consider unclean. Lastly, he refused when offered coffee, suggesting criticism of the Saudi’s hospitality. The price for these cultural miscues was the loss of a \$10 million contract to a Korean better versed in Arab ways.

Other than transferring the meaning of a message from one language to another, translation also transfers cultural concepts from one language to another. According to Nida (ibid), differences between cultures may cause more severe complications to the translator than do differences in language structure (Nida, 1963: 130). We can therefore conclude that as a translator, one not only need to know how to deal with the grammatical

structure of both the source and target languages, but has to know how to handle the pragmatic aspects of both the source and target languages.

Pragmatics, according to study.com, is a branch of linguistics that focuses on conversational implicature, that is the process in which the speaker implies and the listener infers and politeness is considered to be one of the aspects of pragmatics. According to Hatim and Mason (1997: 79), politeness plays an important role in interpersonal pragmatics and meanings. Politeness is also considered as an aspect of sociolinguistics, “politeness is used to create social balance in the social interaction, drawing a comparison between politeness and deference” (Thomas, 1995: 158).

We can generally conclude that pragmatics go hand in hand with sociolinguistics, since, people who belong to a particular culture take into consideration the rules and styles that apply to their language in their conversation. Also, it is worth noting that socio-pragmatics investigates “the social perceptions underlying participants’ performance and interpretation of linguistic action” (Leech, 1983: 10).

The following data will now be used to explain more how pragmatics and socio-linguistics aspects of the socio-culture dictate the level of politeness in a medical set-up, and how such factors might alter the meaning drawn from such translations.

3.2 DATA PRESENTATION AND ANALYSIS.

Table 3.1: Example of a polite translation

Source text	Translation	
<p>Pia unafaa kumwonyesha mama jinsi ya kunawa mikono yake vyema, na umkumbushe kunawa mikono:</p> <ul style="list-style-type: none"> • Kabla ya kunyonyesha • Kabla ya kumvisha au kumvua mtoto nguo. • Kabla ya kumsafisha au kumwosha mtoto. • Baada ya kumbadilisha mtoto nepi na kutupa kinyesi. • Baada ya mama kubadilisha padi zake mwenyewe 	<p>You are also supposed to show the mother how to wash her hands well, and remind her to wash her hands:</p> <ul style="list-style-type: none"> • Before breastfeeding • Before dressing or undressing the baby. • Before cleaning or bathing the baby. • Before changing the baby's diapers and disposing the stool. • After changing her own pads used for the absorption of the 	<ul style="list-style-type: none"> • The word “kinyesi” politely used for “stool”, this is the culturally accepted terminology. • “Ukeni” also politely used for “vagina”.

<p>zinazotumika kufyonzea mchozo wa damu kutoka ukeni.</p> <ul style="list-style-type: none"> • Baada ya kutumia choo. • Kabla au baada ya kuandaa chakula. 	<p>vaginal blood.</p> <ul style="list-style-type: none"> • After using the toilet. • Before or after preparing the meal. 	<ul style="list-style-type: none"> • “Kutumia choo” and “kuandaa,” the equivalents of “using the toilet” and “preparing” have more than one interpretation as will be highlighted in the discussion, hence ambiguous.
<p>Pima kiwango cha jotomwili la mtoto, hasa ukitumia themometa iliyoingizwa taratibu kwenye rektamu kupitia kinyeoni, au utumie themometa ya kawaida iliyoshikiliwa taratibu kwapani mwa mtoto (hii hujulikana kama jotomwili la <i>kwapani</i>). Kumbuka kuwa themometa hii inafaa kuwa safi kabisa kabla ya</p>	<p>Take the baby’s temperature, especially by use of a thermometer that is carefully inserted into the rectum through the anus, or use the normal thermometer that is securely put in the baby’s armpit (this is known as the axillary temperature). Note that this thermometer must be very clean before use. Clean the thermometer in very clean</p>	<ul style="list-style-type: none"> • The word “kinyeoni” politely used for anus. • The words “alkoholi” for “alcohol” and “kutakasa” for disinfecting are ambiguous as shown in the discussion.

<p>kuitumia. Ioshe themometa kwa maji safi kabla na baada ya kuitumia, kisha uisugue kwa swabu iliyolowa alkoholi au kiowevu kingine cha kutakasa. Iwapo hauna themometa, tumia mkono wako kuguza kichwa na mwili wa mtoto kubaini kama ana homa au kiwango cha chini cha jotomwili. Hii ni kwa kulinganisha hali ya mtoto na yako au ngozi ya mama.</p>	<p>water before and after use, and then rub it in a swab soaked in alcohol or other disinfecting reagent. If you do not have a thermometer, use your hand to touch the baby's head and body to determine if s/he has common cold or low body temperature. This is by comparing your temperature with that of the baby's or with that of the mother's skin.</p>	
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Source: <http://www.open.edu/openlearnworks/mod/oucontent/view.php?id=53441&printable=1>

Table 3.2 Example of candid translation

Source text	Translation	
<p>Pia unafaa kumwonyesha mama jinsi ya kunawa mikono yake vyema, na umkumbushe kunawa mikono:</p> <ul style="list-style-type: none"> • Kabla ya kunyonyesha • Kabla ya kumvisha au kumvua mtoto nguo. • Kabla ya kumsafisha au kumwosha mtoto. • Baada ya kumbadilisha mtoto nepi na kutupa mavi. • Baada ya mama kubadilisha padi zake mwenyewe zinazotumika 	<p>You are also supposed to show the mother how to wash her hands well, and remind her to wash her hands:</p> <ul style="list-style-type: none"> • Before breastfeeding • Before dressing or undressing the baby. • Before bathing the baby. • Before changing the baby's diapers and disposing the stool. • After changing her own pads used for the absorption of the vaginal blood. 	

<p>kufyonzea mchozo wa damu kutoka kwenye kuma.</p> <ul style="list-style-type: none"> • Baada ya kwenda chooni. • Kabla au baada ya kupika chakula. 	<ul style="list-style-type: none"> • After using the toilet. • Before or after preparing the meal. 	
<p>Pima kiwango cha jotomwili la mtoto, hasa ukitumia themometa iliyoingizwa taratibu kwenye rektamu kupitia kwenye mkundu, au utumie themometa ya kawaida iliyoishikiliwa taratibu kwapani mwa mtoto (hii hujulikana kama jotomwili la <i>kwapani</i>). Kumbuka kuwa themometa hii inafaa kuwa safi kabisa kabla ya kuitumia. Ioshe</p>	<p>Take the baby’s temperature, especially by use of a thermometer that is carefully inserted into the rectum through the anus, or use the normal thermometer that is securely put in the baby’s armpit (this is known as the axillary temperature). Note that this thermometer must be very clean before use. Clean the thermometer in very clean water before and</p>	

<p>themometa kwa maji safi kabla na baada ya kuitumia, kisha uisugue kwa swabu iliyolowa alkoholi au kiowevu kingine cha kutakasa. Iwapo hauna themometa, tumia mkono wako kuguza kichwa na mwili wa mtoto kubaini kama ana homa au kiwango cha chini cha jotomwili. Hii ni kwa kulinganisha hali ya mtoto na yako au ngozi ya mama.</p>	<p>after use, and then rub it in a swab soaked in alcohol or other disinfecting reagent. If you do not have a thermometer, use your hand to touch the baby’s head and body to determine if s/he has common cold or low body temperature. This is by comparing your temperature with that of the baby’s or with that of the mother’s skin.</p>	
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3.3 DISCUSSION

From Tables **3.1** and **3.2** over page, we see a number of issues raised based on the polite nature of the Swahili culture.

The word “**kinyesi**” in Table **3.1** is the polite Swahili word whose translation is **stool**, the impolite synonym of this word is given in table **3.2** i.e. “**mavi**.” There is a clear cut difference between these two words. At the socio-pragmatic level, the word “**kinyesi**” is

the culturally acceptable term used to refer to human stool, but this word is ambiguous since different interpretation can be drawn from it. In case the reader bases the interpretation at the conceptual level, they would come up with more than one meaning for this word, it could either be referring to a human being's stool or an animal's stool. In order to avoid such confusions when dealing with a medical text, that is supposed to be as clear and understandable as possible, it would be a wise thing for the translator to use the more candid, direct and impolite word "**mavi**." Words like "**samadi**" which specifically refers to the domestic animal's stool are very clear to understand, and one will most unlikely be tempted to misinterpret its translation.

"**Ukeni**", another polite word socio-culturally acceptable in Swahili has more than one meaning. At the conceptual level of meaning, one might not be able to tell which part of the woman's body one is talking about, they could take it to mean a *woman's breast, their vagina, the internal parts of the woman, e.g. the uterus, the womb e.t.c.* This factor will therefore obviously affect how the message is delivered, and could result in serious medical complications based on the following scenario. A medical translator translates a document that describes how one can use a cream to help reduce the itching of the vaginal area in a woman who reacts to an antibiotic, the source text, which is in English states "**Apply the cream around the vagina,**" the Kiswahili translation reads, "**Paka mafuta ukeni**". A lay woman in the village gets the drug over the counter, she wants to get rid of the itchiness as soon as possible, she decides to not only apply the cream on the outer parts of the vaginal area, but extends the cream application to the inner parts of the vagina. Such misinterpretation can cause serious complications in the woman's reproductive system especially if the medicine is strictly meant for external use.

“**Kutumia choo**” is another Kiswahili phrase that is ambiguous in nature; literally, this translates to “**using the toilet**”. One can draw more than one meanings from these words, it could mean “**going to the toilet**”, “**using the toilet to perform a certain activity**”, or awkwardly, “**misusing the toilet.**” Though, at the contextual level of meaning one can get the message inferred in this translation, at the conceptual level, there are so many conclusions that can be drawn. This clearly shows how the polite nature of Swahili culture can really impede the delivery of intended message in a medical translation. A more appropriate phrase to use that would sound impolite, would be, “**kwenda chooni.**”

In the same manner “**kuandaa chakula**” draws more than one meanings and interpretations. It could mean “preparing the ingredients to be used while cooking, to set the table, or to cook the food. ” This polite nature of Swahili allows the use of such terms, but this could only be suitable in the general conversation. It will be useless for one, who interprets “**kuosha mkono kabla au baada ya kuandaa chakula**” as “washing the hands before or after cooking the food”, and assumes that they do not need to wash their hands before peeling the potatoes, for example, which according to them, is still dirty, and only wash their hands after placing their food on the fire. When someone says “**kupika chakula**”, a villager will easily know it means the whole process, from before peeling the potatoes to cooking and serving, otherwise, a village woman coming from the *shamba*, very tired and with so much household chores to handle, will easily interpret “**kuandaa**” as serving the meal and might end up transferring germs to the meal because of the misinterpreted message, this could be so dangerous to the children, especially if they are cooking a meal that takes a short time to cook.

“**Kinyeoni**” carries with it more than one meaning, it could mean the anus or the whole system involved in the passage of stool. This word in the given context could be easily understood to mean the anus, but at the pragmatic level, it is an ambiguous word. Ambiguity carried in such translations could bring about grievous repercussions in a medical translation. If for example, an organization dealing with community health care wants to give a guideline on how to administer drugs to a baby and has a source text that states, “**Insert the drug into the baby’s anus**” and a Kiswahili translator translates the text as “**Ingiza dawa hii kwenye njia ya haja kubwa ya mtoto.**” A lay person in the village, who has no medical experience, might be confused on whether to, “**Insert the drug in the baby’s anus or rectum**”. If this medicine is used to reduce fever and is not well administered, it might not be effective in reducing the fever and might cause serious side-effects. The child’s anus could end up being corroded by the drug thus causing so much pain that one cannot insert any more drugs. This could easily lead to a child’s death, especially if the body temperature keeps increasing and the hospital is far and the alternative drugs are not available, or have not been effective.

“**Alkoholi**” whose equivalent is alcohol comes in different forms and concentrations; it is specifically used in the medical field to kill germs. This therefore mean that the alcohol used should be of medically proved concentration and the correct type, if a lay person in the village pragmatically interprets alcohol as *Chang’aa*, *Busaa*, **wine**, **methonal**, **ethanol** or any other fermented drink, and want to clean the thermometer or administer an injection, they might cause serious problems when used on the patients. And if they use alcohol that has very high or low levels of the required concentration, they will end up transferring germs from one child or patient to the other.

3.4 CONCLUSION

Medical texts are of great importance in any given society, they are used to inform and educate the public about health matters, to establish guidelines and procedures that the general public must follow, to obtain legal consent for treatment from patients among other uses. The message carried in such texts should be very clear and easily understood by the target audience.

As shown from the preceding data and explanations, we see that the socio-cultural aspect has a great impact on the level of politeness in a given culture. We have also seen that the way the people live and interact with each other dictates the type of language they use, i.e. “sociolinguistics examines the relationship between the language use and the social world.” (Silberstein, 2001: 100). We have also clearly seen how the socio-pragmatic level of meanings carried in a text or message determines how the recipient will understand the translated text.

A medical translator must therefore possess greatest ability to analyze the text accordingly, have a deep socio-cultural knowledge of both the source and target languages, must be able to clearly grasp and discern the pragmatic, conceptual and contextual meanings carried in the medical text and transfer the same meaning within the target language constraints. They have to make sure that the message transferred is accurate in that all the meaning in the source text is transferred to the target language, i.e. they have to preserve all the nuances, tone and intent in the target language. They have to correctly transfer the meaning of the source text to the target language, i.e. they have to observe the grammatical, syntactic and orthographic rules. They have to capture and

completely transfer the meaning of the source text to the target language, i.e. they should not omit anything from the original text neither should they add any extra information, and lastly, the translator has the duty of consistently transferring the source text meaning to the target text, i.e. they must consistently use the specific terms, stylistic elements and language-specific norms of the target language.

As much as the medical translator has to observe all the above, aspects like the language-specific norms, the socio-cultural aspects, the pragmatic aspects and politeness aspects of both the source and target language could impede the whole process of medical translation especially when translating from English to Kiswahili, Kiswahili being a language that uses so many polite terminologies.

CHAPTER FOUR

HOW IDEOLOGICAL AND INTERACTIONAL CONTENT IMPINGE MEDICAL TRANSLATION IN RELATION TO POLITENESS.

4.1 INTRODUCTION

Translation is not just a simple act of inter-lingual transfer, but a process that goes beyond the code-switching activity, and involves the balancing between the source and target cultures. A translator can use different strategies in their process of translation; however, the choice of the strategy depends on a number of factors like; the specific purpose and textual function of the translated text, the status of the translated text in the entire literary system e.t.c. Ideologically, the selection of strategy is affected by the translator's ideology constrained by authoritative bodies such as publishers, institutions, clients, and governments, either implicitly or explicitly, representing different ideological positions.

What then is ideology and what role does it play in translation? According to Hatim and Mason (ibid)

In the Western world, it has become acceptable within the field of journalism and popular writing to speak of ideologies in terms of deviations from some posited norm. Thus, communism, fascism, anarchism and so on would qualify as ideologies in this scheme of things while liberal democracy, presumably would not. In a similar way, some political moves or measures are said to be 'ideologically motivated', as if others were not. Such an acceptance of the term is of no use to linguist, from whose perspective all use of language reflects a set of users' assumption which are closely bound up with attitudes, beliefs and value systems. Consequently, with Simpson (1993: 5), we shall define ideology as the tacit assumptions, beliefs and value systems which are shared collectively by social groups. (Hatim and Mason, 2005: 120)

In this section, we will base our definition from the linguistic point of view, i.e. ideology being the tacit assumptions, beliefs, and value systems which are shared collectively by social groups; we will now focus on how ideology impinges on the translation process. We know that the main purpose of translation is to pass the meaning and ideas from the source to the target language, the mode of passing such message is called discourse, therefore discourse and ideology go hand in hand. In the process of handling discourse and ideology, the translator has to know how to deal with the challenges of cultural variations, which dictate the language use in translation. They have to make informed decisions on whether to use communicative or semantic translation; this will depend on the genre of the text in question. According to Newmark (*ibid*), Semantic translation aims at replicating the original texts' forms within the target language, reproducing the original context, and retaining the characters of the source language culture in the translation. In contrast, communicative translation centers on the specific language and culture and focuses on the target language readers. The translation under this method is clear, smooth and concise.

In the case of translating a medical text from English to Kiswahili, the translator could be faced with the challenge of appropriately passing the ideas carried in the English text to the target language, Kiswahili. This is because they have to deal with the issue of balancing the cultural variations of the source and target audiences. Medical texts fall in the category of texts whose message should be communicated in a very clear manner, misinterpretation of the intended message could result in serious repercussions. That is why as an English to Kiswahili medical translator, one has to choose whether they are going to use the semantic or communicative approach of translation in their undertakings.

Ideologically, in most cases, English to Kiswahili medical texts tend to be semantically translated, i.e. there is a lot of ‘foreignizing’ in the Kiswahili texts. In this chapter, we are going to present data that will show how original text forms are replicated, the original context is reproduced and how the characters of the source language are retained. The data used in this chapter was drawn from an existing online medical translation of the book “Where there is no doctor” that is also available in Kiswahili “Pahali pasipo na daktari”.

4.2 DATA PRESENTATION ANALYSIS AND DISCUSSION

Table 4.1: Diarrhea and Hemorrhoids

Source	Translation	Back-translation
<p>DIARRHEA</p> <p>Passing loose, watery stools several times a day is called diarrhea.</p>	<p>KUHARA</p> <p>Kujisaidia kinyesi chepesi chenye majimaji mara kadhaa kwa siku ni kuhara.</p>	<p>DIARRHEA</p> <p>Diarrhea is the passing of loose, watery stool several times per day.</p>
<p><i>When a person has diarrhea, he loses fluids and nutrients very quickly.</i></p> <p>A healthy adult may have diarrhea for a day or two, and will quickly recover. But losing so much fluid and nutrition is dangerous</p>	<p><i>Mtu anapokuwa anaharisha, hupoteza majimaji mengi na virutubishi haraka sana.</i></p> <p>Mtu mzima mwenye afya anaweza akawa na tatizo la kuhara kwa siku 1 au 2, na atapona haraka. Lakini</p>	<p><i>When one has diarrhea they quickly lose a lot of water and nutrients. A healthy adult can have diarrhea for 1 or 2 days, and will quickly recover. But losing such a huge amount of water and nutrients is risky to children,</i></p>

<p>for children, old people, and people already weak from malnutrition or another sickness.</p>	<p>kupoteza maji mengi kiasi hicho na lishe ni hatari kwa watoto, wazee, na watu wengine ambao tayari ni dhaifu kutokana na utapiamlo na magonjwa mengine.</p>	<p>adults and other people who are already weak due to malnutrition or other diseases.</p>
<p>Care for children with diarrhea is explained in <u>Chapter 28: Caring for Children</u>. If you are helping a baby or a child with diarrhea, or you live somewhere where children die of diarrhea, please read the section below and then read here.</p>	<p>Huduma kwa watoto wanaoharisha imeelezwa kwenye <u>Sura ya 28: Kuwatumia watoto</u>. Iwapo unamhudumia mtoto mwenye tatizo la kuharisha, au unaishi kwenye jamii ambapo vifo vingi vya watoto hutokana na kuhara, tafadhali soma sehemu hii inayofuata, halafu soma hapa.</p>	<p>Care for children with diarrhea is explained in Chapter 28: Caring for the children. If you are taking care of a child with diarrhea, or live in a community where most children's deaths are caused by diarrhea, please read the following section, then read here.</p>

<p>Hemorrhoids, piles</p> <p>Hemorrhoids, also called piles, are swollen veins of the anus. They look puffy and feel like a lump near the anus. They may itch, burn, or hurt, especially during a bowel movement. Sometimes a hemorrhoid tears, causing a little bright red blood on the stool.</p>	<p>Bawasiri</p> <p>Bawasiri ni uvimbe wa mishipa ya damu kwenye njia ya haja kubwa. Huonekana kutuna au kujaa kama jipu karibu na unyeo. Inaweza kutoa muwasho, hisia ya kuungua, au maumivu; hasa wakati wa kujisaidia. Wakati mwingine bawasiri hupasuka na kutoa damu kidogo nyekundu inayong’aa kwenye kinyesi.</p>	<p>Hemorrhoids</p> <p>Hemorrhoids are the swellings of the veins in the anus. They appear puffy or swell like a boil near the anus. They may result in itching, a burning feeling, or pain; especially when answering a nature call. Sometimes, hemorrhoids burst and cause a little bright red blood on the stool.</p>
<p>Treatment</p> <ul style="list-style-type: none"> ▪ Avoid constipation and hemorrhoids by drinking more water, and eating plenty of fresh fruit and <u>whole grains</u>. ▪ Certain bitter plant juices (such as witch 	<p>Matibabu</p> <ul style="list-style-type: none"> ▪ Epuka tatizo la ugumu wa choo na bawasiri kwa kujenga tabia ya kunywa maji mengi, kula matunda kwa wingi na <u>nafaka nzimanzima ambazo hazijasindikwa</u>. 	<p>Treatment</p> <ul style="list-style-type: none"> ▪ Avoid the problem of having very hard stool and hemorrhoids by developing a routine of taking a lot of water, eating a lot of fruits and whole unprocessed

<p>hazel or cactus) dabbed on hemorrhoids helps shrink them.</p> <ul style="list-style-type: none"> ▪ Sit in a shallow bath of warm water to clean the hemorrhoid and relieve the discomfort. 	<ul style="list-style-type: none"> ▪ Baadhi ya juisi kutokana na mimea chungu ikipakwa kwenye bawasiri husaidia uvimbe kunywea. ▪ Kaa kwenye beseni au bafu yenye maji vuguvugu kusafisha bawasiri na kupunguza maumivu. 	<p>cereals.</p> <ul style="list-style-type: none"> ▪ When some of the juices from bitter plants is applied on the hemorrhoids, it helps in shrinking the lump. ▪ Sit in a basin of bath tab of warm water to wash the hemorrhoids and relieve the pain.
<p><i>Sometimes a hemorrhoid gets clogged with a clot of blood. You will feel a tender, firm mass inside the swollen vein. This can be so painful that the person cannot sit. Relieve the pain by taking out the clot:</i></p>	<p><i>Wakati mwingine bawasiri hujaa damu iliyoganda. Utahisi kitu kigumu kinachobonyea ndani na mshipa uliovimba. Uvimbe huu unaweza kutoa maumivu makali sana kiasi cha kutomruhusu mtu kukaa. Punguza maumivu kwa kuondoa damu hiyo iliyoganda:</i></p>	<p><i>Sometimes hemorrhoids are clogged with a blood clot. You will feel a firm tender thing in the swollen vein. This swelling can also cause sharp pain that cannot allow a person to sit. Reduce the pain by removing that clot:</i></p>

Raw or torn skin on the anus	Jeraha wazi au michubuko kwenye unyeo	Open wound or bruises in the anus
<p>These tears are usually caused by rough wiping after passing stool. They are made worse by not cleaning the anus well.</p>	<p>Michaniko hiyo kawaida husababishwa na kujipangusa kwa nguvu baada ya kujisaidia. Hali hiyo huzidishwa na kutosafisha unyeo vizuri baada ya kujisaidia.</p>	<p>Normally, these bruises are caused by the friction from rough wiping after passing stool. This condition is worsened when the anus is not cleaned well after passing the stool.</p>
<p>▪ <u>Do not wipe the anus with corn cobs, newspaper, or other rough materials.</u></p>	<p>▪ <u>Usipanguse unyeo kwa kutumia mabunzi, gazeti, au vifaa vingine visivyo laini.</u></p>	<p>▪ <i>Do not wipe the anus using maize cobs, newspapers, or other rough materials.</i></p>
<p>▪ Instead, use <u>toilet paper</u> or a bowl of water to clean the anus after passing stool. Afterwards, wash hands well.</p>	<p>▪ <i>Badala yake, <u>tumia karatasi maalum ya kutawazia</u> (toilet paper) au chombo maalum cha maji kwa ajili ya kusafisha unyeo baada ya kujisaidia. Baada ya hapo, nawa mikono vizuri.</i></p>	<p>▪ Instead, use a <u>toilet paper</u> or a bowl of water to clean the anus after passing stool. Afterwards, wash the hands well.</p>

<ul style="list-style-type: none"> ▪ Bathe <i>regularly</i>, and clean the anus during bathing. 	<ul style="list-style-type: none"> ▪ Oga mara kwa mara, na kusafisha unyeo wakati wa <i>kuoga</i>. 	<ul style="list-style-type: none"> ▪ Bathe <i>regularly</i>, and wash the anus when bathing.
<ul style="list-style-type: none"> ▪ Put petroleum jelly (<i>Vaseline</i>) or a child's <u>diaper rash ointment</u> on the anus after cleaning it, to help heal it. You can try a hydrocortisone cream, but do not use it for more than a week or it will weaken the skin. 	<ul style="list-style-type: none"> ▪ Paka mafuta (<i>Vaseline</i>) au <u>mafuta maalum ya kuzuia upele</u> kwa mtoto kwenye unyeo baada ya kuusafisha, ili kusaidia kupona haraka. Unaweza pia kujaribu krimu ya hydrocortisone, lakini usitumie kwa zaidi ya wiki au <i>itaathiri</i> ngozi. 	<ul style="list-style-type: none"> ▪ Apply <i>Vaseline</i> or a special rash ointment on the baby's <i>anus</i> after cleaning it, this is to quicken the healing. You can also try using hydrocortisone cream, but do not use for more than a week else it will affect the skin.

Sources (http://en.hesperian.org/hhg/New_Where_There_Is_No_Doctor,
http://sw.hesperian.org/hhg/Toleo_Jipya:_Mahali_Pasipo_na_Daktari)

4.3 DISCUSSION

Using the data in **Table 4.1**, we are going to show how foreign ideas are transferred from the English to Swahili culture, we will show how closely the Kiswahili word order seem to follow the English word order, we will also show how discourse features, specifically, lexical choice impinges the process of translation.

As shown in **Table 4.1** over page, the back-translated text and the source or original text have few differences, the back-translated text is the near-literal translation of the Kiswahili text. In the entire text, there is the replication of the text form, i.e. the ideas expressed in the translated text exactly match those of the source text. The manners in which these ideas are represented seem to adopt a close replication of the manner in which the source discourse is communicated in the target discourse. In this case, since the language pair seems to have the same grammatical structure, we see how the original and back-translated texts do not drastically differ from each other. The source culture and target culture are however different, and so, as shown by the back-translation of the same text, we see that there is a lot of ‘foreignization’ in the translation, i.e. the manner in which the message is conveyed in the target language seem to carry a lot of the Western culture in it. This being a factual text, the translator has to make sure they follow the form and word order of the source text as closely as possible, they also somehow become enslaved to transferring the foreign ideas into their translation. We will use a portion of the above text to elaborate how these word orders and foreign ideas are presented.

4.3.1 Word order and “foreignizing”.

Ideologically, the translation in Table 4.1 carries with it a lot of foreign ideas. In Africa, where most countries are still developing, there are very few big industries that process grains, the idea of advising an African to eat **whole cereals** therefore, is something foreign. This is because, most people, especially those living in the villages where people cultivate different types of grains and cereals, consume the **whole grain** and the idea of processing might never cross their mind.

Most people in Africa, both the town and village residents, cannot afford the luxury of buying diaper rash ointments, not to mention the **diaper** itself. A number of them do not even have an idea of the different brands of **diaper rash ointments**, this is because, most of them use pieces of cloth to nap their children, when necessary otherwise, they can as well not nap the baby. Even if by using that piece of cloth might cause some rashes on the baby, they might not think of using *Vaseline* to reduce the itching and pain caused by the rash. They might use the cheap alternatives like the use of milking jelly. The **diaper rash ointment** and *Vaseline* are therefore foreign ideas brought in the Swahili culture.

Also, in the Swahili culture, people have been using maize cobs, specific leaves and water to wipe their anus, this way of cleaning has never been reported to cause any major medical conditions. The Swahili people therefore might find nothing wrong with using such materials in wiping their anus. The toilet paper might be a foreign idea to a villager, especially those who cannot afford the luxury of wasting their money on buying “a paper that will be wasted in the toilet”. All these factors and many more presented in the whole

translation shows how concepts and ideas are “foreignized” in English to Kiswahili medical translation process.

The italicized text in **Table 4.1** shows how close the source and target word orders are to each other. This might be due to the borrowing of foreign ideas that do not exist in Kiswahili. The translator therefore has to use a translation strategy that will make sure all the vital information in the source text is transferred to the target text for the target audience to get the message in the translated text.

4.4 Medical discourse and the lexical choice

The lexical choice will be determined by the type of text being dealt with in translation. In Swahili culture, a medical discourse between a doctor and a patient tend to use positive polite and face saving words. This therefore means that the lexical choice is determined by the target audience and the text type. Table 4.2 below highlights some of the lexical choices that can be adopted during translation.

Table 4.2: Lexical choices

Source	Translation	Back translation
Passing loose, watery stools several times a day is called diarrhea .	Kuhara ni kuendesha majimaji mara kadhaa kwa siku.	Diarrhea is the passing of loose stools several times per day.

<p>If you are helping a baby or a child with diarrhea, or you live somewhere where children die of diarrhea, please read the section below and then read here.</p>	<p>Iwapo unamhudumia mtoto mwenye tatizo la kuharisha, au unaishi kwenye jamii ambapo vifo vingi vya watoto hutokana na kuhara, tafadhali soma sehemu hii inayofuata, halafu soma hapa.</p>	<p>If you are taking care of a child with diarrhea, or live in a community where most children's deaths are caused by diarrhea, please read the following section, then read here.</p>
<p>Hemorrhoids, also called piles, are swollen veins of the anus. They look puffy and feel like a lump near the anus.</p>	<p>Bawasiri ni uvimbe wa mishipa ya damu kwenye njia ya haja kubwa. Huonekana kutuna au kujaa kama jipu karibu na unyeo.</p>	<p>Hemorrhoids are the swellings of the veins in the anus. They appear puffy or swell like a boil near the anus.</p>
<p>▪ Instead, use toilet paper or a bowl of water to clean the anus after passing stool. Afterwards, wash hands well.</p>	<p>▪ Badala yake, tumia karatasi maalum ya kutawazia_(toilet paper) au chombo maalum cha maji kwa ajili ya kusafisha unyeo baada ya kujisaidia. Baada ya hapo, nawa mikono vizuri.</p>	<p>▪ Instead, use a toilet paper or a bowl of water to clean the anus after passing stool. Afterwards, wash the hands well.</p>

4.5 DISCUSSION

From Table 4.2 above, the study highlights some deviations at the lexical level; lexical choice is one of the features of discourse that reveals tacit assumptions that constitute ideologies. For example, “*kuhara*”, in Table 4.2, has been translated to accommodate both the “*passing of loose, watery stool and diarrhea*”. Ideologically, when such a word is uttered in a medical discourse, the target audience might draw enough implicit conclusions at the back of their mind and know that, this type of stool has to be watery and loose, and they might conclude that someone with diarrhea has to go to the toilet more than once in a day.

Kiswahili does not distinguish **a baby** from **a child**; the translator therefore can only use one word, **mtoto**, to mean either. When the target audience reads a text with such translation, they might be in dilemma not knowing the age limit of the child being implied in such discourse.

As shown in the table, the English word “**anus**” has more than one equivalents in Kiswahili, “**njia ya haja kubwa**” and “**unyeo**”, in a medical discourse therefore, the translator might be at crossroads on the choice of the most appropriate word to use.

Toilet paper, being a foreign concept in the Swahili culture, lacks its exact equivalent in Kiswahili, this would therefore present difficulties to a translator when translating a medical text. If the translator decides to only give the translation as “**karatasi ya kutawazia**” without quoting the English word, the target audience might not understand the type of “paper” being referred to. If the people in that given community are used to

using papers from the carton boxes and have never had any issues with the use of such papers before, they could easily interpret this message to mean they can use those papers. In case one has hemorrhoids, this then means their condition could be worsened.

In this context therefore, we see that ideology can impinge the work of a translator because the translator might be in dilemma when it comes to deciding on which term to use that will be appropriate to his/her target. The lexical choice has to take into consideration the polite nature of the Swahili culture, so that, pragmatically, their translation will be relevant and the message and ideas carried in the text well received and clearly understood by the target audience.

The Swahili culture, a polite culture, does not employ the use of explicit and candid language. Medical texts tend to use candid language; a translator needs to know how to pass the intended message carried in an English text; that is candid in its language use. Balancing the polite nature of the Swahili culture and language and the candid language in an English text is what poses the challenge to the translator, this shows how ideology could really impinge the work of translation.

4.5 INTERACTIONAL CONTEXT

Table 4.3: Child Birth

Source	Translation	Back-translation
<p>The Birth</p> <p>When you can see the baby's head coming, wash your hands well and put on gloves.</p>	<p>Kuzaliwa</p> <p>Unapoona kichwa cha mtoto kinatoka, nawa mikono yako vizuri kwa maji safi na sabuni na kuvaa mipira ya mikononi (glovu).</p>	<p>The Birth</p> <p>When you see the baby's head coming out, wash your hands well with clean water and soap and put on gloves</p>
<p>You may need to reach into the vagina and turn the baby by pushing on the back of its shoulder. Or sweep the baby's arm down across its body and out of the vagina. The body should follow easily.</p>	<p>Unaweza kutakiwa kuigiza mikono ukeni na kumgeuza mtoto kwa kusukuma kwa ungalifu nyuma ya bega lake. Au kuuelekeza mkono wa mtoto chini ukipita katikati ya mwili wake na hatimaye nje ya uke. Mwili unapaswa kushuka kwa urahisi.</p>	<p>You may be required to insert the hands in the vagina and turn the baby by carefully pushing back their shoulder. Or to pull down the baby's hand such that it passes between his body and finally out of the vagina. The body should drop easily.</p>

Sources: (http://en.hesperian.org/hhg/New_Where_There_Is_No_Doctor, http://sw.hesperian.org/hhg/Toleo_Jipya:_Mahali_Pasipo_na_Daktari)

4.6 DISCUSSION

Sociolinguists examine speech communities with specific social characteristics such as age, gender, class, profession, ethnicity, etc. These characteristics dictate the type of language that will be used when communicating to different groups of people. The type of language used in **Table 4.3**, for example, cannot be freely used between a father and his daughter in a Swahili culture setup. In most cases, this language use is between professionals or people of the same age, class and gender. What causes the limitation to the language use of such explicit texts is the polite nature of Swahili. In translating a medical text therefore, these social characteristics tend to impede the process of delivering the intended message to the target audience.

4.7 CONCLUSION

It can therefore be concluded that the interactional and ideological contexts in one way or the other are affected by the polite nature of Swahili culture, therefore, being an impediment in medical translation. This is for example seen in the lexical choice of the word “*kuhara*” whose equivalent is “*diarrhea*”. In this scenario, the translator seems to violate the positive polite nature and face-saving nature of Swahili, this term could be negatively understood by the general public to be a rude word.

CHAPTER FIVE

GENERAL CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study was conducted to find out how politeness can be an impediment during the process of translating a medical text from English to Kiswahili. Answers to the following questions were addressed by this study;

1. How does politeness affect the medical translation of English to Kiswahili text?
2. How do the socio-cultural factors dictate the level of politeness and therefore impede the process of medical translation?
3. How do the ideological and interactional content impinge on the work of a translator and how are these factors related to politeness?

The data used in this study was purposefully sourced online, part of it was given to independent translators and editors, and part of it was the existing source and target translations found online.

The data used in used in this study was purposefully sourced from online sources. In chapter two, the English version of the FGM data was sourced online and given to, Fredrick Otiato for translation (He is a freelance translator working with ST Communications since 2009). Both the English and Kiswahili texts on obstetric fistula were obtained online. In chapter three, the English text was sourced online and its translation to Kiswahili done by Michael Odhiambo of Radio Maisha Kenya. The data

used in chapter 4 was obtained from an online book called “Where there is no doctor” whose Kiswahili version is “Pahali pasipo na daktari” the back translation was then done by Fredrick Otiato. The analyzed data revealed how indeed politeness could be an impediment in medical translation.

Politeness, according to Brown and Levinson, is the speaker’s intention to reduce the face threats of the Face Threatening Acts (FTAs) towards another. They further categorize politeness into positive and negative politeness. Goffman on the other hand defines politeness basing his argument on the face – work theory; he identifies two strategies that can be used during communication, i.e. the “saving the face” and “face losing” factors. Both the politeness and face-work theories were used in this study to show how the choice of positive versus negative politeness use and face saving versus face losing factors could affect the message delivery process in a medical translation.

5.2 FINDINGS

In chapter two, it was illustrated how the Swahili culture uses euphemism in their day to day communication; this is as a way of being positively polite and saving the face of both the translator and the reader of the text. In the process of saving one’s face, a translator could end up translating texts that have a lot of ambiguity in them; this in turn would impede the delivery of the intended message to the target audience. It was illustrated how the different interpretations drawn by the target reader could be life threatening at some point.

In chapter 3, the study revealed how the level of politeness is dictated by the socio-cultural factors of a given community. It was illustrated that, Swahili is a reserved culture that employs the use of polite language, regardless of the text type being translated. Elaborations were given to show how different cultures treat the level of politeness, i.e. what is considered polite in one language could be impolite in another. It was also shown how the sociolinguistics of a given community dictates the level of politeness, and how, at some point, as much as a translator could deviate from the politeness norm of the Swahili culture, they can never be completely explicit in their choice of language use. This therefore means that at some point, a translator has no choice but to use the only available and polite equivalents in their translations.

In chapter 4, it was depicted how ideology and interactional contexts also play a role in the translation process, and how, when passing ideas from the English community to the Swahili community, one has to make appropriate lexical choices that suit the target and the text type. The data presented in this chapter, demonstrated how a translator could be in dilemma when deciding on the appropriate equivalent to use in their translation, it was shown face saving acts and the positive – negative face factors impinges on the work of a translator as they have to make sure they take into consideration the cultural variations of both the source and target language.

5.3 CONCLUSION

Based on the data used, it was evident that most medical texts are translated using polite language. The target audience is the major factor that the translator will consider when doing their translation. In this study, it was demonstrated that most medical translations

that are to be used by the professionals tend to use explicit language, while the one meant for the general public, tend to use the polite language.

In a medical discourse between a doctor and a patient, the doctor will tend to use the polite language and make sure that they do not lose both their face and that of the patient; they will tend to use more positive politeness than negative politeness. A patient could easily draw many conclusions based on the discussion that takes in consideration such face saving and positive politeness aspects. As a translator therefore, one could face the challenge of deciding what language to best use in order to make sure that, if a patient, who is a lay person, gets access to a medical text in a doctor's office he/she can easily read and understand the message in the text without losing his/her face before the doctor.

5.4 RECOMMENDATION

This study recommends further studies to be done on the challenges of finding equivalence in the translation of a medical text from English to Kiswahili.

It also recommends further studies to be done on how Ideology could impinge on the work of a translator in the process of translating a medical text from English into Kiswahili.

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