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Foregrounding Otherness: A Critical Review of Berman and Venuti's Ethical Frameworks for Literary Translation

أخلاقيات الاختلاف: دراسة نقدية في أخلاقيات الترجمة الأدبية عند أنطوان برمان ولورنس فينوتي

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Abstract: This study examines the ethical frameworks of Antoine Berman and Lawrence Venuti for literary translation, focusing on their shared advocacy of foreignization as an ethics of difference that foregrounds otherness and alterity. It first reviews their perspectives to identify convergences, divergences, and nuances, particularly Berman's emphasis on preserving the unity and integrity of the source text and Venuti's focus on the activist role of the translator against dominant cultures and power dynamics. The study then applies these frameworks to Tayeb Salih's Season of Migration to the North as a postcolonial Arabic-English translation case study to test their practical scope. The findings show that, while both model remain influential and relevant to translation ethics, their foregrounding strategy underestimates crucial factors such as political and ideological positioning, revealing limitations when dealing with complex postcolonial texts.

Keywords: Bermane and Venuti Frameworks, Foreignization strategy, Ethics of Difference, Otherness, Postcolonial Literary Translation, Tayeb Salih's *Season of Migration to the North*, Translation Ethics.

الملخص: تبحث هذه الدراسة في اسهامات كل من أنطوان برمان ولورنس فينوتي في مجال أخلاقيات الترجمة الأدبية. يتبنى كل منها استراتيجية التغريب التي تبرز الآخر وتحترم الاختلاف. إلا أن لكل منهما مفهومه الخاص للتغريب حيث يركز برمان على وحدة النص الأصل وتماسكه ضد أي تشويه. أما فينوتي فيشدد على الدور السياسي للمترجم في مقاومة الهيمنة الثقافية والسياسية. انتهت هذه الدراسة النقدية إلى أن مقاربتي برمان وفينوتي تشكلان أساسا في مجال أخلاقيات الترجمة، إلا أن ابراز الآخر لا يتم فقط من خلال العناصر الثقافية والنصية، وإنما يستدعي أيضا ابراز المواقف الأيديولوجية والسياسية. كشف تحليل الترجمة الانجليزية لرواية موسم الهجرة إلى الشمال لطيب صالح إلى محدودية مقاربة برمان وفينوتي في ترجمة النصوص الأدبية التي تناهض الفكر الكولونيالي ذلك أنها لا تبرز المواقف الأيديولوجية والسياسية، وإنما تقوم بإعادة تكييفها بما يخدم السردية الغربية.

كلمات مفتاحية: أخلاقيات الترجمة، الآخر، الترجمة الأدبية، أنطوان برمان، التغريب، لورنس فينوتي.

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1. INTRODUCTION

Translation serves as an important means of ensuring intercultural communication and promoting dialogue between different communities. The process involves two different linguistic systems and cultures. The main challenges in the translation of literature and cultures are the cultural discrepancies. Translators may encounter culturally rooted source texts imbued with cultural elements that require awareness and commitment to ethical principles when rendered into a different language and culture.

Literary translation is considered the most challenging and complex translational task due to the multilayered and nuanced nature of literature. Indeed, various dimensions can be embedded within a literary text, such as social and cultural values, ideological orientations, and political stances. Translating a literary text involves navigating all these dimensions and layers. However, the task is not as straightforward because the rendition requires adherence to ethical principles.

Ethics constitutes a fundamental and foundational basis for translation theory and professional practice. Indeed, ethics has been discussed by multiple scholars (Schleiermacher, 1813; Berman, 1984; Venuti, 1995, 1998; Chesterman, 1997, 2001; Baker, 2013, 2006, 2018; Koskinen, 2020; Esqueda, 2024). Early translation studies focused on the dichotomy of fidelity and betrayal, where the translator's ethical duty consists of preserving the content of the source text and being faithful to the author's ideas and worldviews. Subsequently, translation ethics evolved to encompass other significant factors, such as dominant cultures, power structures, activism, and politics. Therefore, the translator's ethical responsibility involves considering the impact of all these factors on the outcome of translation.

Antoine Berman and Lawrence Venuti are prominent scholars who have profoundly influenced translation ethics. They provided translation theory and practice with sound ethical frameworks. Their perspectives remain relevant and continue to inspire contemporary scholarship. Together, Berman and Venuti advocate the foreignization strategy for literary translation. They argue that translation should foreground a culture of difference. They oppose assimilation and adaptation strategies because these strategies, for the sake of fluency and

transparency, resulting in obscuring the linguistic and cultural features of the source text.

Berman and Venuti conceptualize translation as an effective means of intercultural communication; therefore, it should be shaped by the ethics of difference. Adherence to ethical principles enables translators to challenge ethnocentric ideas, dominant culture, and entrenched power structures. Both scholars contend that ethical translations support a culture of difference, foreground otherness, and promote intercultural understanding. Thus, ethical commitment preserves both linguistic and cultural subtleties.

Against this background, this paper explores the practical limitations of Berman and Venuti's ethics for literary translation by examining the postcolonial Arabic- to-English translation of Tayeb Salih's *Season of Migration to the North*. This study analyzes how a novel's cultural and ideological otherness is negotiated in translation. It argues that while the ethical frameworks of Berman and Venuti provide valuable insights, they fail to address the complexities of community representation, ideology, political positioning, and power asymmetries. Consequently, this paper demonstrates the limitations of these frameworks and ultimately advocates for a new model of translation ethics grounded in specific cultural contexts and community voices.

Accordingly, the review examines the significance of ethics in translation practice, focusing on Berman and Venuti's frameworks. The study scrutinizes each framework separately and highlights the convergences, divergences, and nuances between the two frameworks. Additionally, it discusses their relevance to translation theory and practice, and how their ethical principles operate when confronted with the specific challenges posed by *Season of Migration to the North.*

The review reveals that Berman and Venuti have made a significant contribution to translation ethics. They argue that literary translation requires adherence to ethical principles. Translators should be aware of and bear their ethical responsibilities when rendering the different layers embedded within the original text. The ethics of literary translation entail preserving the linguistic features and the cultural elements, and resisting dominant cultures and power structures. Nevertheless, despite advocating the same strategy, Berman and Venuti emphasize different aspects. Berman foregrounds the unity and integrity

of the source text, whereas Venuti highlights the activist role of translators. Both frameworks provide valuable insights and can enhance further research on translation ethics; however, as this paper reveals that they must be supplemented with postcolonial perspectives grounded in specific contexts.

2. Theoretical Background

Translation is characterized as an interdisciplinary practice. Indeed, translation studies draw upon different branches and disciplines, such as linguistics, cultural studies, comparative literature, sociology, philosophy, and computer science. For example, drawing on philosophy, contributed to the integration of ethics into translation studies as a sub-discipline within the field. Translation ethics foreground the translator's ethical responsibility regarding both the source and target readers, establishing and defining the ethical principles that should shape the translation process.

2.1 Ethics versus Morals

Morals and ethics shape social behaviours through the principles of right and wrong. Morals encompass a set of individual principles that distinguish between right and wrong and are shaped by factors such as society, beliefs, and personal experiences. In contrast, ethics refers to the set of established and shared principles by community or a group.

Morals derives from the Latin "moris, mos" meaning custom or habit, while ethics derives from the Greek "ethos" referring to the guiding beliefs and ideals of a community. Individuals draw on morals and personal values to discern what is right from what is wrong (Day, 2006, pp. 13-17). In contrast, ethics encompasses established moral principles that a specific group, community, or institution utilizes to evaluate behaviours, such as the medical community (Baker, 2018, pp. 308-309). Thus, morals are the values an individual relies on to behave rationally and make the right decisions in their life. Conversely, ethics pertains to the core moral rules, principles, and standards of conduct that individuals should follow within their profession. The violation of these ethical codes results in indignation and exclusion from the entire community.

2.2 Ethics in Translation Studies

Translation ethics, as a sub-discipline within translation studies, has examined the ethical aspects of translation theory and practice through an

extensive body of scholarship. Translation ethics studies focus on the translator's ethical responsibility; such studies cover significant factors such as accuracy, cultural mediation, and the principles translators should follow regarding the source and target cultures. Thus, the translator should strike an ethical balance between fidelity to the source text and respect for the target culture.

Literary texts are multilayered and imbued with diverse values, including cultures, ideologies, social values, and politics among others. Therefore, their translation is inherently complex and challenging. Furthermore, adherence to ethical principles is fundamental to navigating these complexities. Indeed, translation practice should be governed by ethics, as translators' behaviour is deeply rooted in ethics.

Douglas categorizes ethics into two types: personal (internal) ethics and professional (external) ethics, highlighting their significance to translation practice. Professional (external) ethics shape the translation profession by setting the core principles that translators should adhere to and defining their relationship with the source text. These ethics ensure the integrity of the source text and preserve it against forms of distortion. Consequently, manipulating the source text is considered an unethical act, even though translators, in certain instances, deem it necessary to adapt the original meaning to suit the target audience. Personal (internal) ethics are complex, as they do not only entail fidelity to the source text's meaning, but also the translator's personal morals and ethics influenced by education, society, and culture. Thus, external and internal ethics may conflict, resulting in significant decisions that shape the outcome of translation (Douglas, 2020, pp. 24-25).

Douglas's categorization of ethics may sound controversial, as translation is a context-dependent practice. Therefore, context is crucial for the determination of the type of ethics for a specific translation task. Thus, certain source texts require adherence to personal and internal morals and ethics, while other texts should be shaped solely by professional ethics.

2.3 Ethics in Literary Translation

The translation of literary texts is inherently complex and challenging. Beyond their aesthetic value, literary texts encompass cultural, ideological, social, and political dimensions that require ethical frameworks to guide their rendition across languages and cultures, considering both the source text and the target audience.

A literary text is characterized by unique qualities, relying particularly on the author's style of wielding language to convey intended meanings.

Furthermore, literary works, in contrast with other modes of expression, reflect social realities by utilizing specific dialects and registers to express ideological affiliations and political stances. Thus, linguistic and cultural discrepancies amplify the complexities and challenges that translators may encounter when translating literature.

The understanding and interpretation of literary texts entail a careful analysis of both form and content. Therefore, literary translation requires ethical principles for determining the translation strategy, whether to preserve the original text's form and embedded cultural, ideological, and political meanings or adapt them to the target audience. Ethics shapes translation practice, particularly the institutional and professional ethical codes rather than personal ones. Two prevailing ethics guide translators: first, the ethics of manipulation that involves the assimilation and adaptation of the source text to the target culture and audience. Second, the ethics of difference, which aim for preserving the source text's forms and diverse dimensions, including cultural, social, ideological, and political. However, depending on the purpose of translation, translators may balance the two ethics (Venuti, 1995, p. 20).

When reviewing translation ethics, we should inevitably explore Schleiermacher's perspectives. He is regarded as the pioneer of ethics for literary translation, whose concepts were subsequently developed by Venuti into the dichotomy of domestication and foreignization. Schleiermacher, in his 1813 seminal lecture, titled "On the Different Methods of Translating", identifies two methods: "either the translator leaves the author in peace, as much as possible, and move the reader towards him, or he leaves the reader in peace, as much as possible, and move the author towards him." (Venuti, 1995, pp. 19-20).

Schleiermacher calls for the preservation of the linguistic features and cultural dimensions of the source text. His perspectives laid the foundation for translation ethics, with multiple scholars subsequently building upon his approach. The debates and discussions focused on the ethical aspects of translation practice, such as fidelity, ideology, activism, and the translator's ethical responsibility as an intercultural mediator. Multiple scholars have drawn on Schleiermacher's perspectives to develop frameworks and paradigms for translation ethics (Antoine Berman, Lawrence Venuti, Anthony Pym, Mona

Baker, and Andrew Chesterman ,among others) (Venuti, The translator's invisibility: A history of translation, 1995, pp. 19-20).

2.3.1 Key Concepts: Otherness, Foreignness, Alterity, and Difference

When examining ethics of literary translation, key concepts such otherness, foreignness, alterity, and difference shape ethical considerations. Although often used interchangeably, these terms are distinct and carry significant theoretical and practical implications. They derive from distinct philosophical traditions and operate at different analytical levels. Clarifying the distinction between these concepts contributes significantly to our understanding of Berman and Venuti's ethical frameworks for literary translation, which form the core of this research paper.

Otherness focuses on the binary relationship between self and other; it is employed in postcolonial and cultural studies to analyze culture-bound references and the interactions between individuals and communities from distinct cultural backgrounds. In translation studies, the concept of otherness is examined in relation to the construction and mediation of cultural difference, particularly focusing on how dominant power influences the portrayal and rendering of marginalized cultures (Federici & Leonardi, 2015, p. 142). Otherness examines the binary relation self-other, focusing on how it operates in translation practice regarding difference, whether it reinforces or challenges it through linguistic and cultural transfer. Furthermore, otherness in translation, which encompasses both textual and ideological aspects, is deeply influenced by translation strategies such as domestication and foreignization. This approach focuses not only on the preservation of the foreign, but also on examining how cultural difference is constructed, negotiated, and sometimes concealed through translation choices. Otherness acquires deep significance within postcolonial translation studies; it raises crucial questions regarding the role of dominant powers in representing cultural difference, and the role of translation in either reinforcing or challenging colonizers' narratives when producing knowledge and portraying cultures (Bassnett & Trivedi, 1999, p. 3; Spivak, 2000, p. 401).

Alterity is a philosophical concept developed in the ethics of Emmanuel Levinas; it refers to the radical otherness of the "other" (the "you") in relation to the subjective "I". In translation studies, alterity concerns instances where the foreignness and the cultural aspects of the source text are preserved, refusing to

be assimilated or domesticated into the target culture (Berman, 1985, p. 38). Berman' ethics foreground alterity; he argues that translation should receive the foreign as foreign and preserve the strangeness of the original text, even though this may create discomfort and or difficulty for the target audience (Berman, 1985, p. 285).

Foreignness, discussed in Lawrence Venuti's translation strategies as foreignization, serves as a translation strategy and contributes to textual markedness of cultural and linguistic difference in translated texts (Venuti, 1995, p. 20). Venuti's foreignization strategy resists dominant cultures and highlights the foreignness of the source text. It manifests through the retention of foreign terms, source language syntax, and specific cultural elements. Thus, preserving foreignness in translation involves adopting textual practices that enable translators to signal cultural difference. Furthermore, in literary translation, foreignness revolves around crucial decisions such as retaining or translating culture-bound expressions, preserving the source language's syntax or adapting it to target language conventions, and either providing explanation and footnotes or leaving foreign elements unexplained. Such decisions shape the reception of the source text within the target culture, determining whether target readers receive it as different yet comprehensible, or as exotic and incomprehensible (Venuti, 1995, pp. 20-21).

The concept of difference encompasses all the variations between the source and target texts, including linguistic, cultural, and ideological ones that should be navigated in translation practice (Baker, 2018, p. 6). In this context, traditional translation studies have been criticized for reducing the scope of language and cultural identity to mere linguistic transfer. Indeed, in the Western culture, these paradigms reflect the impact of Greco-Roman textual traditions, Christian values, and ethnocentric views on European contexts (Tymoczko, 2014, pp. 59-60). Difference manifests in translation through various dimensions, including language registers, culture-bound expressions, rhetoric, ideological embedding.

Clarifying the distinction between these concepts deepens the understanding of Berman and Venuti's ethical frameworks in translation practice. Berman's ethics rely on the concept of alterity, which entails preserving the

foreignness of the source text as an ethical imperative to respect its otherness (Berman, 1985, p. 47). Venuti's foreignization strategy emphasizes foreignness to achieve visible translations and to resist target cultural norms through deliberate textual and political practices (Venuti, 1995, pp. 20-24). When examining these concepts under Berman and Venuti's frameworks, this analysis reveals that both scholars use otherness as a core concept in the construction of cultural difference in translation and its impact on either reinforcing or challenging dominant cultures. However, their frameworks sometimes conflate otherness, foreignness, and alterity, treating them as synonyms while operating at different levels. Alterity is philosophical concept describing foreign elements that resist assimilation and adaptation, remaining preserved in the target text. Foreignness is textually achieved through specific translation techniques meant to mark difference. Otherness, conversely, is a highly ideological concern, relating to how cultures are constructed and portrayed through translation under conditions of power asymmetry. Conflating these concepts affects translation practice, as it leaves no room for questions regarding whose alterity should be preserved, how foreignness should be adjusted for different audiences and purposes, and whether the constructed otherness reflects the worldview of the source community or the translator's assumptions shaped by dominant cultural norms. In the present study, the concept of otherness encompasses the foreignization of textual features and culture-bound expression, as well as otherness manifesting in the ideological and political positioning manifested in literary texts.

2.3.2 Domestication and Foreignization Strategies for Literary Translation

Berman and Venuti argue that literary translation is intrinsically rooted in ethical considerations. Therefore, translators should take ethical responsibilities for navigating the diverse dimensions embedded within literary texts. Both scholars advocate the foreignization strategy as the cornerstone for literary translation and disregard the domestication strategy. Foreignization preserves the linguistic features and cultural dimensions of the original text, while domestication, for the sake of fluency and transparency, adapts and assimilates the source text to the target culture and audience. However, despite advocating the same strategy, Berman and Venuti approach foreignization differently.

2.3.1.1 Berman's Ethical Framework

Berman, a French translator, embraced Schleiermacher's conceptualization of translation. He says, "Ou bien le traducteur laisse le plus possible l'écrivain en repos. Et fait se mouvoir vers lui le lecteur." (Berman, 1984, p. 235). In other words, Berman echoes Schleiermacher's dichotomy, providing translators with two options: leaving the writer as much as possible at rest and making the reader move towards him, or leaving the reader as much as possible at rest and making the writer move towards him.

Berman, interested in literary translation, examined the history of translation and introduced a new concept of literary translation, concluding that they were ethnocentric and hypertextual. These two strategies subject the translated text to the target culture norms, such that strange and foreign elements must be adapted to align with the target audience's expectations.

Moreover, Berman differentiates literal translation from a word-for-word translation. Literal translation, in addition to involving the substitution of the source text's words for equivalent words in the target language, also entails preserving signifiers and structures, distinguishing it from mere word-for-word methods (Berman, 1999, pp. 33-34).

Berman considers foreignization the cornerstone of literary translation ethics. He argues that ethical translation should receive the foreign as foreign without altering the identity and integrity of the source text. In contrast, he critiques the domestication strategy as it results in concealing the other, imposing ethnocentric and hypertextual translations, and deforming tendencies. He emphasizes the significance of recognizing and receiving the foreign in the target culture (Berman, 1984, pp. 284-286). Furthermore, Berman emphasizes the necessity of ethical principles for translation, as translation does not consist of transmitting messages or a simple rewriting. Indeed, he claims, "Traduire c'est bien sûr écrire, et transmettre. Mais cette écriture et cette transmission ne prennent leur vrai sens qu'à partir la visée éthique qui les régit." ("Translation involves, of course, writing and transmitting. However, this writing and transmission only gain their true significance when shaped by the ethical purpose that governs them." (Berman, 1999, p. 17).

Berman perceives fidelity in translation under an ethics of openness and acceptance of the other. He asserts that fidelity entails preserving the foreign as

foreign; therefore, translation should rely on sound ethical frameworks that ensure impartiality and resist ideological biases. In contrast, adopting ethical frameworks shaped by ideologies leads to unethical practices that produce deformed, ethnocentric, and hypertextual translations. Furthermore, Berman contends that ethnocentric translation is a primary source of betrayal in literary translation. Thus, assimilation and adaptation strategies of source texts into the target culture obscure otherness and difference, leading to unethical translations. Moreover, the translator betrays the original when the strangeness prevails and conceals the foreignness of the original text (Berman, 1984, p. 19).

Berman, through his concept of "work on the letter", argues that the understanding of a literary text involves analyzing the relationship between the linguistic features and literary devices, as well as their configuration within the text. Thus, the translation of "the letter" aims to preserve the source language's features, including its structures, syntactic patterns, stylistic devices, and rhythm. Adopting this approach in literary translation shows respect for the foreign culture, its worldviews, and its language.

2.3.1.2 Venuti's Ethical Framework

Like Berman, Venuti highlights the significance of ethical principles to translation practice. He also advocates the foreignization strategy as the ethical foundation for literary translation, arguing that it serves as an effective means of cultural mediation and resistance against dominant cultures and political norms. He champions an ethics of difference that enhances mutual respect and the source culture's visibility (Venuti, 1995, pp. 19-20).

Venuti argues against the translator's invisibility, which was the predominant method in translation practice. He claims that assimilation and adaptation, two main procedures of domestication strategy, bring original texts into target cultures for the sake of fluency and transparency, resulting in the invisibility of the translator. Indeed, influenced by dominant cultures and power structures, publishers prioritize domestication in translating literature to impose particular cultures and worldviews and maintain established ethnocentric dynamics. Consequently, translators fail to assert their agency and roles as cultural mediators. Therefore, Venuti opposes the domestication strategy and calls for increased translators' visibility (Venuti, 1995, p. 1).

Drawing on the "Minor Literature" of Deleuze and Guattari (1986), Venuti introduces his concept of "Minoritizing" to enhance translators' visibility. Minor literature refers to the literary works written by minority groups in a dominant language. Minority writers use a dominant language to portray their social and political conditions without commitment to the norms of that language, nor to its national, social, or political contexts. The adoption of a minoritizing approach in translation enhances the visibility of the translator and the foreign, and enables them to resist dominant cultures. This approach emphasizes cultural aims rather than commercial ones; therefore, Venuti considers it as a sound ethical foundation for literary translation (Venuti, 1998, pp. 15-17).

In this context, Venuti criticizes the imposition of British and American cultural norms on a wide readership worldwide, forcing those norms onto target cultures. In fact, British and American publishers adopt the domestication strategy when translating other cultures. They adapt foreign texts to British and American cultures norms and the conventions of the English language. Thus, the target reader recognizes the source culture through the lens of the dominant cultures (British and American) (Venuti, 1995, pp. 19-20).

In a similar vein, Gouanvic aligns with Venuti's perspective, asserting that cultural hegemony and ideologies influence translation ethics, which leads to unethical practices. He corroborates his argument with a French translation of John Steinbeck's *The Grapes of Wrath* during the Nazi occupation of Belgium. The imposed strategy involved the deletion of certain excerpts and the addition of others. For instance, Steinbeck portrays the repercussions of the economic recession that the state of Oklahoma plunged into during the Great Depression and the Dust Bowl. Oklahomans were forced to migrate to other states for better living conditions. However, the French translation betrayed and distorted the original to legitimize the Nazi occupation (Gouanvic, 2001, pp. 147-154).

Venuti's ethics foreground otherness, foreignness, and cultural differences. He contends that translators' visibility through the foreignization strategy constitutes a sound ethical foundation for resisting dominant norms and cultural hegemony. He perceives translation as an effective means of spreading acceptance and openness towards others and empowering individuals and communities to promote their cultures. Furthermore, Venuti calls for translators'

visibility because it enables them to resist dominant cultures and power dynamics and to promote a culture of difference, enhancing their role as cultural mediators.

2.3.1.3. Relevance to Translation Pedagogy, Practice, and Activism

Berman and Venuti have provided valuable insights into translation at different levels. Numerous scholars have built upon their frameworks. Scholars highlight the significance of both scholars' perspectives at various levels, such as translation pedagogy, training ethical translators, and activism.

Pym asserts that an ethical foundation is part and parcel of translators' training and meeting their ethical responsibilities. Indeed, sound ethical principles raise awareness of the impact of cultural, social, political, and ideological considerations on translation choices. Furthermore, he contends that providing future translators with necessary skills should be integrated with ethics to cultivate competent and responsible translators (Pym, 2014, p. 145).

Likewise, Esqueda aligns with Berman and Venuti's ethics, highlighting the significance of ethical commitment to translation practice. She argues that ethics ensures accuracy, trust, and cultural sensitivity. Therefore, the integration of ethics into translators' training enhances awareness of the consequences of translation choices from both practical and theoretical perspectives. Furthermore, she contends that ethical training enables future translators to develop critical thinking and assume their responsibilities. Consequently, they will be aware of the impact of translation on diverse communities, as well as key issues in translation practice, such as fidelity and cultural mediation (Esqueda, 2024, pp. 579-593).

Regarding the activist perspective, Tymoczko, building upon Venuti's ethics, highlights the activist perspective as the cultural mediation involves active positioning. She asserts that politics shape translation; therefore, translators' choices are political. Moreover, she emphasizes the translator's visibility, considering it the ethical principle that translators should adopt to express their agency and political engagement. Furthermore, she contends that translation serves as an effective means of giving voice to marginalized communities (Tymoczko, 2010, p. 11).

Similarly, Baker argues that activism is crucial for cultural mediation, so that the promotion of intercultural communication requires ethical commitment to resist dominant cultures and political powers, which can be achieved through

translators' visibility. Furthermore, she emphasizes the impact of politics on translators' choices and decisions, as source texts are shaped by politics and ideologies. This has a significant bearing on the understanding of cultures and the portrayal of identities. Baker claims that translators, when assuming their activist role, can challenge dominant cultures and established power structures, and contribute to promote cultural diversity (Baker, 2006, pp. 106-112).

3. Discussion

Berman and Venuti have provided valuable ethical frameworks for translation ethics. Indeed, both scholars champion the foreignization strategy as the ethical foundation for literary translation. However, the two scholars diverge in certain aspects.

3.1 Berman and Venuti: Convergences and Divergences

Berman and Venuti emphasize the translator's ethical responsibility to preserve the foreignness of the source text, as well as to resist the domestication strategy that imposes the linguistic and cultural norms of the target language and culture. Furthermore, both scholars critique invisibility in translation practice and call on translators to be aware of the political and cultural repercussions of their translation choices and decisions.

Berman identifies twelve deforming tendencies, such as rationalization, clarification, and expansion. These procedures can affect the unity and integrity of the source text and conceal the foreignness; therefore, he calls on translators to minimize them (Berman, 1985, p. 5). Similarly, Venuti foregrounds the preservation of foreignness and otherness, championing an ethic of difference. Venuti asserts that by making themselves visible and assuming an ethical responsibility to the foreign text, translators can resist dominant cultures and entrenched power structures (Venuti, 1995, pp. 19-20).

Despite advocating for the foreignization strategy as the ethical framework for literary translation, Berman and Venuti emphasize different aspects of it. Berman's approach focuses on the established methodological and textual norms in translation practice, shaped by prevailing deforming tendencies. He argues that ethical translation should oppose these tendencies, retaining the source text's features, such as rhythm, structures, and meaning, without sacrificing its foreignness. Pertaining to Venuti, translators should highlight their

visibility and adopt an activist role to resist the prevailing practices of invisibility. He calls on translators to assume their ethical responsibility to challenge dominant cultures and political structures.

In conclusion, Berman and Venuti foreground a particular aspect of translation. Berman offers a text-centred approach that emphasizes fidelity to the linguistic integrity of the source text. He asserts that a methodological and textual commitment is crucial for a faithful rendition of linguistic features. Thus, the translator can preserve the foreignness and otherness of the original text. On the other hand, Venuti provides translation ethics with a socio-political approach. He contends that the translator should assume political and activist responsibility to promote the culture of difference. Thus, despite advocating for the foreignization strategy, Berman offers a textual approach, whereas Venuti proposes an activist approach.

3.2 Limitations in Berman and Venuti's Ethical Frameworks

It is axiomatic that Berman and Venuti have profoundly influenced the ethical turn in translation studies. Indeed, their frameworks became a sound basis for subsequent studies within the field. They take into consideration the ethical dimension, highlighting the impact of culture, ideologies, and political poisoning on literary translation. Nevertheless, their frameworks reveal certain limitations.

Baker considers Berman and Venuti's frameworks to be too rigid. She argues that translation encompasses various factors and therefore requires flexible approaches. Hence, translation practice cannot solely rely on the preservation of foreignness. Regarding Venuti, Baker contends that his binary choices disregard the context-dependent nature of translation. She stresses the significance of integrating pragmatic factors into translation approaches. For example, existing ethical frameworks should encompass professional requirements to enhance the ethics of translation (Baker, 2006, p. 41).

Pym identifies certain limitations in Berman and Venuti's frameworks. Pertaining to Berman, he contends that the ethical principles cannot be based solely on preserving source linguistic features but should also consider the target audience's needs and expectations. Regarding Venuti, Pym argues against his dichotomy of foreignization and domestication, as translation cannot be based on binary choices. Pym emphasizes other significant factors that need to be considered, such as meeting market expectations. Furthermore, he asserts that

fidelity in translation requires a balance between fidelity to the source text and the readability of the target text. As to ideology and political activism, Pym stresses their importance; however, he argues that translation also involves influential pragmatic factors (Pym, 2012, pp. 15; 146-147).

Hermans exposes certain limitations of both frameworks. He claims that Berman offers a textual approach that disregards the context–dependent nature of translation practice and its underlying complexities. Accordingly, he asserts that Berman's approach may not be practical in certain contexts. As to Venuti, Hermans argues that social, cultural, and professional factors influence the ethical principles. Thus, translation ethics cannot depend exclusively on ideological considerations and political activism (Hermans, 2014, pp. 92-96).

Tymoczko argues that Berman's concept of fidelity, which is based on preserving the foreignness of the source text, seems inflexible. She assumes that Berman disregards the impact of power dynamics and dominant cultures on negotiation and transformation in translation studies. Pertaining to Venuti, she comments on his dichotomy of domestication and foreignization. Tymoczko argues that translation involves multiple factors; therefore, hybrid and nuanced ethical approaches should shape translation practice. In her view, such ethics empower the translator to assume the role of an activist and enable them to promote social justice and support cultural diversity. She also considers translation an effective means by which marginalized communities can make their voices heard (Tymoczko, 2016, pp. 98-102).

Koskinen and Laaksonen identify certain limitations in Berman and Venuti's perspectives. Concerning Berman, they critique his approach, as it disregards the translator's interpretive role and therefore may not be practical in certain contexts. They consider translation as intercultural communication that requires the ethics of negotiation. They highlight the significance of professional norms to ethics. Concerning Venuti, they also argue against his dichotomy of domestication and foreignization, as translation cannot rely solely on binary choices. They assert that translation practice involves diverse factors; therefore, it should be guided by hybrid and dynamic approaches (Koskinen & Laaksonen, 2020, pp. 173-178).

Building on these critiques, we argue that the foregrounding of otherness in Berman and Venuti's frameworks remains questionable. These approaches remain largely text- and translator- centered, focusing primarily on linguistic and cultural strategies while overlooking decisive factors, such as political and ideological otherness. Furthermore, their limitations become more salient within the context of Arabic-English literary translation. For instance, postcolonial literature circulate within pronounced asymmetries of power between language, institutions and readerships. In such context, postcolonial translations raise fundamental questions that Berman and Venuti did not fully address: who has the authority to determine how cultural otherness should be portrayed, and whose interests are served by foreignization and domestication strategies? In the following section, we develop this claim through a close reading of Denys Johnson-Davies's English translation of Tayeb Salih's novel *Mawsim Al-Hijra Ela Al-shamal: Season of Migration to the North*, treating it as a test case of Berman and Venuti's text- and translator-centered ethics in the translation of Arabic postcolonial literature.

3.2.1 Political and Ideological Otherness in *Mawsim Al-Hijra Ela Al-shamal*

This section discusses how the foregrounding of otherness in Arabic-English translation is subject to selectivity, notably when addressing ideological and political alterity. Tayeb Salih embeds distinctly political and ideological otherness within his novel. The protagonist, Mustafa Saeed, moves north, exposing British colonialism, racial hierarchy, and imperialism from a Sudanese perspective. The narrator and Mustafa Saeed bitterly and repeatedly relate the history of British colonial history in Sudan, laying bare its cultural, political, and economic violence. Furthermore, Salih challenges traditional monopoly of Western powers on knowledge and cultural judgment. He inverted the analytical lens, stripping Europe from its status as the universal standard evaluating the Global South. Instead, the West becomes the subject of study and critique by the colonized. Even though the text portrays a cross- cultural romance and psychological tensions, Tayeb Salih employs these themes to foreground an anti-imperialist critique, exposing the role of imperial powers in controlling history, identity, and knowledge. In addition to its cultural embedding, Tayeb Salih's Arabic novel *Mawsim Al-Hijra Ela Al-Shamal* incorporates explicit layers of

postcolonial otherness, offering a caustic critique of British colonialism and imperialism in Sudan.

3.2.2 Selective Foregrounding of Otherness in *Season of Migration to the North*

Tayeb Salih imbued his novel with culture- bound expressions as well as ideological and political positioning, lending it a specific otherness that combines culture, politics, and ideology. Its ideological and political otherness mirrors Salih's and the Global South's resistance to colonialism and imperialism. Applying Berman and Venuti's frameworks to the English translation of Salih's *Mawsim Al-Hijra Ela Al-Shamal* reveals significant limitations regarding their ability to foreground the original text's otherness, including cultural, ideological, and political aspects. As mentioned earlier, despite their valuable insights in foregrounding otherness, Berman and Venuti's perspectives remain text – and translator–centered, and entrenched in Eurocentric worldviews, often overlooking the complexities of postcolonial texts (Tymoczko, 1999, pp. 19-20). Therefore, we argue that foregrounding under their frameworks is selective, portraying particular patterns while smoothing or obscuring important aspects of otherness. Indeed, when analyzing Denys Johnson-Davies's English translation of Salih's *Mawsim Al-Hijra Ela Al-Shamal (Season of Migration to the North)*, we conclude that the translator filtered and reshaped otherness. He retained the culturally specific terms, local idioms, and Quranic references by utilizing foreignization strategy. However, when it comes to ideological and political stances against British rule in Sudan, the translator did not succeed in familiarizing the target audience with the novel's deep political and ideological otherness.

Concerning the foregrounding of culture-bound expressions, the following examples highlight Denys Johnson-Davies's choice toward foreignization:

1. بعضنا يصلي جماعة وراء الشيخ، وبعضنا يتحلق حلقات يرقصون ويغنون. (Salih, 1987, p. 58).

Some of us pray in group behind the sheikh, others from ourselves into circles to dance and sing and clap (Salih, 2003, p. 61).

2. مصطفى سعيد هو في الحقيقة نبي الله الخضر. يظهر فجأة ويغيب. والكنوز التي في هذه الغرفة هي كنوز الملك سليمان حملها الجان إلى هنا (Salih, 1987, p. 99).

Mustafa Sa'eed is in fact the prophet el-Kidr, suddenly making his appearance and as suddenly vanishing. The treasures that lie in this room are like those of King Solomon, brought here by genies (Salih, 2003, p. 107).

3. شفق المغيب ليس دما ولكنه حناء في قدم المرأة، والنسيم الذي يلاحقنا من وادي النيل يحمل عطرا لن ينضب في خيالي ما دمت حيا. (Salih, 1987, p. 103).

The glow of the sundown is not blood but henna on woman's foot, and the breeze that pursues us from the Nile valley carries a perfume whose smell will not fade from my mind as long as I live (Salih, 2003, p. 112).

4. يقول كيف تكون في بيته امرأة تزوجها بسنة الله ورسوله ولا يكون بينهما ما يكون بين الزوج وزوجته (Salih, 1987, p. 112).

Saying how could there be in his house a woman he had married according to the laws of God and his prophet and how could there not be between them the normal relationship of a man and his wife (Salih, 2003, p. 122).

Denys Johnson-Davies retains markers of cultural difference (الشيخ: the Sheikh, نبي الله الخضر: the prophet el-Kidr, الجان: genies, حناء: henna, بسنة الله ورسوله: according to the laws of God and his prophet). This aligns with Berman and Venuti's ethical frameworks for literary translations. However, when addressing Salih's pointed critique to of British colonialism and imperial ideology, the translator often reshaped and filtered the original text, as seen in the following examples:

1. تأكد أنهم احتضنوا أرذل الناس (Salih, 1987, p. 50).

Back translation of the original: be assured that they embraced the most despicable of people.

The translator rendered it as "Be sure they will direct our affairs from Afar. This is because they left behind them people who think as they do (Salih, 2003, p. 53)".

In another example, the character Mansur asked Richard, an English man:

2. ماذا أعطيتمونا غير حفنة من الشركات الاستعمارية نزفت دماءنا وماتزال (Salih, 1987, p. 56).

Back translation of the original: what did you give us except for colonial companies that drew off our blood and still do?

Johnson-Davies rendered it as "what did you give us except for capitalist companies that drew off our blood and still do? (Salih, 2003, p. 60).

In the first example, Salih's original phrasing carries a political and ideological otherness, expressing an explicit criticism toward the West. However,

the translator reframed this distinct otherness, leading the Sudanese people to accept the colonizer's presence. Johnson-Davies did not convey the intended meaning by the writer, rather; he uses moderate terms when describing the Western history in the East.

In the second example, the character Mansur expresses his wrath against the British colonization and its devastating impact on Sudanese economy through colonial companies. The translator substituted "colonial" for "capitalist" in reference to these companies, thereby alleviating Salih's strident criticism against the West and Britain in particular. Consequently, he eliminated any explicit references to Britain as a colonial and imperialist power. Furthermore, the lexical choice of the word "capitalist" casts Britain's role in a positive light, regarding its introduction of capitalism in Sudan and its contribution to the development of the African country.

We argue that the reframing of Salih's trenchant stance towards the West in Johnson-Davies's translation reveals that the foregrounding of otherness, according to Berman and Venuti's ethics, is subject to power asymmetries regarding political and ideological positioning in literary texts. In fact, the translator failed to faithfully convey Salih's stance against the former colonizer and imperialism. This confirms that Berman and Venuti's ethics are text and translator-centered, as well as Eurocentric, largely neglecting the postcolonial relationships between the Global South and the West.

4. Conclusion

Berman and Venuti argue that translation operates within the ambit of two different languages and cultures. Consequently, commitment to ethical principles is essential to ensure the transmission of cultural subtleties and preserve the original text's otherness. Both scholars advocate the foreignization strategy as the ethical basis for literary translation. Nevertheless, despite endorsing the same strategy, Berman and Venuti differ in emphasis.

Berman focuses on the linguistic integrity of the source text and proposes a new concept of literal translation. He resists assimilation and adaptation strategies, calling for the preservation of linguistic features. Berman opposes the use of deforming tendencies, which lead to the distortion of the source text's integrity and affect its otherness and foreignness.

Venuti emphasizes the translator's visibility as the strategic principle that enables translators to resist cultural adaptation and assimilation and challenge dominant cultures. He criticizes the domestication strategy, as it conceals cultural and linguistic differences for the sake of fluency and transparency. Venuti contends that translation should rely on the ethics of difference that promotes cultural diversity and intercultural communication.

The ethics of Berman and Venuti remain pivotal in translation ethics. Moreover, drawing on their ethical frameworks equips translation practice with a sound foundation, enabling translators to develop an awareness of the impact of power structures on translation. As a result, ethically informed translators become more attentive to power structures and cultural disparities, as well as the role of translation in sustaining or challenging these structures. The present review reveals that Berman and Venuti's perspectives remain relevant and crucial for both theory and practice. Their ethical frameworks provide a solid basis for training responsible future translators, fully aware of the cultural and political consequences of their choices.

Nevertheless, the review has revealed certain limitations. By advocating the foreignization strategy, Berman and Venuti disregard important factors, such as the context-dependent nature of translation decisions and postcolonial relationships between the Global South and the West, which is a distinct characteristic in postcolonial literature. Indeed, translation cannot relies solely on dichotomies and binary choices such as foreignization and domestication. For instance, the use of these frameworks across different genres and sociocultural contexts needs to be investigated. In addition, from a practical perspective, further empirical research should assess how the ethical principles influence the reception of translated texts and promote intercultural understanding.

The application of Berman and Venuti's ethical frameworks to the English translation of Tayeb Salih' novel *Mawsim Al-Hijra Ela Al-Shamal (Season of Migration to the North)* demonstrated their limitations. We conclude that the foregrounding, under these frameworks, focuses primarily on the foreignization of some cultural references and textual features, while neglecting the significant otherness manifested in Salih's political and ideological stances against colonialism and imperialism. Therefore, we contend the foregrounding of otherness in literary translation is an essential ethical duty. This approach should

encompass all the facets of the source text, including cultural references, textual and features, and political and ideological positioning.

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