



**An-Najah National University
Faculty of Graduate Studies**

**CHATGPT RECOGNITION AND THE
TRANSLATION OF COLONIAL NUANCES
IN THE INNOCENTS ABROAD**

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Dedication

To those who have been affected by colonial translators

Acknowledgements

All praise and gratitude be to Almighty Allah for enlightening my path, and peace and blessings be upon Prophet Muhammad (PBUH).

I sincerely extend my appreciation to my family, supervising professor and other supporting professors, and my friends.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

CHATGPT RECOGNITION AND THE TRANSLATION OF COLONIAL NUANCES IN THE INNOCENTS ABROAD

I declare that the work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

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27/08/2025

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Abstract

This thesis assesses ChatGPT version 4o capacity to recognize and translate the colonial nuances in selected excerpts from the source text (ST) *The Innocents Abroad* by Mark Twain. While previous studies proved the powerful translation performance of ChatGPT, some studies found that it includes some linguistic and cultural bias. This research adopts the qualitative analysis of the translation results for ChatGPT translation outputs in response to the various methods and contents of prompting (zero-shot prompting, textual-contextualizing prompting, and scaffolding prompting). The postcolonial approach to translation, and its most well-known strategies of neutralization, foregrounding, penetration, and subversion, are adopted as the study's main framework. The study concludes that the scaffolding- prompts, which provide the necessary guidance to the machine, produce translations that are more responsive to colonial tropes and misrepresentations of the sensitive contexts than other types of forms including the zero-shot prompt, and the textually-contextualizing prompt.

Key Words: AI translation, ChatGPT 4o, Prompting, Context, Postcolonial translation, Colonial tropes

Chapter One

Introduction and Literature Review

1.1 Background

After several centuries of human translation domination, Artificial intelligence (AI) assisted translation now raises the serious concerns of replacing human translators. AI translation is now replacing all the traditional apps and platforms of translation, let alone human translation. The label AI-translated is now a marker of brilliance, splendor, and excellence (Shahmerdanova, 2025), in contrast to the almost-buried old translation technologies which had become outdated.

Automated translation has been defined as the of process of automatically translating a ST into a target text (TT) depending upon machine learning algorithms (Pokorny, 2025). In this study, the specific type of AI translation tested is that of the Large Language Models (LLMs), which have demonstrated great capabilities in different fields including the language-related ones (Wang, 2024).

The transition from poor technological performance in translation into semi-professional translations did not appear out of sudden. The interest in translation technology appeared first in the emergence of machine translation back in 1950's; then it was performed in simple forms. More recently, the translation industry and theorization witnessed a consecutive developmental process of translation tools and applications depending on statistics and corpora. In the last few years, neural machine translation and AI emerged as its beating heart (Zong, 2018).

AI translation caught the interests of researchers from different fields, especially the fields of translation studies and computational linguistics. It is readily available through different apps and platforms. Research studies in this field are increasing rapidly, bringing valuable practical and theoretical insights into its development.

ChatGPT, the tool under examination in the present study, is one which performs a set of Natural Language Processing (NLP) tasks in response to specific user instructions. These instructions are called prompts and they consist of several types such as zero-shot prompts, context-rich prompts, and scaffolding prompts. ChatGPT's widespread use caught the interests of researchers as a vital AI tool for text authoring, text editing, and

text translating. ChatGPT proved to even produce more fluent translations compared to human translators (Al Rousan et al., 2025) ChatGPT is currently the hot news in the world of AI as it offers cutting-edge solutions and information (Cao & Zhong, 2023).

Besides, ChatGPT employs the transformer model. It is actually a part of its name (Generative Pre-trained Transformer). This model has revolutionized the translation industry as it works as a decoder of a set of sequence and an encoder of another set according to certain algorithms (Korol, 2023). This is to say, the great power of the transformer model is that it considers the text in whole, rather than in single words or chunks.

Of the impressive options provided by ChatGPT is that the user can guide the answer by prompting the machine. These prompts are of different types depending on their length and content. Some of these instructions may include zero to many examples. An example in a prompt means that you provide the tool with an example clarifying a similar approach of handling a certain matter (Puppel, 2024). Other types concern context-richness. A context-rich prompt is a prompt that provide ChatGPT with more scaffolding information.

The widespread use of an app or tool means that it has a huge impact on its users as it could influence their understanding of world realities and their perception of human relationships. Munday suggests that translation, in general, can construct or destruct the beliefs and ideals of the target culture and audience (Munday et al., 2022). Hence, it is a bit of an exaggeration to consider the available translation of any ST to be the perfect one (Khoshafah, 2023). Indeed, a TT-producer, which reaches a wide stratum of society, urges a detailed inspection of its pros and cons, and more importantly, of its handling of ideological biases.

The ideological influence of the translated texts on their readers (e.g. stereotypes, misrepresentations, misinformation) falls in the scope of postcolonial translation studies as it tries to investigate the power dynamics which user perceptions. According to Hatim & Munday (2004), postcolonialism in translation refers to investigating the power relations between cultures, countries, or groups as they are enacted in literature, language, and translation. In addition to studying these interactions, postcolonialism may be used as an approach to translate colonial texts with some degree of unfaithfulness to counterbalance the ST inclination to biased representations of native cultures and

populations. Hence, postcolonial translation plays a significant role in either challenging or advancing that hegemonic discourse and in producing a TT that is appropriate or destructive (e.g. negative representation) for the target readers (ibid). For Munday and Hatim, the less-biased, deconstructive version of the original text could be achieved using the strategy of re-translation of a previous translation of the same ST making the native more visible (2004). Hamdan suggests a set of strategies represented by silencing, replacing, suppressing, deleting, and euphemizing to produce a non-racial discourse (Hamdan, 2023).

In light of these postcolonial considerations, the researcher has given a glance into the human contribution to postcolonial translation. Regarding the AI translation, context sensitivity of the machine, in general, has always been noted as a serious weakness in machine translation. Several scholars have been discussing the efficiency of translating literary texts using AI tools; they claim that literary translation requires much more creativity than may be found in some AI tools (Eszenyi et al., 2023). Along the same lines, Khoshafah (2023) concludes that ChatGPT 3.5 is unable to come up with or provide novel viewpoints and thoughts in contrast to the Human mind. She adds that translating long texts like novels is not as effective as translating short texts using ChatGPT 3.5. However, testing ChatGPT's outputs regarding sensitive contexts could produce surprising results with its potentially responsive management of the translated text. Working with an eye to this hypothesis, the present study investigates the extent to which ChatGPT responds to prompts for translating colonial representations taken from a commonly recognized colonial text.

1.2 Research Objective

As the translation of ChatGPT is becoming more and more popular today, studies examining its potentials to respond to prompts to translate the racially sensitive, biased, or ideologically driven representations must be conducted. Numerous people have been depending on the strict literal translation of old translation technologies without realizing the disastrous impact of these impaired translations. Therefore, with these cutting-edge AI tools, this dependency will increase. Henceforth, it is necessary to measure the efficiency of the tools and publish the results, especially for the everyday users. The overall aim of this study is to examine the capacity demonstrated by ChatGPT's to recognize the racially-sensitive narratives and linguistic choices made in translating Euro-

centric narratives through the variables of contextualized translation, native representation, and prompting technicalities.

1.3 Research Questions

The study seeks to answer these three main questions:

1. Does ChatGPT 4o recognize the colonial misrepresentations in the extracted excerpts?
2. What strategies and procedures of translation ChatGPT 4o adopts in translating context-sensitive texts?
3. What added contextual-factors pose a context-rich prompt in sensitive-contexts translation?

1.4 Literature Review

The research in the domain of context-sensitive automated translation is rather scarce. Some scholars have touched upon the linguistic capabilities, contextualized translation, varieties' nuances, and the ethics of translation. Here the researcher presents summaries of the available scholarship in this rather new AI supported, interactive translation tools. The review of literature on this topic will help provide the needed context and framework for studying the postcolonial nuances of ChatGPT's translation.

Hatim & Munday (2004) discuss the potential of machine translation (MT) by proposing translation challenges. They state that the lack of real world knowledge is a prominent setback in the nature of machine translation at that time. This knowledge deficiency can be at the TT's jargon or register on the one hand. On the other hand, the knowledge of the real world relationships can also be problematic in machine translation (Ibid). Thus, addressing these and other knowledge gaps may enhance the machine translation industry.

For Yuxin et al. (2023), ChatGPTt is the long-awaited arrival to address such deficiency, as it shows efficient capabilities in generating contextualized translation which is more accurate and precise than most of the other apps and platforms. The authors read this improvement in the benefit of globalization in general and at the cultural and economic levels in particular. The machine's ability to contextualize texts should not be confused

with other consumer-oriented notions of translation including ‘crowdsourcing’ or what is known as the collaborative translation clarified by Munday et al. (2022) in which the consumers are the translator (prosumer) and represent themselves according to their values such as in the case of Wikipedia. However, at the end of their essential work, Yuxin et al (2023) introduce the next challenge; that of cultural conflicts. They questioned the ChatGPT’s understanding of ST’s-TT’s cultures to avoid generating hurtful and offensive translation for the readers once translating racially sensitive content.

This concern about the machine’s ability to recognize cultures in conflict inspires this study which aims to test the postcolonial nuances as a representative case of the context-sensitive situations. Postcolonialism, as defined by Guerin et al. (2005), is the historical phase a pre-colonized people undergo following the decline of colonialism. This phase is marked by great efforts by the intellectuals, writers, and translators to deconstruct the derogatory and exclusive representations generated by colonial writers. For Niranjana (1992), translation in postcolonial contexts revolves around notions of law, violence, and subjectification by means of native representation, knowledge, and reality. Niranjana contends that the problematic presence of translation in postcolonialism is represented in questions of power, historicity, and representation.

Research about ChatGPT, although it is still novel, is focused on four main aspects. These aspects, namely, are the prompting, text type, text length, and version of ChatGPT. Of course, there are other aspects of research, but these are the ones with high relevance to translation studies, and, of course, to the present research.

Starting with prompting, a number of studies have examined the importance of prompting and its effect on the translation product. A prominent point of difference found in the literature is that while some researchers pointed out that the additional contextual information provided in the prompts may lead to better results (Khandelwal et al., 2018, Beltagy et al., 2020); others have pointed out that added contextual information can be the reason for distorting the results as this information could conflict with the instructions (Wu et al., 2022, Lyu et al., 2023). Henceforth, in this study, the researcher will examine the influence of these added contextual factors on the result of translated sensitive contexts.

Text type is another prominent aspect in studying the performance of ChatGPT in translation. Puppel (2024) studied ChatGPT's translation of technical and creative text types at the document level. She utilizes three different methods of prompting. These are zero-shot prompting, context-rich prompting, and five-shot prompting. A shot here means an example of a previous translation. That is to say, she provides the machine with previous translations so it can produce similar ones. She found out that the simple prompting (zero-shot prompts) produced better results in both the technical and creative text types. Since her results contradict other previous studies that encourage providing contextual information, she observed that these results might be attributed to the length of the studied text, which is also another important aspect in studying ChatGPT performance. This is based on a previous claim by Wang et al. (2023) who have stated that the translation at the sentence-level lacks context awareness, while the bigger the translation unit, the better results can be achieved.

Context has always been a serious setback for the machine translation industry. However, with ChatGPT, contextualized translation is one of the widely-celebrated strength points. This dilemma might be due to the loose concept of context, which complicated having automated translations other than literal decontextualized ones. Baker (2006) attempted to provide an inclusive definition of context using three main contrastive types. These are the abstract cognitive vs concrete entities, static vs dynamic, and neutral vs power-sensitive contexts. House (2006) notes that the fields of psychology, philosophy, pragmatics, sociolinguistics /anthropology, and functional linguistics may be used in studying the meaning of context. In addition to these dimensions, Melby & Foster (2010) add a third dimension to the conceptualizations of Baker (2006) and House (2006). Baker views it as a dynamic process of negotiation of the various contextual factors (p.2), whereas House sees context in translation as a matter of aligning to a set of specified static entities (p. 13). This third perspective is concerned with the purpose of studying the context. Translation here is, analyzed in light of its specifications (i.e. the translation brief) to improve the production of other translations. According to Yuxin, et al. (2023, p.376), a contextualized translation is a one that ensures realizing the impact of the ST's social, situational, and cultural nuances on the target readers.

Darawsheh et al. (2025) studied one of the translation issues that depend highly on context. This issue is represented by translating the verbified proper nouns (e.g. to

google). They found out that ChatGPT assumes minimal shared knowledge with the user leading to opting for semantic approaches of translation. So, will ChatGPT consider the same while translating sensitive contexts?

The version of used ChatGPT, inevitably, is one of the important research areas in the literature. Some studies examine specific versions, while others compare them, depending on the limitations and possibilities. This thesis studies the 4o version, the most up-to-date version at the moment of conducting this study.

A few studies have addressed the concerns regarding the performance at the levels of bias and stereotype. Some of these were at the linguistic levels; checking the bias against some languages (Stap & Araabi, 2023). Others were more cultural oriented, focusing on biases against religions as Islam (Abid, et al. 2021). An understanding of the committed bias or stereotyping needs a close look at the context, especially through the process of translation and its outputs.

Henceforth, this research contributes to translation studies through testing new aspects of the context sensitivity using AI, digging deep into the limits of the term of context and needed contextual factors in context-rich prompts, and more importantly, trying to suggest more efficient prompts in producing more enhanced translations that consider the colonial tropes targeting the Other.

Hamdan (2023, p.651) maintains that the postcolonial approach to translation has two polemic functions. The translation either serves the colonizer by enforcing the preconceptions made against the colonized, or serves the colonized by allowing them a venue to resist the colonizer language of exclusion and oppression. Hamdan describes the translators of the latter direction as ‘subversive’ figures who, through using deliberate strategies including semantic shifts, manipulations, and textual choices, succeed in producing a ‘counter-translation’ to the colonizer-constructed realities and representations. In Bandia (2021) view, the postcolonial approach to translation is interested in the notions of acceptability and influence on the target readers rather than notions of equivalence or fluency. A postcolonial translation should be inoffensive of the target readers (ibid).

Concerning translation strategies in the particular context of postcolonial studies, Hatim (2014) centers his discussion around the appropriate translation strategies to be adopted in the context of power relations in translation.

With the assertion that the machine can produce context sensitive translations, it is theoretically important in the age of machine translation to study the ChatGPT's adopted macro strategy -the overall aim and handling of the translation- of translation (subversion, penetration, foregrounding, and neutralization) and micro procedures –the minor shifts and modifications to achieve the overall strategy- in handling the postcolonial nuances in three main cases: ChatGPT's decontextualized (without a given prompt) translation, the textually-contextualized translation, and the scaffolded-translation. Hence the researcher adopts the postcolonial approach to translation as the framing concept for the study.

1.5 Postcolonial Translation

At the core of postcolonial translation lies the interventionist strategies of translation. This intervention takes place at different levels. The various strategies of postcolonial translation represent the degrees of resistance raised against the biased representations of the target culture and language.

In all cases, these texts are selected based on their discursive practices, as stereotype, framing, narration, and misinformation. Following the postcolonial approach to translation, the strategies of foregrounding, neutralization, penetration, and subversion are of great significance to understand the shifts made by ChatGPT in its attempts of handling the sensitive contexts. Here is a brief clarification of these strategies and their manifestation:

1.5.1 Foregrounding

When translating from the colonizer to the colonized, the postcolonial strategy of translation emerged to be of great significance as it aims at foregrounding target culture content or beliefs that were negatively depicted in the ST. This may be done using additions, semantic shifts, or reframing. Gentzler (2012) emphasizes the effect of these interventions in enhancing the representations of cultural values (Supervisor: Converting the original to enhance the images of native cultures and populations). This strategy

enriches the translation with insightful justifications of the misrepresented values or behaviors of an ‘other-ized-’ culture.

1.5.2 Neutralization

Neutralization is a common translation strategy in the line of postcolonial handling of source texts. This strategy heavily depends on substitution in which a ST unit is substituted with a TT one that is more neutral, and less ideologically-loaded. Although it aims at resisting the constructed ST image, this strategy has been criticized by some of the famous postcolonialists in the field of translation theorization such as Niranjana (1992) who consider it as a mask of the ST ideological weight. (Spivak, 1993), as well, considered it as a tool of ‘sanitization’ of the STs when translated to western audience.

1.5.3 Penetration

Penetration is a strategy that is promoted by feminist translators. It is about the intervention of the translator by adding metaphors, ideas, and/or epistemologies supporting the native against the source misrepresentation. (Bassnett & Trivedi, 1999) label it as “cultural intervention” made by the translator in which native-supporting additions are made. Spivak (1993) calls it as “intimate reading” in which translation is not a passive reading; rather it is an active process of intervention within the text to adapt it to the Other’s sociocultural practices and knowledge.

1.5.4 Subversion

Subversion is similar to the strategy of penetration, but it contains writing back against the colonial interest, and misrepresentations. (Simon, 1996) introduces subversion as a method of confronting the dominant discourses’ embedded political and cultural hierarchies. Henceforth, subversion acts as a strategic deliberate undermining of the colonizer’s domination. Spivak (1993) insists on the necessity of reinscribing the “agency of the subaltern”. Thus, the translator may shed more light on already silenced values, expose biases, and resist oppression.

I will use these strategies to determine ChatGPT's translation outputs, especially when the machine is provided with the context-rich prompts

Chapter Two

Materials and Methods

2.1 Methodology

This study is qualitative in nature. More specifically, it is both descriptive and evaluative. It describes the procedures adopted by ChatGPT and evaluates them to identify their responsiveness to the postcolonial nuances such as misrepresentations and other racially biased content. Of course, this evaluation and quality assessment will be conducted at the micro levels of translated units (words, sentences, representations), reaching to the more macro levels of cultures and narratives.

The study adopts the postcolonial approach as its main framework for analyzing the translation. Besides, being highly involved with prompting and responses, responsiveness to the given prompt is of high priority in evaluating the translations by ChatGPT. A quality measurement matrix, which is based on the shifts that may take place within the postcolonial strategies to translation, is developed for this purpose.

The following criteria will be used to assess responsiveness to the discursive manipulations. The criteria was developed in line with the postcolonial strategies of translation:

Table (1)

Assessment Criteria

Criteria	What to look for
Lexical Shifts	Vocabulary choices of significant weight
Additions / Omissions	Insertions or deletions of discursive and ideologically-loaded words
Syntactic and Structural shifts	Emphasis and judgment delivered by form and word order
Cultural Context and Historical References Reframing	Treatment of stereotypes
Ideological Modulation of Tone and Irony	Handling sarcasm, irony, and mockery

2.2 Data Collection

The data was collected from a set of resources. The main resource; the ST, is taken from the book *The Innocents Abroad* by Mark Twain. Known as an American orientalist, Twain's choice of words when he describes the Middle East, and Palestine in particular, is biased and tends to make its people look inferior and its geography look wild, primitive and often unpopulated. Henceforth, most of the excerpts selected for automated translation are taken from the pieces of text which include descriptions or narration relating to the Middle East characters and geographies.

The selected ST subscribes to the notion of postcolonial theory, which defines postcolonial texts as ones which operate between two conflicting parties; the colonizer and the colonized. Twain's *The Innocents Abroad* is written by an American writer who is widely recognized as an orientalist and who represents the East as inferior to American West (Behdad, 1994, Schueller, 1997). and presents some Arab countries, like Palestine, as quarters of thieves and beggars. It is classified as a travel book in which satire and humor mask the colonial and misleading portrayal of the Middle East from the lens of a superior West.

The data were selected based on the type of discursive constructions used in the original text. These data include: one example of explicit stereotypes (example 1), one conventional implicature (example 2), a mix of the preceding two types (example 3), comparison (example 4), misinformation (example 5), logical fallacy (example 6), historical fallacy (example 7) exaggeration (Example 8), direct accusation (example 9).

2.3 Analysis Methods

The study will focus on the units of translation which hold a postcolonial content to examine how the translation of ChatGPT handles those units. In this chapter, the researcher analyzes the selected units by comparing the results of decontextualized and contextualized prompts. The researcher analyzes the three kinds of prompts (zero-shot, textual context prompt, prompt-scaffolding) against the set criteria. Then, the researcher compares between the three translations to identify the translation strategies used in the automated translation. Finally, the quality of translation at the linguistic, and cultural levels, be it micro or macro, will be assessed to determine how much it serves the purpose of the postcolonial approach.

Hence, in the analysis section, I will discuss the quality of ChatGPT's sensitive contextualized translation under the prompted specifications to produce the translation (similar to the traditional practice of providing a translation brief for the human translator to adapt the translation to the required specifications) such as the audience identity, and other contextual factors.

Besides, this analysis will examine the selective picking of stored contextual information in ChatGPT. This is due to the dependency of some examples on high context-awareness before translating (see example 5). This is to say, some themes will depend on the stored information in ChatGPT itself.

The main aspects discussed in the analysis section are the following: context, native representations, and translation prompts. These three aspects correlate as the prompts in this study are of three types. They namely are the zero-shot prompts, textual-context prompts, and scaffolding prompts. The first refers to the prompts that have no examples, but only instruct the machine to translate the provided excerpt (e.g. translate the following into). The second refers to providing the prompt with additional contextual information such as the fact that the translation readership is x or the address is x. Hence, the context should be given clearly, or at least an enough part of it that works as a trigger to produce better results. The third prompt guides the AI by assisting it in recognizing the sensitive issues in ST that should be handled in the translation.

The methods of analysis utilizing the three different forms of prompting succeeded in simulating the different detentions of context as the second prompt goes in line with House's (2006) definition while the third prompt goes in line with Baker's definition (2006). This is due to the fact that the second stated the contextual factors, whereas the latter stimulated the dynamic relations built upon the pervious contextual factors.

Chapter Three

Data Analysis

3.1 Introduction

This section runs a thorough analysis of the selected data sets making use of the postcolonial approach to translation. Being concerned with the manipulation that takes place in the TT, the framework utilized here will provide the tools for identifying the strategies used in ChatGPT's reproduction of colonial misrepresentations in response to different types of contextualizing prompts. Most of the previous translation engines used to translate literally (strict literal mostly) as they did not have an embedded AI that can benefit from the provided context or the user prompts.

These linguistic manifestations heavily draw on context and its interwoven networks of relationships within and outside of the text itself. The ability of handling such discursive linguistic choices pose a complex challenge for human translation, and it is more so in the case of MT. These types of data play a vital role in shaping the way the readers perceive the constructed Other in the original text. In Twian's text, the constructed Other is mainly Muslim Arabs and their various life experiences, such as worshipping, commerce, belief, ruling, among others.

The criteria for evaluating the performance of ChatGPT's translation would be based mainly on ChatGPT's ability to neutralize the constructed image in ST. Hence, the most important parameter in evaluating ChatGPT's translation in this study is its response to the commission provided in the prompts. Besides, this responsiveness will be measured based on its linguistic, cultural, metaphorical and stylistic defuse of the colonial constructions. Accordingly, the criteria used to assess automated translation include Lexical choices, structure and syntax, additions or deletions, tone, and contextual reframing, all of which allow room to a more inclusive translation output.

3.2 Muslim Women Veiling: The Mummification of Female Figure

A series of misrepresentations by Orientalists have been constructed around Muslim women clothing. Orientalists continuously associated the veiling of women to societal and patriarchal suppression. Ahmed (1992) opines that such colonial narratives neglect the own desire of Muslim women to wear what they want. This refusal Muslim women

individual choices feeds into the misrepresentation of women clothes. Hence, this subsection contains the various stereotypes established against women clothes including the mummification of veiling.

Veiling, being a prominent sign of the Muslim women clothes, poses the most targeted dressing tradition. Orientalists associate it with mystery, oppression, and lack of self-agency. Such criticism from orientalist is expected since some of them consider the exposure of female body as a sign of freedom; i.e. the less covered, the freer the female body is. Veils are taken out of their contexts to serve political and cultural debates. Orientalists take it as an excuse for expressing their anxiety towards the Other; hence it becomes a marker of difference in a negative sense.

Twain exhibits this orientalist anxiety by adding new negative connotations to the veiling, linking veiled women to mummies. In this example, he mocks the Syrian Muslim women who wear veils and cover most of the body. Twain draws a negative analogy between these women and mummies. Such an analogy implies a sense of death and the subjugation of the female body. In example (1), Twain, more dangerously, continues this orientalist tradition of associating veiling with societal oppression exerted over women.

Example (1):

“All the veiled women we had seen yet, nearly, left their eyes exposed, but numbers of these in Damascus completely hid the face under a close-drawn black veil that made the woman look like a mummy.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

"جميع النساء المحجبات اللاتي رأيناهن حتى الآن تقريباً كنّ يتركن أعينهن مكشوفة، لكن عدداً منهن في دمشق كنّ يخفين وجوههن بالكامل تحت نقابٍ أسود مشدود جعل المرأة تبدو كالمومياء."

ChatGPT Textual Context:

"جميع النساء المنقبات اللواتي رأيناهن حتى ذلك الحين كنّ يتركن عيونهن مكشوفة تقريباً، لكن عدداً من النساء في دمشق كنّ يغطين وجوههن بالكامل بنقاب أسود مشدود، حتى بدا مظهر المرأة أقرب إلى شكل المومياء."

Prompt-scaffolding:

"معظم النساء المنقبات اللواتي رأيناهن من قبل كنّ يتركن عيونهن مكشوفة، لكن في دمشق كانت بعض النساء يغطين وجوههن بالكامل بنقاب أسود محكم، بما يعكس التزاماً أعمق بالستر."

The above table illustrates three translations of the same excerpt in response to three types of prompts. The first one was prompted to *"Translate into Arabic"* only. Such a prompt is the default one that provides minimum guidance for the machine, a zero-shot prompt without any explications. The second translation was prompted to *"Translate into Arabic bearing in mind that this excerpt is taken out of a paragraph that reports the Muslims in Damascus treatment with Christian tourists, and the audience of the translation are Arab Muslims"*. Such prompt provides the textual context for the excerpt, in addition to the identity of the audience. The mention of the encounter between Muslims and Christians provides ChatGPT with the needed textual clues to make necessary inferences related to such encounters.

Finally, the third prompt asked the machine to *"Translate the following into one Arabic translation getting rid of the orientalist negative framing of stereotypes against veiling"*. This scaffolding marks the misrepresentations and thus assists ChatGPT in recognizing the parts of the text which need to be treated in the translation and guides it towards the removal of the orientalist representations of veiling from the excerpt.

Concerning the machine performance, the translation output in response to the first prompt reads like a formal translation, a balanced text between accuracy and loyalty. The general prompt produced a standard formal version. It has achieved the purpose based on the given prompt with almost no intervention as far as the lexical choices, syntax, and tone are concerned.

Likewise, the textually-contextualized translation responded well to its prompt. The provided context explains to the machine that the original excerpt includes representation of Muslim women dress as seen from the eyes of Christian tourists. Henceforth, ChatGPT recognized only one of the clues related to misrepresentation. This clue is that the audience are Arab Muslims. Thus, the translation substitutes "hid" into "يغطين" (cover). for this word choice replacement, componential analysis reveals the following results:

cover [+self-choice, + based on Islam, -fear], hide [-self-choice, -based on Islam, + fear]. Hiding is usually motivated by an external factor, in contrast to covering which stems from a personal choice.

However, ChatGPT kept the other key lexis “mummy”. It is labelled as key lexis because it conveys the most negative stereotypical image about women in the ST, representing them as lifeless mummies. Hence, the presence of the mockery and stereotypes is not affected although a qualifier was added “حتى بدا مظهر المرأة أقرب إلى شكل المومياء” (making the appearance of women seem as a mummy). This addition aimed at giving the agency for the appearance rather than the women, in an attempt of adapting the translation for the Muslim audience. Still, this addition did not alienate nor lessen the stereotypical messages. Similarly, maintaining the same syntactic order did not help in improving the biased content of the ST.

Therefore, this textually-contextual translation is not enough to get rid of the colonial nuances in the source text, but, compared to the default prompt, it has emphasized that this act of covering is based on the Islamic teachings, not as misrepresented by the Orientalist and Western feminist traditions for being a tool of mystifying, criminal hiding, and as a means of coercion.

The scaffolding prompt in the third translation led to enhanced results. The scaffolding assisted the AI in recognizing the malignant content by pointing directly to it and asking the machine to deal with the “*orientalist negative framing of stereotypes against veiling*”. With the scaffolding provided by the user, the machine produced a third version that is responsive to the prompt. The machine has cleared the reference to mummies and other colonial representations in the translation.

The third translation introduces syntactic, lexical, and tone shifts; deletions and additions are also evident in the output, resulting in alienating the orientalist stereotypes around mummification and veiling.

Starting with the lexical shift, the translation output shows the substitution of the word “close-drawn” (which was translated into “مشدود” (tight) in the first two translations resulting in a disturbing image of tight blackness) used to describe the veiling, into “محكم”

(tight-fitting) conveying positive senses of installed with care to cover herself well, as the componential analysis of the two words is: tight [+harsh, +obstructive,], tight-fitting [+ease, +strong].

Interestingly, a shift in the syntactic order of the information that these women were in Damascus is foregrounded in the third translation before mentioning the women to imply that the action of ‘avoiding others’ (as the author intends to imply) is not deliberately done on wide scale. This is shown as well by the lexical substitution of the phrase “numbers of” into “بعض” (some of) limiting the scope of women who are accused of avoiding others. However, this manipulation is not of high importance, especially that this avoidance made by women who cover their faces is out of commitment, not out of disrespect.

The tone shift is interlinked to the deletion of the original phrase “that made the woman look like a mummy”, and adding the reinforcing phrase “بما يعكس التزاماً أعمق بالستر” (reflecting a deep commitment to concealment) thus adding positive connotations to the practice of veiling.

Such benign representation of veiling stems from the sociocultural context of Muslim communities that prioritizes well covering, resulting in cancelling the established stereotype, and strengthening the status of veiling. This is an example of foregrounding the cultural identity (done through the semantic replacement) in face of the orientalist mockery. Foregrounding in this example is the main postcolonial strategy of resisting the source stereotype.

Comparisons in Accordance with the Quality Matrix

All three translations of ChatGPT are responsive to colonial misrepresentations of the veiled women. Expectedly, the zero prompt is the least responsive. However, the more detailed prompting given to the machine, the better performance would be achieved. When applying the quality assessment metrics, the results on each prompt are shown in Table (2):

Table (2)*Translation scores of example 1*

Mummification of women clothes translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	-	+	-	-
Prompt- scaffolding	+	+	+	+	+

The scaffolding prompt yielded unbiased output on all five levels. Hence, for translating stereotypes against Muslim women clothes, it is better to resort for scaffolding prompting, or at least the textual context prompting.

The scaffolding prompt led to an adoption of the strategy of foregrounding the cultural values demonstrating ability to deploy translation procedures, such as semantic replacement, additions and omissions, clarifications, and syntactic reorder are all applied in the third translation.

3.3 Religious Supremacy

Through his work, Twain does not spare an opportunity to draw destructive contrasts between Islam and Christianity. He repeatedly associates Christianity with civilization, loftiness, and purity. Meanwhile, when talking about other religions, especially Islam, he links it to non-civilization, backwardness, barbarism, and paganism.

3.3.1 Sanitation

When referring to hygienic practices, Orientalists exclusively link them to West. This linkage constructs an opposition between cleanliness and dirtiness. Although both religions maintain hygienic practices, Orientalist discourse strategically juxtaposed them to privilege Christian norms, thereby reinforcing the imposition of Western cultural values (Abdu Al-Moghales et al., 2023). Twain reinforces this linkage between Christians and Cleanness in an exclusive manner that rules out the Muslim other.

The following extract contains discourse marker employed by Twain to work as a clue to direct the attention of the reader to the embedded message of Christian loftiness. These discourse markers are of great help to the translator in its/his/her attempt to work out the author's aims. According to Hatim & Mason(1997), treating indirectness requires an

understanding of both languages mechanisms of implicature and inference and the social norms regulating them. Thus, the difficulty posed by indirect, implicit discursive constructions of the other is compensated by the assistance offered to the machine by providing clues of context.

In the following example, the author draws a subtle comparison between Muslim and Armenian homes, linking comfort and order to religion by explicitly highlighting Christianity. Religion here serves as a key indicator of value. By associating cleanliness with Christianity, the author suggests a sense of superiority and frames civilization as something uniquely tied to a certain religion. This sense of distinction is made even clearer when contrasted with the earlier negative descriptions of Muslim homes, positioning Islam—implicitly or explicitly—as lacking in these perceived virtues.

Example (2):

“The Armenians, of course, are Christians. Their houses are large, clean, airy, handsomely paved with black and white squares of marble”.

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

"الأرمن، بطبيعة الحال، مسيحيون. ومنازلهم كبيرة، نظيفة، فسيحة، ومُبلّطة بأناقة بمربعات من الرخام الأبيض والأسود."

ChatGPT Textual Context:

"الأرمن، كما هو معلوم، من المسيحيين. وتتميّز منازلهم بأنها واسعة، نظيفة، جيدة التهوية، ومُبلّطة بشكل أنيق بمربعات من الرخام الأبيض والأسود."

Prompt-scaffolding:

"الأرمن من الطائفة المسيحية، وتتميّز منازلهم بالاتساع، والنظافة، وجيدة التهوية، ومُبلّطة برقيّ بمربعات من الرخام الأبيض والأسود."

The three translations above are based on the following given prompts:

The zero-shot prompt, similar to the other decontextualized prompts in this study, is basically an initial test for any possible shifts between the ST and TT. Although the prompt does not provide any instructions, it is not totally unexpected that ChatGPT will not consider any sensitive content in the quotation itself.

However, the first translation, following the prompt “*Translate into Arabic*”, does not introduce any shifts, whether at the lexical, syntactic, or cultural levels, or ones related to tone. This reinforces the conclusion from the first example that ChatGPT, when not provided with any additional instruction or shots, does not recognize implied religious negative comparisons of high sensitivity. This supports what we saw in the first example: without clear instructions or context, ChatGPT tends to miss subtle, sensitive comparisons that carry negative religious undertones”.

The textual-context prompt indicated that this translation is “*for Muslim audience*” and that it should bear “*in mind that the textual context of this quote is about comparing between Christians and Muslims in the cleanness and designs of their houses*”. Hence, the translation is expected to be tailored for Muslim audience and to consider the comparison as shown in the textual context of the quotation.

The second translation, thus, has two main changes marking a certain level of responsiveness to the instructed prompt. Firstly, it changed the discourse marker “of course”, which was employed to guide the conventional implicature of Christian loftiness, into “كما هو معلوم” (as it is known) which, as demonstrated here, lessens the degree of modality from complete confirmation into pragmatic hedging:

Forcefulness: High

Function: Signals strong certainty or self-evidence. It suggests that the statement following it is undeniably true or universally accepted.

Tone: Confident, even slightly assertive or patronizing if misused.

Example: "The Armenians, of course, are Christians. Their houses are large, clean, airy, handsomely paved with black and white squares of marble."

"As it is known":

Forcefulness: Moderate to low

Function: Introduces something assumed to be known or established, but with a more neutral or cautious tone. It is often used in academic writing to refer to common knowledge or prior scholarship without sounding too assertive.

Tone: Formal, restrained, more open to nuance or disagreement.

Example: "As it is known, Orientalist discourse often associates hygiene with religious identity."

Secondly, a sort of fragmentation is carried out as the adjective of identity "Christians" is rendered into "من المسيحيين" (of Christians) implying that this positive description is not inclusive of all Christians, but part of them.

The high confirming modality in the ST (expressed by "of course") caused the tone of Christian superiority and loftiness. However, rendering this modality into a passive one "as it is known" lessens the severity of this tone of superiority.

No insertions or deletions are made in the second translation. Henceforth, no explicit reframing took place. Such a rendering only neutralizes the source stereotypical use of the pragmatic marker "of course".

The scaffolding prompt asked for a translation "*bearing in mind that the discourse marker 'of course' is here to imply that Christians are better than Muslims in the cleanness and well-arrangement of their houses. Translate it for Muslim audience getting rid of this colonial attitude*". Such a prompt guided ChatGPT to the main problematic references in the ST, in addition for whom to translate it.

Thus, the third translation is the best among the three translations for a smarter cultural and structural manipulation of the ST. This cultural recontextualization is represented by the lexical shift from "Christians" into "الطائفة المسيحية" (the Christian Sect). A switch that limits the Christians referred to. This limitation, also, shows that those clean, neat, well-arranged Christians are those of the East since this lexical choice is of positive connotation in the Arab World.

The structural shift is represented by the deletion of the separating commas that were used in the ST to shed more focus on the discourse marker “of course”. The new structure does not indicate more significance on any of the linguistic units, resulting in alienating the highlighted stereotypical marker in ST. Still, this translation lacks in structural naturalness in Arabic as the conjunction *و* (and) should be repeated instead of commas.

More importantly, the complete deletion of the discursive confirmation “of course” from the ST responds directly to the prompt of getting rid of the colonial attitude. As a result, the tone is now shifted from a superior confident narration, into a descriptive one.

These shifts served in neutralizing and somehow adapting the text to be less destructive of the Muslim other. This is done by the aforementioned deletion and substitution of discourse markers.

Comparisons in Accordance with the Quality Matrix

The translation outputs in terms of their responsiveness to colonial tropes can be summarized in the following table using the assessment matrix:

Table (3)

Translation scores of example 2

Christian Supremacy: Cleanness	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	+	-	+	-
Prompt- scaffolding	+	+	+	+	+

Despite the improved performance of the textually-contextualized-prompt translation, the scaffolding prompt succeeded in meeting the five assessing criteria. The third translation produced a neutralized text through the procedures of semantic replacement, syntactic restructuring, and omission. Although similar to the procedures followed in example (1), example (2) revealed procedures such as deletion and modification, in addition to addition and explication as was done in the previous example.

3.3.2 Geography and Climate

Orientalist literature often frames colonized geographies through a lens of environmental determinism, portraying Eastern and Islamic lands as inherently harsh, barren, and inhospitable. This negative environmental profiling not only reinforces cultural stereotypes but also serves to justify colonial domination by depicting these regions as naturally unfit for civilization without Western intervention. Hoffmann (2018) explores how such representations link geography to political hierarchies, using environmental conditions as a rhetorical tool to explain the 'civilization gap'. In this context, Twain goes further by nationalizing geography itself—associating the temperate, fertile landscapes of the Christian West with moral and spiritual superiority, in contrast to the desolate, punishing climates he attributes to the Islamic East. Such spatial oppositions reduce colonized geographies to symbols of backwardness, reinforcing the imperial narrative of 'Western salvation'.

Example (3) mocks Syria's weather, as a part of the Islamic one, by contrasting it to a "Christian weather and land", as if such a thing exists. This labelling is fed by the racial attitude of the author towards other religions, especially Islam in Syria.

In this example, literal translation will lead to a catastrophic result at the postcolonial and linguistic levels. As the author contrasts between the gentle climate and land of Christians, and Syria, a country which is described as an oven, drawing upon the long-established stereotype in the West against Muslim countries in general and Middle-East Muslim countries in particular as empty deserts.

Example (3):

"Twelve or thirteen hours in the saddle, even in a Christian land and a Christian climate, and on a good horse, is a tiresome journey; but in an oven like Syria,..."

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

"اثنتا عشرة أو ثلاث عشرة ساعة في السرج، حتى وإن كان ذلك في أرض مسيحية ومناخ مسيحي، وعلى حسان جيد، تُعد رحلة مرهقة؛ ولكن في فرن مثل سوريا،....".

ChatGPT Textual Context:

"اثننا عشرة أو ثلاث عشرة ساعة على ظهر الحصان تُعدّ رحلة شاقة، حتى لو كانت في بلد ذي طقس معتدل وأجواء مريحة؛ فكيف إذا كانت في مكان حارّ كأنه فرن، مثل سوريا....".

Prompt-scaffolding:

"اثننا عشرة أو ثلاث عشرة ساعة على ظهر الحصان تُعدّ رحلة مرهقة، حتى في أفضل الظروف والمناخات المعتدلة وعلى حصان مريح؛ فكيف إذا كانت في أجواء الصيف الحارة في سوريا....".

Each of these translations responded rather well to its prompt as the following discussion clarifies:

The zero-shot prompt asked only for an Arabic translation of the ST. This zero-shot prompt aimed at continuing the testing of the hypothesis that zero-shot and decontextualized prompts are ineffective in translating the colonial sings of sensitive texts and contexts.

Apparently, the first translation reiterates this hypothesis since it is a strict literal translation of the ST in which the discursive choices and mockery are still present. This strictness can be seen by the translation of "in the saddle" into "في السرج" (inside the saddle), which is too awkward linguistically, and culturally especially that horses and their related stuff occupy a remarkable status in the Arab heritage.

The textual-context prompt stated that the audience is "*Arab Muslim*", clarifying that "*the textual context of this quote is about complaining the weather in Arab Muslim areas like Syria*". Bearing this in mind necessitates some adaptive changes that suit such an audience.

Hence, the second translation starts first with a structural shift by foregrounding the predicate "تُعدّ رحلة شاقة" (is a tiresome journey) before the exceptional clause "حتى لو كانت" (even in a land of moderate and comforting weather) to imply the idea that 'travelling for long distances is tiresome' is a fact, no matter where this journey takes place.

Next, the critical neutralization of the perfection of Christian lands and weathers present in the ST “even in a Christian land and a Christian climate” into “في بلد ذي طقس معتدل” (a land of moderate and comforting weather). This neutralization alienates the superiority attached to Christian geography. Rather, it gives a neutral description of the needed weather to carry out the comparison. But, this neutralization still holds traces of the colonial misrepresentation of the Eastern weather and geography.

Still, this textual translation failed in alienating the stereotypical ‘ovenation’ of the Muslim country Syria since the translation maintains the analogy drawn between Syria and ovens. However, to lessen the negative impact of this analogy, ChatGPT resorts to structural and lexical additions. These are represented by the attempt of separating between Syria and the quality of being an oven by the simile “في مكان حارّ كأنه فرن” (in a hot place as an oven), in addition to the structural separation carried out by a comma before the phrase “مثل سوريا” (like Syria).

These shifts succeeded in neutralizing the Christian superiority, but failed in considering the historical context and reframing the ‘desertation’ of the Arab Muslim areas like Syria despite the employed structural and lexical shifts. The tone of superiority, as well, is suppressed at first by the neutralization, but the tone of mockery remained intact.

The scaffolding prompt instructed the following: “*Translate into Arabic for Arab Muslim audience getting rid of the orientalist presenting of Arab Muslim areas as deserts in contrast to Christian lands*”. This scaffolding aims at shedding more light on the analogy drawn to ovens.

So, the third translation present a set of discursive interventions in order to challenge the established stereotypes in ST. Some of these are similar to those done by the textual translation like the structural shifting done by foregrounding the predicate “is a tiresome journey” as an attempt of placing the exception after stating this fact.

Also, the second and third translations neutralize the Christian superior weather and land, but the third translation opts for “حتى في أفضل الظروف والمناخات المعتدلة” (even in the best conditions and moderate weather). This neutralized rendering alienates the praising upon

Christian weather as well. Choosing the term “the best” aims at showing that such long travelling will hurt no matter how the weather is good.

To get rid of the ‘ovenation’ of Syria, the third translation neutralized the description of the weather by linking it to the hot temperatures of summer. Henceforth, it is an implication that it is due to summer, rather than it being a climatic feature of the land. Also, the word order of the phrase “أجواء الصيف الحارة في سوريا” (the hot summer temperatures in Syria) implies that the agency is given to summer everywhere including Syria.

This reframing of the comparison between Christian supremacy and ‘ovenation’ of Syria considered the historical contexts of analogies made by orientalists against the Arab Muslim area. Accordingly, the tone is shifted from complaining through mockery into neutral stating of facts.

Comparisons in Accordance with the Quality Matrix

The translations of the stereotyping related to Christianization of gentle weathers and lands stick to the intervention required in the prompt with slight pitfalls. This can be summarized in the following table of assessment criteria:

Table (4)

Translation scores of example 3

Geography and Climate translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	+	+	-	-
Prompt- scaffolding	+	+	+	+	+

Similar to the previous pieces of analysis, providing scaffolding prompts of the exact points of sensitive content produces the best translation results among the other prompting strategies. Textual translations may achieve half of the task according to how much the explained textual context rings a bell in ChatGPT’s pre-trained data. The decontextualized translation; a translation without any provided context or shots, cannot be, in cases similar to those discussed so far, appropriate for translating texts of colonial instances.

Adopting neutralization, ChatGPT in the third translation only resorted to two main procedures represented by the syntactic reorder, and neutralizing via replacement. Hence, the difference between this neutralization and the one in example (2) is that there is no omission in example (3).

3.4 Civilized West vs Barbaric East

Civilization has always been a floating term by which orientalists introduce the East as the natural opposite of it. Said (1978) opines how the West acts as a judge that spectates the oriental behavior to judge it. This process of judging implies placing the West in a superior rank in comparison with the East.

In Example (4), the term “civilized,” in particular, and the comparative reference to the “shower bath,” more generally, function to depict Tangier as uncivilized and unsanitary. Twain’s portrayal is not limited to a mere mocking of Tangier; rather, he repeatedly reinforces its negative image through contrast with other locations he explicitly designates as “civilized.” This comparative framework serves to underscore a broader discursive strategy of misrepresenting the colonized space. Thus, he insisted on implying that Tangier is uncivilized. Besides, he compares shops in Tangier to shower baths in other countries.

Example (4):

“The general size of a store in Tangier is about that of an ordinary shower bath in a civilized land”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

الحجم العام للمتجر في طنجة يعادل تقريباً حجم دُش استحمام عادي في بلد متحضّر.

ChatGPT Textual Context:

الحجم العام للمتجر في طنجة يُشبه تقريباً حجم دُش استحمام عادي في بلدٍ متحضّر.

Prompt-scaffolding:

الحجم العام للمتجر في طنجة لا يكاد يتجاوز حجم نُش استحمام عادي في بلدٍ "متحصّر" — هكذا يصف الكاتب المدينة بنبرة استعمارية متعالية، منتقِصًا من شأن محالّها، وساخِرًا من بساطتها مقارنة بما يراه معيارًا "للحضارة".

These three translations of the same quotation differ slightly in treating the source destructive depiction of Tangier, despite the difference in their three prompts as the following:

The first prompt is a default one that asks ChatGPT to “*Translate into Arabic*”. A zero-shot prompt that aims at testing the decontextualized translation of this colonially-loaded quotation.

Its translation is a strict literal one that follows the ST lexical choices, grammar, tone, and negative framing of Tangier and its store size.

The second prompt, the prompt that provides the textual context, states the following “*Translate into Arabic bearing in mind that the textual context of this quotation is about describing the city by a traveler*”. This contextualization states that this quotation is a part of this traveler profile on the city’s traditions. The attributive “traveler” should have triggered ChatGPT to consider that this description may do injustice to the city since the describer is just a traveler as indicated by the prompt.

However, the translation did not consider this that much. Only slight shifts did take place, resulting in maintaining the same attitude of the ST. These shifts include changing the lexical choice “يعادل تقريبًا” (is equal to) into “يُشبهه تقريبًا” (is somehow similar to). Such a shift in describing the size of the store adds an uncertainty to the comparison that is expected by the ordinary traveler. This uncertainty is responding to the textual prompt.

Another syntactic shift is represented by the added diacritical mark “َ” (tanween al-kasr) to the word “بلد” (land) which implies indefiniteness. This is done to indicate that this ‘civilized’ land, is not specified.

Although these shifts responded to the textual context of the prompt, another prompt is needed to shed the lights on the latent ideologies conveyed by the other words and comparisons.

This is the task of the third prompt, the scaffolding prompt, which states the following: *“Translate the following text for Arab audience dealing with the colonial attitude of the author who is humiliating Tangier's stores by comparing them with shower baths and Tangier itself by mocking it to a civilized land”*. This prompt specifies the audience of the translation. A specification that is expected to produce more context-specific translation for such an audience. In addition, it instructs ChatGPT to deal with the colonial attitude delivered by the negative comparison and the discursive lexical choices.

The translation in response to this prompt introduces a number of shifts aiming at softening the source destructive profiling of the city. In addition, ChatGPT, as a way of responding to the given prompt, adds an interrupting commentary.

First, it changes the verb “يعادل” (is about) to “لا يكاد يتجاوز” (not more than). A substitution that is also dealt with in the textual prompting (see above). Anyways, this shift in the third translation is only about the details of comparison, without any positive reframing of this destructive comparison.

Second, the same syntactic shift of indicating indefiniteness of the word “land”, done by the Arabic diacritical marker in the second translation, takes place in the third translation as well.

More importantly, a positive shift is present in placing double quotation marks around the colonially loaded attribute “متحصّر” (civilized). This stylistic marker contributes to shifting the tone of the ST from a definitive narrating of ‘facts’, through a set of destructive attributes and comparisons, into a skeptical, refusing tone.

The third translation’s output reveals the addition “هكذا يصف الكاتب المدينة بنبرة استعمارية” *“متعالية، منتقصة من شأن محالها، وساخرًا من بساطتها مقارنة بما يراه معيارًا للحضارة”*. (this is how the writer describes the city using a superior colonial tone, aiming to mock its stores and simplicity according to his standards of “civilization”) (my translation). This addition

serve as subversion to the ST as the translator (ChatGPT here) rewrites and resists the ST’s ideological content by refusing the colonial standards and methods of framing.

Comparisons in Accordance with the Quality Matrix

After applying the quality assessment metrics of the above three translations, we get the following results presented in Table (5):

Table (5)

Translation scores of example 4

Judges of Civilization translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	+	-	-	-
Prompt- scaffolding	+	+	+	+	+

Similarly to the previous examples, the third translation achieves the best scores. However, there is an enhancement in the performance of the textual prompt as it makes use of the provided contextual clues as clarified above

Aiming at subverting the ST, ChatGPT adopts in the third translation the procedure of syntactic and lexical additions in various forms. Hence, the procedures of addition contrast with the procedures of deleting and neutralizing which are present in example (2 and 3).

3.5 Misinformation

Misinformation is one of the tools used to perform a crucial role in misrepresenting others. Orientalists, including Twain, have been twisting facts for various discursive choices. For Said (1978), the Orientalist acts as if he/she has more knowledge about Orient than the Orientals. This false knowledge makes the Orientalist base his/her judgements on false beliefs against the Other. Some of this misinforming may cause serious effects, especially in sensitive contexts.

The cause of Palestine and its holy places is of high sensitivity. In example (5), Twain introduces the Mosque of Omar as the holiest place for Mohammedan (this is the first negative framing of Muslims) outside Mecca, a serious cultural and historical

misinformation. The fact of the matter is that the second holiest place outside Mecca is the Prophet’s Mosque in Medina. In Palestine, the holiest place for Muslims is Al-Aqsa Mosque (which is the third holiest place worldwide), not the Mosque of Omar.

This factual omission suggests that Twain may be intentionally distancing himself from, or omitting reference to, the actions of the Crusaders—whom he otherwise praises extensively—regarding their treatment of Al-Aqsa Mosque. Alternatively, it may reflect an attempt to downplay the mosque’s profound religious and cultural significance for Muslims. The danger of such misinformation lies in its potential to obscure or erase the Islamic significance of Al-Aqsa Mosque in the minds of readers—a significance that remains especially urgent given the ongoing assaults on the site.

Example (5):

“The mighty Mosque of Omar... is the holiest place the Mohammedan knows, outside of Mecca.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

مسجد عمر العظيم... هو أقدس مكان يعرفه المحمدي خارج مكة.

ChatGPT Textual Context:

مسجد عمر العظيم... هو أقدس مكان يعرفه المسلم خارج مكة.

Prompt-scaffolding:

يُشار إلى مسجد عمر العظيم... على أنه أقدس مكان يعرفه المسلم خارج مكة، لكن في الحقيقة، المسجد الأقصى في القدس هو ثالث أقدس موقع في الإسلام بعد المسجد الحرام في مكة والمسجد النبوي في المدينة المنورة.

Provided with three different prompts, the above translations emphasize the role played by enhancing the instructing prompts. First of all, the simple prompt “*Translate into Arabic*” led to a strict literal translation that maintains the discursive lexical choices (see below), and misinformation. This could be a case of hallucination in which ChatGPT fails to match reality in its response.

The controversial attributive “*Mohammedan*”, which is discursively opted for instead of “Muslims” in the ST, holds negative connotations as it is used mostly by the disbelievers who accuse the Prophet Mohammad (pbuh) of fabricating the divine message.

Impressively, ChatGPT in the second translation considered this misrepresentation and switched it into “the Muslim” making use of the textual-context prompt “*Translate into Arabic minding that the textual context is about describing the holy places for Muslims in Jerusalem*”. This prompt triggered ChatGPT with the prepositional phrase “*for Muslims*”.

However, ChatGPT still needed more guidance in handling the misinformation that the Omari Mosque in Jerusalem is not the holiest Mosque for Muslims outside Mecca. This made it only change the controversial lexical choice, without conducting other shifts.

To get an enhanced translation from a post-colonial perspective, more guidance was given in the third prompt “*Translate into Arabic dealing with the misinformation about the holiest Mosque for Muslims outside Mecca, and especially in Palestine*”. This prompt, alerts ChatGPT that there is a misinformation in the ST, and specifies the exact country in which this holy mosque stands.

Responding well to this prompt, the machine introduced a number of shifts in third translation at various levels. First, a shift in modality is done as the source conformation “هو” (is) got rendered into third-person claiming “يُشار إلى...على أنه” (referred to...as). This modality shift manifested through the syntactic reordering aims at paving the way for highlighting the misinformation.

Second, the addition of the discourse marker “لكن في الحقيقة” (but in truth) here contributes as well to giving prominence to the actual piece of information that has been twisted.

Third, a long clarification is added to the third translation as a means of responding to the given prompt of dealing with the misinformation. The addition is “المسجد الأقصى في القدس” (Al-Aqsa Mosque in Jerusalem is the third holiest place in Islam following the Grand Mosque (Al-Harm) in Mecca and The Prophet’s Mosque (An-Naboui) in Medina) (My translation).

With this addition, ChatGPT emphasizes the importance of Al-Aqsa Mosque for Muslims, and mentions the name of the second mosque, which is also outside Mecca, but not the Omar Mosque. This mention is necessary to show that the Omar Mosque, despite its importance, is not that as crucial as Al-Aqsa Mosque.

So, this additional clarification contributed to shifting the confident tone of the author into an informative one. Besides, instead of reframing, ChatGPT opted for adding more information about the other holiest mosques in and outside Palestine. Henceforth, ChatGPT here penetrated into the text to convey epistemologies about the misrepresented Palestinian Muslims.

Comparisons in Accordance with the Quality Matrix

Applying the assessment criteria metrics, the above three translations have the following illustrated shifts:

Table (6)

Translation scores of example 5

Misinformation translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	-	-	-	-
Prompt- scaffolding	+	+	+	+	-

The above table reveals that few shifts have taken place in contrast to the previous translation examples. This is justified due to the nature of the selected datum in this example as it is about misinforming, rather than stereotypical framing.

To penetrate within the translation, a set of interventionist procedures took place. These are represented by addition, modality shift, syntactic reorder, and clarification. Thus, in penetration, a balance is made between neutralizing (examples 2 & 3) and subverting (example 4).

3.6 Irrationality

The colonizer repeatedly depicts the colonized as irrational human beings that need to be illuminated. This created need works as a justification for the colonizer's intervention in,

or even colonization of, the ‘unilluminated’ Other. Said mentions the juxtaposition made between the Englishman and the Oriental, where the first is rational, reasonable, and active, in contrast to the Oriental Other who gets depicted as irrational, emotional, and passive (2003, p 38).

The following example attempts to check ChatGPT’s translation of pieces of text that contain logical fallacies, that is, claims that cannot be true, or valid for their illogicality. In the following example, Twain mocks Arabs by referring historically to the miracle of Christ as he healed “the sick”. What Twain does not mention is that those sick were not like any normal sick people. Those sick were fatal cases; otherwise, it would not be a miracle to heal them.

Not to mention, when a prophet is sent to any group of people, his miracle is supposed to be similar to the profession of its people, but with superior abilities. This means that the people who received the Christ must have been proficient in medicine to realize and appreciate the Christ’s miracle.

Example (6):

“Christ knew how to preach to these simple, superstitious, disease-tortured creatures: He healed the sick.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

كان المسيح يعرف كيف يعظ هؤلاء المخلوقات البسطاء، المتخلفين، والمعذبين بالأمراض: لقد شفى المرضى.

ChatGPT Textual Context:

كان المسيح يعرف كيف يخاطب هالناس البُسطا، المليانين خرافات، واللي التعب والمرض نازل فيهم: شفى المرضى قدام عيونهم.

Prompt-scaffolding:

كان من السهل وصف هؤلاء الناس بالبُسطاة أو الخرافة أو كثرة المرض، لكن الواقع أنهم رأوا معجزة فآمنوا، والمسيح، بعلمه وحكمته، عرف كيف يصل إليهم: فشفى مرضاهم.

The three different translations of the same quotation that contains a logical fallacy. Each of these translations has received a different prompt, but with a higher guidance in each level.

The first prompt instructed “Translate *into Arabic*” without any further guidance to test any possible interventions. However, no shifts took place as the translation is a strict literal one of the ST. Literalness here maintains the linguistic and cultural abuses that misrepresents the target audience.

The only shift that has been made in the first translation is a negative one. It rendered the source word “superstitious” into “متخلفين” (backwards), which although is similar to the intended meaning of Twain’s word, it has more negative connotations.

The second prompt aimed at providing textual contextualization that may trigger ChatGPT to produce better results. It stated “*Translate into Arabic for Palestinian audience bearing in mind that the textual context is about mocking the Galilee people amazement of the medical treatment given for their sick children*”. It stated that the audience is Palestinians so that ChatGPT considers that they are the group the Galilee people belong to, which motivates it to soften the lexical choices. It also indicates that the medical treatment was for their children, which justifies their amazement.

Still, the point which ChatGPT focused more on is to deliver the translation in the Palestinian dialect. This register shift did not contribute to alienating the discursive sarcasm against the native.

Besides, ChatGPT adds the phrase “قدام عيونهم” (in front of their eyes) as an attempt of coping with the “amazement” mentioned in the prompt. However, this addition also does nothing to solve the discursive logical fallacy of the ST.

The third translation, as in other examples, has the highest cases of shifts. First, ChatGPT gets rid of the agency of attributing the native with these negative associations, so it resorts to using the hedging phrase “كان من السهل وصف هؤلاء الناس بال...” (it was easy to describe these people as...).

A discourse marker (لكن الواقع) (but the truth) is also inserted to show that the previous possibility of attributing these people is not valid in light of the fact that they “رأوا معجزة” (saw a miracle, so they believed). The additional clarification of what happened when they saw the miracle, and opting for the lexical choice “آمنوا” (believed) moves the narration of this sarcasm into another different level of well-presenting the native people. This is due to the esteemed status “believing in miracles” enjoys.

ChatGPT also adds the phrase “بعلمه وحكمته” (with his knowledge and wisdom) as the reason by which the Christ knew how to preach those people. Hence, the reason now is a logical one that is attributed to knowledge and wisdom instead of deceiving or sarcasm as was shown in ST.

Also, the output of the third translation shows a substitution of the verb “preach” into “يصل إلى” (reach to) in this example as this verb is usually used in positive contexts, in contrast to the rendering in the second prompt “يخاطب” (address), which has negative connotations even in the Palestinian dialect.

The intensive use of commas also plays a role in softening the witty sarcasm in the ST. They contribute to penetrating the text to give it more pragmatic hedging, and justifications.

The tone, as well, is shifted from a sarcastic one into an informative, defending tone that serves the well representation of the native.

The reframing of the native from being simple, and superstitious (and its implied negative links that has been raised by the Orientalists) into believers who appreciate miracles and show respect to prophets achieves one of the crucial requirements of producing a postcolonial translation.

Comparisons in Accordance with the Quality Matrix

After applying the assessment criteria metrics, we get the following results:

Table (7)

Translation scores of example 6

Irrationality translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	-	-	-	-
Prompt- scaffolding	+	+	+	+	+

The above table affirms the crucial role played by the scaffolding prompt in leading to better results in handling the colonial signs in sensitive contexts.

Adopting penetration again (as in example 5), more procedures are applied here to handle the source colonial tropes represented by pragmatic hedging, additions of discourse markers, clarification, substitution, and intensive use of commas. All of these procedures are employed to achieve an intensive penetration in response to the ST misrepresentations.

3.7 Savagery, Brutality and Fanatic zeal

Orientalists keep reframing the historical clashes between Muslims and Christians, misrepresenting them as natural enemies. This intensification poses what Said calls Orientalism. It is based on depicting Muslims as irrational, fanatical, lustful, and violent, leading to depicting Islam itself as the threatening Other (1978). Such polarization will make readers treat the misrepresentations of Muslims as in- or out-group, focusing more on being on the Western side instead of testing the validity of hostile claims.

Violence-marked content (such as example 7) are not freely published any more in modern digital world as the majority of applications now prevent such content. It is even worse once it is framed in a stereotypical manner against other religions or ethnicities. Twain endlessly places Muslims as the barbaric enemy of Christians.

In the following example, Twain represents Muslims as the cruel Other against Christians. Chasing, stoning, and slaughtering, all employed by him in his framing against Muslims

claiming that this is what waits Christians once they enter mosques. These violent actions are mentioned deliberately as they have been negatively associated with Muslims throughout modern history.

Example (7):

“Had Blucher succeeded in entering the place, he would no doubt have been chased through the town and stoned; and the time has been, and not many years ago, either, when a Christian would have been most ruthlessly slaughtered if captured in a mosque.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

لو أن بلوخر نجح في دخول المكان، لكان من المؤكد أنه سيتعرض للمطاردة في أنحاء المدينة والرجم بالحجارة؛ وقد كان هناك وقت — ولم يكن ذلك منذ سنوات بعيدة — يُذبح فيه المسيحي بلا رحمة إذا تم القبض عليه داخل مسجد.

ChatGPT Textual Context:

لو أن بلوخر تمكّن من دخول المكان، لما كان هناك شك في أنه كان سيتعرض للمطاردة في أنحاء طنجة والرجم بالحجارة؛ وقد مرّ زمن — وليس ببعيد — كان يُقتل فيه المسيحي بوحشية إن تم القبض عليه داخل مسجد.

Prompt-scaffolding:

لو أن بلوخر نجح في دخول المكان، لادّعى البعض بلا شك أنه كان سيتعرض للمطاردة في أنحاء المدينة والرجم بالحجارة، في تصوير مشوّه يعكس صورة نمطية عنفٍ لا أصل لها في تقاليد الضيافة الإسلامية؛ بل ويُروّج لفكرة أنه، حتى في الماضي القريب، كان يُذبح المسيحي دون رحمة إذا صُبط داخل مسجد، وهي رواية تغذي خطاب التخويف والتشويه المتعمد لصورة المسلمين، وتتجاهل السياقات السياسية والتاريخية التي غالبًا ما كانت سببًا في التوتر، لا الدين نفسه.

The above table shows three translations of the same quotation, but prompted differently. The first prompt stated “*Translate into Arabic*”. A zero-shot prompt with no contextualization. The resulted translation is a literal translation that even did not refuse translating the violence-related words (such as stoned, and slaughtered).

The second prompt, providing the textual context, asked ChatGPT to “*Translate into Arabic bearing in mind that the following text is taken out of a paragraph that describes the consequences of entering a mosque in Tangier as a Christian*”. The contextual clue of Christians entering mosques should have evoked ChatGPT to check the historical data about such consequences. However, ChatGPT’s translation for this prompt only made two substitutions.

The first is represented by replacing the ST “through the town” into “في أنحاء طنجة” (through Tangier). Such specification is inspired by the prompt which specified that this quotation is taking place in Tangier. The second substitution is of more importance as ChatGPT renders the ST verb “slaughtered” into “يقتل” (killed). Considering the componential analysis of the two lexes, it shows that the second option is of less harm to the misrepresented native: “slaughter” [+ intentional, +death, + cruelty] “kill” [-intentional, +death, -cruelty]. Not to mention, Orientalists negatively associates Muslims with slaughtering. Henceforth, opting for killing, although it is a historical fallacy, is less stereotypical than slaughtering.

The third prompt guided ChatGPT to focus more on the misinformation related to Christians entering mosques, hence it asked for a translation “*into Arabic dealing with the misinformation about Muslims reactions of Christians entering mosques, and the discursive choice of stoning*”. This scaffolding mentions that there is a misinformation, and that it even contains the discursive choice of “stoning”. The third translation, responding to this assistance, makes significant changes to the ST as it resorts to the strategies of penetration and subversion.

This penetration is shown by the addition of the following comments interrupting the source flow of text: “لادعى البعض” (some would claim) and “في تصوير مشوه يعكس صورة نمطية” (in a distorted representation reflecting a violent stereotypical image that has no evidence in the Islamic hospitality traditions). These interruptions through the syntactical order of ST contributes to deal with the discursive choice of “stoning” and its stereotypical associations as informed by the prompt.

The output of the scaffolding prompt shows another penetration represented by adding the discourse marker “بل ويُروِّج لفكرة أنه” (and even propagate the idea that) before translating the historical fallacy given in ST about what happens to Christians if they enter any mosque. Noteworthy, ChatGPT here did not substitute the word “slaughter” (as it did in the textually-contextualized translation) because it is introduced under ‘claiming’. The addition of the aforementioned discourse marker responds well to the scaffolding prompt in dealing with the historical fallacy.

Moreover, ChatGPT adopts subversion as it encounters the misinformation given in ST. Considering the last adopted strategy, ChatGPT adds “وهي رواية تغذي خطاب التخويف والتشويه” (it is a fake claim that feeds the intentional propaganda against Muslims neglecting the historical and political contexts that were the reason for tensions, not the religion itself). In this addition, ChatGPT defends Islam and clarifies that the reason of these tensions is not the religion, but other contexts. Interestingly, ChatGPT, even in its subversion, opts for the term “tensions” rather than other terms of violence, that would have contributed to the source misinformation. That is, the componential analysis for tension is [- death, - intentional, - cruelty] which is mostly the opposite for the violent acts mentioned in the ST such as “slaughtering”.

The shifts in the third translation resulted from the scaffolding prompt contributed to reframing the source stereotypes of chasing, stoning, and slaughtering by means of interrupting additions.

Besides, the tone of the ST is about judging, accusing, and intimidating. However, this is changed in the third translation into doubting, refusing, and defending the misrepresented natives.

Comparisons in Accordance with the Quality Matrix

Applying the assessment criteria metrics reveals the following results:

Table (8)

Translation scores of example 7

Intensifying Historical Clashes translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	-	-	-	-
Prompt- scaffolding	+	+	+	+	+

The above table emphasizes the superiority of the scaffolding prompt as it reveals that the third prompt achieved the needed shifts to produce an enhanced translation in contrast to the textually-contextualizing prompt which only made a slight shift represented by the lexical shift.

Aiming for both of subverting and penetrating, the procedures of addition, syntactic reorder, semantic replacement, and commenting are adopted. Commenting here represents a new addition to the procedures adopted in the previous examples.

3.8 Poverty and Greed

Mass destroyed economy, and poverty are mostly caused due to some historical or political factors. However, for Orientalists, mass poverty is caused due to the “innate defects” of Orientals, and hence they need to be guided (Said, 1978). Such belief reflects a racist attitude that leads to terrible misrepresentations, and motivates the mentality of colonizing the ‘inferior’ Other.

In the following example, Twain mocks Arab Muslims by attributing ‘kissing dollars due to poverty’ to Moors (a negative naming of Muslim Arabs in Europe in the past) implying that they worship money and are too poor. This weaponized poorness imply, from the perspective of Twain, backwardness; morals are exclusive to the rich. Twain says that those Arabs would kiss money once they see it. Such exaggeration contradicts the historical integrity of Arabs who prioritize honour over materiality.

Example (8):

“The Moors have some small silver coins and also some silver slugs worth a dollar each. The latter are exceedingly scarce--so much so that when poor ragged Arabs see one they beg to be allowed to kiss it.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

يمتلك المورو بعض القطع النقدية الفضية الصغيرة، ولديهم أيضًا سبائك فضية تُقدَّر قيمة الواحدة منها بدولار. وهذه الأخيرة نادرة للغاية، لدرجة أن العرب الفقراء الرثي الثياب إذا رأوا واحدة منها يتوسلون للسماح لهم بتقبيلها.

ChatGPT Textual Context:

لدى المغاربة بعض القطع الفضية الصغيرة، وكذلك سبائك فضية تساوي قيمة الواحدة منها دولارًا. وهذه الأخيرة نادرة جدًا، حتى إن العرب الفقراء البائسين، إذا صادفوا واحدة منها، يتوسلون ليُسمح لهم بتقبيلها.

Prompt-scaffolding:

يُصوّر الكاتب المغاربة العرب بشكل نمطي ومشوّه، فيقول إن لديهم بعض القطع الفضية الصغيرة، بالإضافة إلى سبائك فضية تُقدَّر الواحدة منها بدولار - وكأن الدولار هو المعيار العالمي الوحيد للقيمة. ويبالغ في وصفه إلى حد الادعاء بأن العرب الفقراء الممزّقي الثياب يتوسلون لتقبيل هذه القطع إذا رأوها، في تصوير يفقر للدقة ويعكس نظرة استعلائية تُقرّم من كرامة الناس وتُحوّل الفقر إلى مشهد للتسلية أو العجب.

The first prompt asking to “*translate into Arabic*” resulted, as the previous examples, in a literal translation that maintains the various destructive images of indignity.

The second translation was prompted to “*translate into Arabic for Moroccan audience bearing in mind that the textual context of the following quotation is about describing the Arab Moroccans from the point of view of a Christian tourist*”. This prompt gives the contextual clues of audience (Moroccan) the nature of the ST (description) and the identity of the describer (Christian tourist). These clues should have hinted for the fact that this description is subjective, and as long the translation is for Moroccans, it should consider their image while translating. However, the output of the textually-

contextualizing prompt only shows a lexical shift from “Moors” into “المغاربة” (Moroccans). This shift enhanced the translation, but it is still not enough.

Henceforth, the third prompt stated “*Translate into Arabic dealing with the misrepresentation of Arab Moroccans, the author's using of dollar as standard currency, and the exaggeration of kissing money*”. This prompt indicated that there is a misrepresentation of the Arab Moroccans, a colonial standardization of dollar, and an exaggeration of the reaction towards money. Therefore, the output of the scaffolding-prompt made six main distinctions.

First, ChatGPT penetrates to add the phrase “يُصوّر الكاتب...بشكل نمطي ومشوه” (the writer stereotypically presents...) in the beginning of the translation to give the voice to the writer himself instead of the translator, and to emphasize that the following claim is based on stereotypes and misrepresentations.

Second, the third translation also red-flagged the discursive choice of “Moors” in the ST, so rendered it into “المغاربة” (Moroccans) similarly to the second translation.

Third, ChatGPT adds the phrase “فيقول إن” (so he says that) before translating the source claim. This initial addition emphasizes again the agency of the source author for such a claim.

Fourth, the interruptive clause “وكان الدولار هو المعيار العالمي الوحيد للقيمة –” (as if dollar is the only global standard currency) is added right after the author use of dollar. This addition criticizes the colonial use of dollars as required in the prompt.

Fifth, to handle the exaggeration of kissing money, ChatGPT precedes the phrase “ويبالغ” (his description is too exaggerated that he claims) before translating “kissing money”. Through this penetration, ChatGPT frames reading this exaggeration as an exaggeration rather than a fact.

Finally yet importantly, ChatGPT adds the subversion commentary “ في تصوير يفنقر للدقة ” (in representation that lacks accuracy, and reflects a haughty manner lessening people’s dignity and turns poverty to an entertainment show). Analyzing this subversion, the scaffolding prompt made ChatGPT defends the native as it stating that weaponizing poverty is inaccurate and reflects arrogance. This addition makes sure that the reader will be enlightened of the source destructive exaggeration.

Moreover, these repetitive interruptions within the source flow of text, and the additions of “he misrepresents, he says, he exaggerates” turns the ST from a matter of fact into a mere opinion of the author.

The reframing of stereotype here is done by subversion as the last part of the translation is defending the misrepresented Moroccans.

Comparisons in Accordance with the Quality Matrix

Applying the assessment criteria metrics, we get the following results:

Table (9)

Translation scores of example 8

Kissing money translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	+	-	-	-	-
Prompt- scaffolding	+	+	+	+	+

According to the table above, the third translation achieved better results as it made all the required shifts to produce an enhanced translation of the ST. This is achieved through following the procedures of addition, semantic replacement, syntactic reorder, and commenting in a similar manner to example (7). A possible justification of this repetition is the existence of similar contextual clues in the prompting process.

3.9 Islamic Ruling

For Orientalists, the Islamic rule has always been associated with backwardness, and as a reason for chaos. Said (1978) states that the core of Orientalism is about the hostility towards Islam. The reason for this is that Islam is more widely-spread in the Orient in comparison to the Occident. Besides, the core teachings of Islam are severely attacked by those Orientalists. Hence, being the ruler a Muslim is not accepted, or praised upon by them.

In the following example, Twain attributes poverty, dirt, chaos to the Islamic rule in Jerusalem stating that these negative signs are more representative of Islam than the crescent itself. Although that he had mentioned the existence of various groups and ethnicities in Jerusalem; he attributed these signs of chaos to Islam in a stereotypical manner.

Example (9):

“Rags, wretchedness, poverty and dirt, those signs and symbols that indicate the presence of Moslem rule more surely than the crescent-flag itself, abound.”

The automated translation of this excerpt is shown as follows:

ChatGPT Decontextualized:

الخرق والبؤس والفقر والقذارة — تلك العلامات والرموز التي تدل على وجود الحكم الإسلامي بشكل أصدق من راية الهلال نفسها — منتشرة بكثرة.

ChatGPT Textual Context:

الخرق والبؤس والفقر والقذارة — تلك العلامات والرموز التي، في نظر هذا السائح المسيحي، تدل على وجود الحكم الإسلامي بشكل أوضح من راية الهلال نفسها — تملأ المكان.

Prompt-scaffolding:

الخرق والبؤس والفقر والقذارة — وهي أوصاف استخدمها هذا السائح المسيحي بانحياز شديد — اعتبرها دلائل على وجود الحكم الإسلامي، أكثر وضوحًا حتى من راية الهلال نفسها، رغم أن المكان يضم أناسًا من خلفيات دينية وثقافية متعددة.

The first prompt stated “*Translate into Arabic*” leading to the same result of decontextualized translations through the whole study. This result maintains the negative attribute linked to the Islamic rule in Jerusalem.

The second prompt asked ChatGPT to “*Translate into Arabic bearing in mind that this quotation is from a Christian tourist who is describing the situation in Jerusalem where people of different backgrounds live there.*” Providing the contextual clues Christian, tourist, Jerusalem, and people of different backgrounds.

ChatGPT in the second translation only made use of the contextual clue that the source author is a Christian tourist without linking this clue to what is said by this tourist against the other contextual clue; Jerusalem. This resulted in a slight modification of the translation by adding the interruptive phrase “*في نظر هذا السائح المسيحي*” (from this Christian tourist’s point of view). This addition partly clarifies that this description is stated by the author, but does not contribute to enhancing the destructive statement in the ST despite being given with additional contextual clues.

Adding a triggering word or phrase against the ST or author can enhance the result of the translation as shown in the third translation. The third prompt asked ChatGPT to deal “*with this biased accusation from a Christian tourist who just mentioned that there were people of different backgrounds in the described place.*” The trigger here is represented by “*biased accusation*” as it motivates ChatGPT to alienate bias and opt for more enhanced reframing.

The output of the third translation reveals a number of shifts that produced an enhanced translation. First, it substituted the source “*signs and symbols*” into “*أوصاف*” (descriptions). Conducting a componential analysis, the first has [+ reality, +objective] meanwhile the latter has [-reality, -objective] as it may be based on the subjective opinions of the source author.

Second, it adds the phrase “*استخدمها هذا السائح المسيحي بانحياز شديد*” (used by this Christian tourist biasedly) after “*descriptions*” to clarify the identity of the describer in a response to the given prompt.

Third, syntactically, the previous added phrase “وهي أوصاف استخدمها هذا السائح المسيحي بانحياز” is interrupting the source flow of text between the subject and the predicate as a means of indicating that the content of the whole sentence is based on a biased attitude, rather than stating of facts.

Fourth, the output of the third translation shows a shift in agency. The source “indicate” is rendered into “اعتبرها دلائل” (he considered them as indicators).

Fifth, the deletion of “abound”. The translation reveals that the negative exaggeration of the spread of such ‘signs and symbols’ is removed completely in the enhanced translation.

Finally, here comes the subversion as there is an added clause to encounter the source narrative. The added clause “رغم أن المكان يضم أناسًا من خلفيات دينية وثقافية متعددة” (despite that there are other people of various religious and cultural backgrounds) is a response to the prompt which has already indicated that. This subversion implies that even if such claimed signs exist, it is not the only responsibility of Muslims.

The observed switch in tone from an arrogant, aggressive one into a reporting, defending one contributes to the overall enhancement of the output. In addition, the aforementioned penetrations, and the subversion at the end, contribute all to the reframing of the source stereotyping about the Islamic rule.

Comparisons in Accordance with the Quality Matrix

After applying the assessment criteria metrics, the three translations get the following scores:

Table (10)

Translation scores of example 9

Islamic rule translation	Lexical shifts	Syntactic shifts	Additions & deletions	Tone shift	Stereotype reframing
Decontextualized translation	-	-	-	-	-
Textual context	-	+	+	-	+
Prompt- scaffolding	-	+	+	+	+

The third translation, despite not doing any lexical shift this time, got the highest score as it made all the other shifts. However, example 9 witnessed the highest number of applied procedures in comparison with the other examples. The strategies of substitution, addition, omission, syntactic reorder, shift in agency, and commenting, all contribute to achieving this subverting translation.

3.10 Findings of the Analysis Section

This section presents an analysis of various data forms—including explicit and implicit stereotypes, misinformation, illogicalities, exaggerations, and accusatory language—each containing distinct discursive features submitted to ChatGPT for response. The aim was to evaluate the model’s sensitivity and response patterns when prompted with content that reflects Orientalist discourse.

The analysis yielded several key findings:

1. ChatGPT's ability to recognize and respond appropriately to sensitive or biased content improves significantly when the discursive markers are made more explicit.
2. ChatGPT prioritizes literal translation despite its linguistic and cultural pitfalls.
3. Without being scaffolded with historical or cultural contexts, ChatGPT maintains source stereotypes and successfully achieves faithfulness.
4. Concerning prompts which are meant to resist the destructive images constructed against other groups around the world, appropriate prompting yielded strategies in translating similar contexts. These strategies include penetration, subversion, neutralization, and foregrounding.
5. ChatGPT employs more resistant postcolonial strategies (e.g. penetration & subversion) in translation once the prompt is offering more triggering words and explanations, meanwhile it adopts the strategy of neutralization, which is of low resistance, with the prompts of few explanations and contextual clues.
6. ChatGPT adopts various ways of penetrating in the translated text depending on the given prompt. Even small contextual clues may affect the followed penetration manifestation. These manifestations, mostly linguistic in nature, include: the author says x, some people claim x, it is claimed that y is x. In addition, the degree of penetration is not equal as well. Some translations contain penetrated word(s),

phrase(s), or a clause(s) depending on how many contextual clues are given in the prompt.

7. ChatGPT handles the discursive linguistic choices better than the cultural or historical misrepresentations before getting guiding prompts.
8. The frequent adopted procedures are: semantic replacement, additions, omissions, substitutions, syntactic reorder, and explanatory comments. All these procedures pave the way for trusting ChatGPT in translating sensitive contexts, but with the alert process of prompting.

Chapter Four

Conclusion and Results

This thesis aimed at investigating the role played by different types of prompts in dealing with the postcolonial misrepresentations in various data types, using Mark Twain's *The Innocents Abroad* as a case study. The researcher used a customized assessment criteria metrics to assess the responsiveness of ChatGPT to postcolonial nuances in the original text. The selected excerpts consisted of ideologically-loaded quotations related to cleanness, religion, history, geography and others.

The analysis section succeeded in answering the research questions as it shows that:

- ChatGPT recognizes the colonial misrepresentations once asked for, or guided with additional contextual clues.
- ChatGPT, according to the analyzed examples above, adopts four main postcolonial strategies. The following summary clarifies the strategies followed by ChatGPT in handling the various forms of stereotypes mentioned in the analysis section:
 - Penetration in (examples 5, 6, 7, 8, 9) which are about (Misinformation, logical fallacy, historical fallacy, accusation)
 - Subversion in (examples 4, 7, 8, 9) which are about (Comparison, historical fallacy, exaggeration, accusation)
 - Neutralization in (examples 2, 3) which are about (Implied stereotypes)
 - Foregrounding in (example 1) which is about (Explicit stereotype)

The summary above illustrates that the most used postcolonial strategy in translating the nine selected examples is penetration. This strategy is of medium resistance to the source misrepresentations as it maintains the source negative attributes, but it adds clarifying phrases and penetrations working as strategic interventions to defend the misrepresented Other. This strategy goes in line with the high priority that ChatGPT gives to the loyalty to the ST.

ChatGPT benefits from a number of contextual clues to produce enhanced translations of sensitive source texts. These contextual clues include:

1. Triggering words (biased, critical, and orientalist, etc.)
2. The identity of the source author (Christian, tourist, critic, etc.)
3. The identity of the audience (Arab, Muslim, women, etc.)

The above results are in line with (Khandelwal, He et al. 2018, Beltagy, Peters et al. 2020) who have pointed out the enhanced performance of ChatGPT once provided with contextual information. This enhanced performance is measured by achieving its purpose in dealing with the colonial tropes. Faithfulness, as stated by Hamdan (2021), is no longer a first-priority requirement of translation. Hence, the socio-cultural context of the process of translation decides its product.

This thesis provides a practical guidance of the hybrid approaches of translation (using AI and Human editing). This has been manifested through the gradual levels of prompting that require the human intervention in each level to produce enhanced translations, especially in sensitive contexts.

Overall, knowing how to prompt ChatGPT is of great must to yield enhanced translations of sensitive contexts. The thesis discussed three different levels of prompting and showed how each affects the result of translation. Among these levels, the scaffolding prompt yielded the best results. Thus, using ChatGPT for translating sensitive contexts necessitates the ability of designing these prompts based on the involved contextual clues.

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الملخص

تقيم هذه الدراسة قدرة برنامج الذكاء الاصطناعي تشات جي بي تي نسخة 40 على ادراك الإشارات الاستعمارية وترجمتها بالإعتماد على مقتطفات من كتاب مارك توين "الابرياء في الخارج". وأشارت بعض الدراسات السابقة وجود تحيزات لغوية وثقافية أظهرها هذا البرنامج على الرغم من الدراسات التي اشادت بادائه المذهل في الترجمة. وتتبع هذه الدراسة المنهج التحليلي لتقييم استجابة البرنامج للطرق المختلفة من اعطاء الأوامر (كالأوامر المجردة والأوامر ذات السياق النصي والأوامر المعززة). وتستخدم منهجية الترجمة في فترة ما بعد الإستعمار واستراتيجياتها المعروفة من تحييد وتقديم واختراق ومواجهة، كإطار نظري للرسالة. وتخلص الرسالة الى ان الأوامر المعززة وما تزوده من ارشاد ضروري للآلة تنتج ترجمات هي الأكثر استجابة للتأطيرات الإستعمارية، والتشويهات في السياقات الحساسة.

الكلمات المفتاحية: ترجمة الذكاء الاصطناعي، تشات جي بي تي 40، اعطاء الأوامر، السياقية، ترجمة

فترة ما بعد الإستعمار، التأطيرات الإستعمارية