

**Textuality, Contextuality and Intentionality
as a Model for Achieving an Appropriate Translation**

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Abstract

Textuality means that which constitutes a text as a text in a particular way, whereas contextuality is the principle arises through recognition that influences much of analysis and practice in social and linguistic work. However, intentionality is the power of minds to say about something, to represent or to stand for things, properties and states of affairs. As for an effective translation, it is the output of understanding the whole text within the whole context taking into consideration the intention of the writer what to express.

This study is an application of some principles of texts, contexts, as well as principles of intentionality to some texts by the Greek philosopher Plato to be translated into Arabic so as to get an effective and appropriate translation.

The main problem of this study or any study like this is that without understanding the whole text, along with the whole contextual factors as well as the intention of the speaker or writer. No one can get an appropriate or an effective translation unless all these elements are known prior to meaning.

Hence, comes the expression which says understanding text, knowing context as well as the intention of the writer all together will lead to what the writer wants to transfer to the target language text.

This study aims at translating some quotes and sayings concerning classic love affairs from Greek to Arabic to find the relationship between Greek and Arabic.

The basic findings the study arrives at :

1. Textuality is referring to ideas of a component parts which are held by relations of mutual dependence.
2. Contextuality is referring to the principle that context influences social practice as well as emphasizing the importance of understanding different context.

3. Intentionality is referring to the ability of one's mind to represent something. So, in order to get an effective translation, we should understand the meaning, presenting the context and clarifying the intention.

Key Words:

Translation, textuality , contextuality , intentionality, effective

1. Textuality

What is the simple definition of text?

A text is a structure of words which expresses ideas, views insight expressions that mean contributing to certain level of our daily linguistic expressions to achieve a good successful communication. No doubt, every text has its own structure, style; some of these styles or structures can be literary and others can be natural language. This means they depend on the main ideas, views and insight what is going on the mind of the writer of the text. It is a trueisum that such written types can be directing, narrative, descriptive and argumentative (Crystal:2006).

As far as Derrida (1976) is concerened, he believes in literary theory, textuality comprises all of the attributes that distinguish the communicative content under analysis as an object of study. It is associated with structuralism and post- structuralism.

Edward (1980:89) has pointed out that textuality is a practice whereas Halliday (1978:10) points out, “the context of situation is a theoretical construct for explaining how a text relates to the social processes within which it is located”. The textuality of a text is important to decide whether a text could be considered a textual text or not. De Beaugrande and Dressler (1981) elaborated on the idea and proposed the seven standards of textuality, which

include cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.

- a. Cohesion: It is the process of sticking together of alike entities.
- b. Coherence : It is the process of putting the ideas together.
- c. Intentionality: It is the mental ability to refer to something.
- d. Acceptability: It is the characteristics of a thing being subject to acceptance.
- e. Informativity: It is the extent to which the contents of a text are already known.

f. Situationality: It is the factors which make a text relevant to a situation.

g. Intertextuality: It is the thematic connection between two texts.

Textuality is that which constitutes a text as a text in a particular way. The textuality of a text produces knowledge about the text. The knowledge that it produces is of a particular sort and in a particular way. It's in decidability does not lie in the knowledge that is produced but rather in the status of the text in which the production occurs. (Barry 2002).

As for May (2024), he believes that the text is a unit of meaning produced by an author and interpreted by a reader. It can be verbal, using words, non-verbal, using visuals or sounds, or mixed, using both words and other elements.

Very briefly texts are seen as language units which have a definable communicative function, characterized by such principles as (cohesion and coherence) and informativeness, which can be used to provide a formal definition of what constitutes their identifying textuality or texture.

From what have been reviewed, One can say that textuality can be considered as a cover of the ideas, views human been insight expressions by the writer or communicator to get a very good successful communication. For this reason, when any one wants to know the meaning of text, he should understand the meaning of the

text which is the nucleus of the textuality because the idea of textuality comes along with the assumption that the form in which a message comes will influence the interpretation of the message.

2. Contextuality

What is the simple definition of context?

Context is a noun that means the parts of a statement that precede or follow a specific section of the statement and explain the section. It is also the conditions related to an event or situation that helps a person understand the situation. Conditions can include surroundings (where something took place), circumstances (what else was happening at the time), and background (such as events that happened before).

Context is used by different authors for different situations but often interrelated and dependent notions. Linguists often refer to the context of word as the text that surrounds it. Others say that 'context' refers to a section of the real world in which some events or the discourse takes place, and is often intertwined and confused with another meaning, namely knowledge about the same thing. (Christiansen and Dahl, 2005:100).

Malinowski (1993) states that context of situation was a bit of the social process which can be considered apart whereas Firth says that context is a part of linguist's apparatus in the same way as the grammatical categories that he uses.

According to Anderson (2006) states that many dictionaries were consulted to identify the meaning of context and found that context related to meaning. Without context, the meaning cannot be understood; since meaning every where is based on clarification of context, and once context is clear an effective translation can be achieved. He classified context into four types namely, local context , sentential context, topical context and global context.

- a. local context: It is the specific information within a limited area or region.
- b. Sentential context: It means to give the meaning of the word in the same sentence.
- c. Topical context: It focuses on the content of a piece of text.
- d. Global context: It is relevant to conversation beyond the utterances.

Fook (2012:162) states that contextuality is the principle arises through recognizing that influences much of analysis and practice in social work. Contextual practice emphasizes several ways of approaching practice.

- a. Understanding the nature of different contexts in which we work at different times. It may require adapting the ways of working from other contexts.
- b. Assuming a reflexively aware stance to be able to see outside but also within contexts. It involves to identify how a person inextricably part of a situation can also allow us to see outside it.
- c. The ability to see beyond the elements of a context to appreciate how they work together in order to create a dynamic whole.
- d. Developing practice knowledge that is transferable between direct contexts.
- e. Reframing skills in contextual terms to develop contextual competence, which means the ability to read the cultural climate of different contexts.

One can conclude that contextuality is the process of considering something in its context which can help others to understand meaning and once meaning is understood an effective translation occurs. It is also, referring to the ability to interpret information within its relevant

environment and background. Added to these, the translator has to analyze the specific situational context of both SLT and TLT.

3. Intentionality

What is the simple definition of intention?

It is the idea that you plan or intend to carry out , if somebody means something, it is intention. It is something you mean to do whether you pull it or not.

According to John, S (1983) states that Intentionality is the power of minds to be about something, to represent or to stand for things, properties and states of affairs. Intentionality is primarily ascribed to mental states, like perceptions, beliefs or desires, which is why it has been regarded as the characteristic mark of the mental by many philosophers.

According to Jacob (2012) states that intentionality is the ability to refer something. Sometimes regarded as the mark of the mental like perceptions, beliefs and desire. David M (2022) states that there is five levels of intentionality

1. Level 1: What you do:

There is much more to the levels of intention than simply taking action. Even taking the right actions can fall short, if we are not intentional about those actions.

2. Level 2: What you speak:

The next level of intention is sound. We need to speak our intentions aloud, to ourselves and to others. One of favorite ways to adhere to this level is to utilize mantras to reinforce the plans. So, who, what, and how of your goals as often as possible and remember that asking for assistance is an essential part of this level.

3. Level 3: What you think:

Thought moves faster than the speed of light, sound, and action, so putting our intention on our thoughts is crucial. We need to ensure that our thoughts are positive and helpful, so apply the cancel, clear, connect strategy when you're experiencing.

4. Level 4: What you believe:

Belief is a higher level of thought that becomes a part of your subconscious and unconscious being. Many persons hold limiting beliefs, which create resistance in our pursuit of potential, which is why we need to examine how what we do, speak, and think is impacting our perspective. A person who truly believes in themselves, will always be able to guarantee their work.

5. Level 5: what we feel:

While utilizing the other levels of intention, a lack of awareness or recognition can rob us of success. Raise your awareness and focus on the times where your feelings are not congruent with what you are doing, thinking, and believing. We cannot out our feelings, so during these times we need to stop and remind ourselves of the goodness that we are connected to the world.

One can conclude that Searle states that the brains are capable of causing mental phenomena with intentional or semantic content. Sometimes Searle calls the effect wrought by

these causal powers original intentionality and sometimes he calls it intrinsic intentionality. Searle's imagined causal powers of the brain are, and it explores the myth of original intentionality. For him, meaning is a mental state in the mind of the speaker whereby he attempts to create a message in the mind of the listener via a code and this code may be linguistic or nonlinguistic. As usual, intentionality is just like other previous factors to contribute giving a clear idea in order to arrive at an effective translation which will be of the same type of the source language text.

4. Transparent and Opaque Words

In communication, a speaker tries to convey what he wants through spoken messages which are received by the hearer. So, there is a relation between meaning and form. This one-to-one relation is known as transparency. However, one can notice that there is a violation of transparency in natural language represented by redundancy or reduced forms etc. such violations are called opaque. Ullman (1962)

distinguishes between these two types of words. Accordingly, the meaning of transparent words can be derived from the meaning of their parts, whereas the meaning of opaque words cannot be determined in this way (Al-Sulaimaan, 2016:238).

As far as meaning is concerned, one should take into consideration that transparent words are not problematic comparing to the opaque ones. Since the current study aims to identify implicatures and inferences, opaque words or structures can be considered in this respect. The most phenomena that represent opaqueness are collocations, idioms, proverbs, phrasal verbs and metaphors.

Collocations are collocated pairs of words that indicate a syntagmatic relationship among words which co-occur. This relationship depends on syntactic or semantic criteria. For example, the syntactic relationship can be as Verb+Object as in:

1. Bring a bag.
2. Take an umbrella.

There are two approaches concerned with collocations: frequency-based approach and the phraseological approach. The frequency-based approach views a collocation in terms of the word frequency in a certain lexical context in comparison to its frequency in language as a whole. As for phraseology, it views collocations as “multiword units whose component relations are variable and whose meaning is somewhat transparent” (Wood : 2020).

In a word, collocations are combinations or fixed expressions in which words keep accompany with certain words as in the following examples:

3. false teeth.
4. false eye.
5. artificial flowers.
6. artificial legs.

Regarding idioms, they can be defined as a group of words combined together to form meaning. Their meaning cannot be determined from the meaning of the words themselves as in the following examples:

7. to kick the bucket.
8. red herrings.
9. to spill the beans.

As it has been mentioned before that idioms meaning cannot be predicted from their words. For this reason, such expressions are opaque as in example (7) that means die. Briefly, idioms have fixed forms with unchangeable and indirect meaning. Hence, comes the relation between the current study and this phenomenon, since they both are after implicit meaning (see, Al-Sulaimaan, 2016: 239-40; and Dąbrowska, 2018: 25-

6). Concerning metaphor, Wood (2020:33) defines a metaphor as a sequence of words used to describe something that differs from its denotation. This result in a difference between two interpretations: literal and metaphoric. For instance,

10. He is a fox.

11. Love is a journey.

12. Water is life.

In these examples, there is a kind of comparison that shows the metaphor by resembling someone of being as cunning as a fox. This phenomenon is of the elements to be considered in the data analysis, for gathering both types of meaning literal and intended or implicit, i.e., what is said and what is meant.

In regard to proverbs, they are phrases with fixed, unchangeable forms and meanings. Their meanings cannot be understood from their individual words. For this reason, they are opaque expressions. In addition, they are-culture specific. Let us consider the following examples of proverbs:

13. Charity begins at home.

To add fuel to the fire.

15. An argument is war.

Finally, the phrasal verbs are defined as idiomatic expressions. The prediction of their meaning is problematic (Norrick, 1985:2-3). They can be used as in the following structures: Verb +Adverb.

16. Sarah came late, because her car broke down. Verb+ preposition.

17. My mother looks after my son. Verb +Adverb+ Preposition. We are looking forward to hearing from you.

In the light of what has been said, one can conclude that the meaning of opaque words or expressions cannot be determined from their parts or words. Opaque expressions can be idioms, 106 proverbs, phrasal verbs ad

so on. Such expressions are culture-specific. As far as literary texts are concerned, such expressions are found in such texts. The meaning of such expressions cannot be predicted directly, unless the hearer goes beyond what is said and the context is known.

5. Adaptation as a Model of our Translation.

Adaptation in translation refers to the process of making significant changes to a text to accommodate the cultural, social, or situational context of the target audience. This can involve altering, adding, or omitting parts of the original content to ensure it resonates with new readers or viewers. Unlike more literal forms of translation, adaptation gives the translator greater creative leeway to reframe the narrative, making it more relevant or understandable to the target audience.

According to Jean Paul and Jean Darbelnet (1958) state that adaptation is a procedure which can be used whenever the context referred to in the original text does not exist in the culture of the target text, thereby necessitating some form of re-creation.

When comparing translation and adaptation, we are comparing two ways of communicating a message. In many cases it is impossible to translate a text without making an adaptation, as a “literal” translation of the message would cause a loss of all or part of the meaning for the target audience. It is important to know when to adapt a message when an expression might have a more appropriate equivalent for a given situation. This makes us better translation professionals.

Finally, Adaptations is the highest type of translation which coincides with our topic.

Data Analysis, Translation and Discussion

Text (1):

Love is a serious mental disease.

This text is about relationships by the great philosopher Plato. He believes that love in most cases is a serious mental disease. This mental disease can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : الحب مرض ذهني خطي.

الترجمة الثانية : الحب اكتئاب نفسي.

الترجمة الثالثة : الحب مشكلة نفسية.

It is equivalent to Arabic proverb(الحب أعمى)

Data Analysis, Translation and Discussion

Text (2):

When the mind is thinking, it is talking to itself.

This text is about relationships by the great philosopher Plato. He believes that the mind thinking in most cases is talking to itself. This talking can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : عندما يفكر العقل فانه يتحدث الى نفسه.

الترجمة الثانية : عندما يصمت الحب بمعنى ان هناك حوار لشي مهم في الحياة الاجتماعية.

الترجمة الثالثة : يتكلم المرء مع نفسه عندما يقع في الحب.

It is equivalent to Arabic proverb (الحب هو خلاصة عقل يتأمل و قلب يتألم)

Data Analysis, Translation and Discussion

Text (3):

Every heart sings a song, incomplete until another heart whispers back.

This text is about relationships by the great philosopher Plato. He believes that the heart's song in most cases is incomplete until another heart whispers back. This singing can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : في كل قلب احساس و شعور الى ان يستجيب الشخص الاخر لذلك الاحساس.

الترجمة الثانية : تجاذب اطراف الحديث اجتماعياً.

الترجمة الثالثة : كل قلب يغني اغنية غير مكتملة حتى يهمس لقلب اخر.

It is equivalent to Arabic proverb (الحب مجرد كلمة حتى يأتي احدهم ويجعله ذا معنى

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Data Analysis, Translation and Discussion

Text (4):

Love is neither wise nor beautiful, but it is rather the desire for wisdom and beauty.

This text is about relationships by the great philosopher Plato. He believes that love in most cases is neither wise nor beautiful, but it is rather the desire for wisdom and beauty. This love can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : ليس الحب جميلا و ذا حكمة ولكنه الرغبة في الجمال و الحكمة.

الترجمة الثانية : الحب ليس حكمة او جمال ولكنه الرغبة بالحصول على الحكمة والجمال.

الترجمة الثالثة : الحب ليس جميلا ولا حكيما ولكنه يطمح للحصول على الجمال و الحكمة.

It is equivalent to Arabic proverb (الحب فرصة ليصبح الانسان لأفضل و اجمل

وارقى)

Data Analysis, Translation and Discussion

Text (5):

At the touch of love, every one becomes a poet.

This text is about relationships by the great philosopher Plato. He believes that love in most cases makes the person as a poet. This touch of love can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : بفضل الحب تتحرك الاحاسيس الشعرية.

الترجمة الثانية : بلمسة الحب يصبح الجميع شعراء.

الترجمة الثالثة : يتحول الشخص الى شاعر عندما يقع في الحب.

It is equivalent to Arabic proverb (لا يعلم بالجرح الا من به ألم)

Data Analysis, Translation and Discussion

Text (6):

Love is simply the name for the desire and pursuit of the whole.

This text is about relationships by the great philosopher Plato. He believes that love in most cases is simply the name for the desire and pursuit of the whole. This love can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : الحب هو ببساطة اسم الرغبة والسعي وراء الكل.

الترجمة الثانية : ببساطة الحب هو الرغبة والسعي وراء كل شي.

الترجمة الثالثة: الحب هو السعي والرغبة لكل شي جميل.

(الحب هو الترياق الذي ينشلنا من غياهب الحقد) Arabic proverb

Data Analysis, Translation and Discussion

Text (7):

Beauty lies in the eyes of the beholder.

This text is about relationships by the great philosopher Plato. He believes that beauty lies in the eyes of the beholder. This beauty can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : يكمن الجمال في عيون حاملها.

الترجمة الثانية : الجمال في عين الناظر.

الترجمة الثالثة : ليس هناك جمال ثابت ف شخص نراه جميل يراه الاخير قبيح.

It is equivalent to Arabic proverb (القرد في عين امه غزال)

Data Analysis, Translation and Discussion

Text (8):

The madness of love is the greatest of heaven's blessings.

This text is about relationships by the great philosopher Plato. He believes that the madness of love is the greatest of heaven's blessings. This madness of love can be positive which strengthens social relationships or negative which destroys social relationships. Hence, it depends on the intentionality of the Greek philosopher Plato.

We believe that it represents positive aspect of human being unless there is exaggeration in attitude, gratitude, emotions and social sensations. This means that this example is opaque just like any linguistic proverb. Therefore, understanding the meaning, presenting the context and clarifying the intention. Hence, comes an effective translation, which is:

الترجمة الاولى : جنون الحب أعظم نعم السماء.

الترجمة الثانية : ان جنون الحب هو اعظم بركات السماء.

الترجمة الثالثة : حماقة الحب من اكبر اختبارات الحياة.

It is equivalent to Arabic proverb (الحب أكبر من أي قاعدة)

Conclusion

The main conclusions the paper arrived at are as follows :

- 1.Textuality is referring to ideas of a component parts which are held by relations of mutual dependence.
 - 2.Textuality includes, intentionality, acceptability, informativity, situationality, cohesion, coherence and intertextuality.
 - 3.Contextuality is referring to the principle that context influences social practice as well as emphasizing the importance of understanding different context.
 - 4.Contextuality is a process of considering something in its context which help the person to understand it.
 - 5.Intentionality is referring to the ability of one's mind to represent something.
 - 6.Intentionality is the power of minds to stand for things and states of affairs.
- So, in order to get an effective translation, we should understand the meaning, presenting the context and clarifying the intention.

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المستخلص

تعني النصية ما يشكل النص كنص بطريقة معينة، في حين أن السياقية هي المبدأ الذي ينشأ من خلال إدراك ما يؤثر على الكثير من التحليل والممارسة في العمل الاجتماعي. ومع ذلك، فالقصديّة هي قدرة العقول حول شيء ما، أو تمثل الأشياء والخصائص والحالات. أما الترجمة الفعالة فهي حصيلة فهم النص كاملاً ضمن السياق كله مع مراعاة نية الكاتب فيما يعبر عنه. تهدف هذه الدراسة إلى تطبيق بعض مبادئ النصوص والسياقات وكذلك مبادئ القصديّة على بعض نصوص الفيلسوف اليوناني أفلاطون لترجمتها إلى اللغة العربية للحصول على ترجمة فعالة ومناسبة.

حيث أن المشكلة الأساسية في هذه الدراسة أو أي دراسة مثل هذه هي الاخفاق في فهم النص بأكمله ، مع العوامل السياقية بأكملها وكذلك نية المتكلم أو الكاتب. ولا يمكن لأحد أن يحصل على ترجمة مناسبة أو فعالة إلا إذا كانت جميع هذه العناصر معروفة قبل المعنى. ومن هنا يأتي التعبير الذي يقول إن فهم النص ومعرفة السياق ونية الكاتب معاً سيؤدي إلى ما يريد الكاتب نقله إلى نص اللغة الهدف. تهدف هذه الدراسة إلى ترجمة بعض الاقتباسات والأقوال المتعلقة بعلاقات الحب القديمة من اليونانية إلى العربية لمعرفة العلاقة بين اليونانية والعربية.