

Adapting Foucault's Archaeological Notions in Translation Studies¹

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Abstract

The present paper aimed to shed more light on the horizon of discourse-based historical research in translation by summarizing the findings derived from a close reading of Foucault's important book, *The Archaeology of Knowledge*, in the researcher's Ph.D. thesis. It strived to set forth a synthesis of Foucault's core archaeological notions and develop a model for translation research based on Foucauldian Discourse Analysis (FDA), to yield some illuminating insights for translation researchers who intend to be engaged with Foucault's approaches to discourse and history. On that account, a discourse-based definition of translation as a set-theoretical function was provided and different steps and constituents for identifying translational discourses and procedures of delimitation were elaborated and re-characterized for translation.

Keywords: Archaeology, Discourse, Genealogy, Rules of Formation, Statement

Introduction

Pym (1991) in his article, "Limits, and Frustrations of Discourse Analysis in Translation Theory", discussed that "the only kind of discourse analysis strictly pertinent to translation is that which sees translating as a discursive work" (p.228)

1. This paper was received on 15.11.2021 and approved on 17.01.2022.

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and translation itself should be regarded as a way for exploring the delimitation of discourses. This argument acknowledges the need for devising methodologies and research techniques specifically designed for the discipline.

A prominent philosopher whose ideas can lead translation researchers to develop new methods is Michel Foucault. Influenced by Bachelard's epistemology and Althusser's post-structuralism, Foucault has influenced discourse analysis like no other (Mills, 2004; Williams, 1999) and his ground-breaking approach has led many researchers to develop various models for discourse analysis (Bannister, 1995; Fairclough, 1995, 2003; Parker, 1992; van Dijk, 1997, 2013; Widdowson, 2004). Accordingly, It provides a broad framework for describing the far-reaching ideological and political impacts and the limits they impose on translation, as well as the manifold, distinct dimensions of the procedures and authorities involved in translation.

In *the Archaeology of Knowledge*, Foucault (1972) put forth a novel way of speaking about history. As Downing (2008) remarked, Foucault's archaeological method encourages researchers to challenge "the ways in which knowledge itself operates" (p.1) and the ways each society regulates and stabilizes it. An archaeologist of translation in this vein is the one who studies what has made different translational discourses possible in different periods and how translation itself was defined as a discursive object in diverse discourses.

Literature Review

Twenty years after the emergence of discourse-based research in translation studies and after a shift in the studies from the mere descriptive analysis of historical facts and documents towards approaches focused on leitmotifs such as otherness, ideology, manipulation, and power, Bastin and Bandia (2006) declared that "the history of translation has become a viable independent research area within translation studies" (p.2). Subsequently, many scholars have attempted to contribute

to the development of discourse-based historical studies (Bassnett, 2004; Bisiada, 2021; Bloor & Bloor, 2007; Brown & Yule, 1983; Faiq, 2019; Faiq, 2021; Farahzad, 2009; Hatim & Mason, 1990; House, 1997, 2017; Mason, 2014; Mollanazar, 2019; Munday & Zhang, 2017; Pawlak & Bielak, 2011; Wang & Munday, 2021).

Statement of the Problem

Although many studies have been done on social, political, and ideological aspects of translation and translation policies, few researchers have worked specifically on the Foucauldian concepts mentioned in his archaeology and genealogy and their relations with translation as a discursive and trans-discursive practice and no research has been undertaken to build a model of translation based on Foucault's ideas.

As a conceptual study, the present paper aimed to connect translation studies with Foucault's theory of discourse, provide multi-level insights and expand the scope of the analysis of the limits imposed on translation. It investigated the way translation can be defined in a way pertinent to discourse and endeavored to build up a research model that re-characterizes and incorporates the different constructs of Foucault's conceptualizations into translation research (Gilson & Goldberg, 2015).

To better elaborate the concepts, the works of others who have already made intellectual efforts to integrate Foucault's ideas into research work in other disciplines have been considered (Cataldi, 2004; Deleuze, 1986; Graham, 2005; Hook, 2001; Kendall & Wikham, 1999; Kusch, 1991; Nicholls, 2009).

Foucauldian Discourse and Statement

Foucault (1977) applied discourse in different senses; however, the one definition which has been more considered by researchers considers discourse as "a regulated practice which accounts for a number of statements" (p.7). In effect, he presented a more complete account of discourse based on the notions of 'statement'

(l'´enonc´e) and 'discursive formation', that is "the general enunciative system that governs a group of verbal performances" and accords with other dimensions, viz. "logical, linguistic, and psychological systems" (Foucault, 1972, p. 116). Discourse confines one's prospects and, at the same time, excludes an extensive range of statements and phenomena that are not perceived as real or valid at a specific period of time. It structures "our sense of reality and our notion of our own identity" (Mills, 2004, p. 51). Undoubtedly, the translator and the translation are no exception.

In archaeology, Foucault (1972) repeatedly defined discourse as groups of statements. So, a statement is the basic unit of the archeological analysis, appearing as "an ultimate, undecomposable element that can be isolated and introduced into a set of relations with other similar elements" (p. 80). He described statement as a "function" and "things done with words" (p. 86). Dreyfus and Rabinow (1983) regarded statements to be "serious speech acts" (p. 48). But Foucault only attended to those types of speech acts which are detached "from the local situation of assertion and from the shared everyday background to constitute a relatively autonomous realm" (p. 48). Foucault emphasized that statements cannot be reduced to sentences and propositions; however, sentences and propositions as well as other systems of signification, like graphs, diagrams, and formulas, can also be statements.

Discourse on Translation

Like discourse, translation is governed by rules which determine the limits of what can be said and is "controlled, selected, organized and redistributed according to a certain number of procedures" (Foucault, 1981, p. 216). It consists of and deals with statements and, above all, series of statements, an "enunciative network"; for there is no independent statement; statement always "plays a role among other statements, deriving support from them and distinguishing itself from them" (Foucault, 1972, p. 99). This role shows the materiality of statement and its condition of existence, i.e., having "a substance, a support, a place, and a date"

(p.101); when these coordinates change, the identity of statement would also change.

Translation is an act of enunciation and formulation ("the act of stating a statement") (Kusch, 1991, p.19). But, do the enunciative field and the identity of statements change during translation? Foucault (1972) posited conditions under which the statement can be repeated in their identity: firstly, "*possibilities of reinscription and transcription*" (p.103); for instance, a statement may be treated the same if it occurs in different editions of the same book; secondly, "*a field of stabilization*" (p.103), according to which the statement may be repeated if it maintains a set of relations to the other statements with which it appears; also, despite the semantic, grammatical, or formal identities, the field of stabilization may define a threshold over which new statements emerge. And, in contrast, sometimes, while the words and syntax of two sentences are different, there is only one statement. Here, Foucault brings examples of the translation of "a scientific text in English and its French version" and "a notice printed in three columns in three different languages" and mentions that "there are not, in such cases, the same number of statements as there are languages used, but a single group of statements in different linguistic forms" (p.103).

Thus, identity is preserved "if the information content and the uses to which it could be put are the same" (p.103). And lastly, "*The particular field of use*" wherein statement is sited. Foucault (1972) emphasizes what matters is the "principle of variation" of the statement, that is sometimes more diverse and constant than "the structure of the sentence (and its identity is then finer, more fragile, more easily modifiable than that of a semantic or grammatical whole)" (p.104). So, during the translation of a statement from one language to another, the identity may be changed or maintained based on "the use that is made of the statement and the way in which it is handled" (p.104). Accordingly, he explains two situations in translation:

When one uses a statement in such a way as to reveal its grammatical structure, its rhetorical configuration, or the connotations that it

may carry, it is obvious that one cannot regard it as being identical in its original language (*langue*) and in a translation. On the other hand, if it is intended as part of a procedure of experimental verification, then text and translation constitute a single enunciative whole. (p. 104)

Therefore, a statement is an event which is bounded up with its spatio-temporal coordinates and surroundings; it carries a changeable weight (the margins of repeatability) which hinges on its 'fields of use', a constancy that allows for different uses and its role in relation to other statements. So, his major premise is that a statement can be repeated only within the same discursive formation. He rejects 'trans-discursive identity'. However, according to Kusch (1991), we can talk of "trans-discursive similarity" (p.80). This means that a statement "can have counterparts in other discursive formations" (p.80). Drawing on the concept of "Archaeological isotopia", Kusch defined the concept of "statement counterpart" (p.80) and, while Foucault discarded the appearance of a statement in two distinct discursive formations, he claimed it could correspond to statements in another discursive formation.

Kusch (1991) raises an important question: "How can one discursive formation influence another, if no statements can cross their border?" (p.82). So, how might translation function between two discourses if no statements can be relocated? He claimed that, by 'influence', here, Foucault did not mean the exchange of statements. However, two discursive formations can be analogous in terms of their structures of institutions and theories. In addition, Foucault (1972) described the notion of "translatability" conceivable from the point of view of "linguistic analogy" (grammar, vocabulary, syntax, and the language (*langue*) and sign system in general) (p.145). So, Kusch (1991) argued that while "a statement cannot be transferred to another discursive formation, it can at least be translated into a statement of another discursive formation" (p.82).

Hence, for Foucault (1972), a statement is an "enunciative function", linking signs "to a field of objects ... several possible subjective positions ... a domain of coordination and coexistence [and] ... a space in which they are used and repeated" (p.106). Drawing on this definition, Kusch (1991) takes a statement to be

an ordered quintuple and presents it as a Cartesian product (an illuminating way of representation of the concept):

$$\langle r_i, p_i, a_i, l_i, s_i \rangle$$

He argued that the best way to describe these dependencies is through charting a function in a set-theoretical and topological sense; hence, any set of statements (E) can be represented by a function (f_E), mapping different combinations of elements of sets R, P, A, L into elements of set S:

$$f_E: R \times P \times A \times L \rightarrow S$$

Wherein,

R is the class of "referentials" that tell us what "the limits and forms of the translatable" are (St-Pierre, 1993, p. 66), what domain of objects (material and fictitious) are translated and are possible to be translated in a certain period and what criteria are adopted for translating different kinds of discourse (the grids of classification).

P refers to subject positions, that determine what St-Pierre (1993) calls "the limits and forms of appropriation" (p.65), namely the individuals or groups making up the classes of translators or of readers of translations and the way they are reflected in the rhetoric of the text. It should be investigated how the translators of a particular object come to define themselves, how they are positioned as regards the struggle for controlling and delimiting the production of discourses (the translations), how the readers are defined within the translations themselves and what relationships are established between translators, translations, and the readers.

A is the class of what Foucault (1972) calls the "associated domains" (p.96) or "enunciated field" (p.99). A possible context of statement is designated by the rules and the structure of its associated domain that function differently in different texts such as poetry and mathematics. With regards to translation, we deal with two situations: firstly, the translated statements belong to the enunciative field of the source text statements (like the translation of the multilingual notice) and, secondly, through the transformation of statements as regards the target discourse, the translated statements come to function within a new enunciative field (that of the target discourse) (like the translation of specific religious texts).

L refers to the class of spatio-temporal locations and the series of strings of signs which corresponds to “limits of repeatability” (Kusch, 1991, p. 61).

And, eventually, S refers to string of signs which include not only linguistic signs, but also graphical representations (p.86).

Translation functions in a region of interdiscursivity, by which Foucault means the similarity of discourses in some aspects that would lead to the communication between them and, as Kusch (1991) re-articulates, it makes them “accessible to one another” (p.81). Thus, translation can function as an accessibility function between two sets of statements:

1. Those corresponding to the source text:

$$e_s \rightarrow \langle r_s, p_s, a_s, l_s, s_s \rangle$$

$$f_{Es}: R_s \times P_s \times A_s \times L_s \rightarrow S$$

2. Those corresponding to the target text:

$$e_t \rightarrow \langle r_t, p_t, a_t, l_t, s_t \rangle$$

$$f_{Et}: R_t \times P_t \times A_t \times L_t \rightarrow S'$$

Now, let us consider the function of translation, as St-Pierre (1993) calls it, a transformation:

Translation as a *transformation* and accessibility function from S to S' is a rule T that assigns to each vector e_s in S a vector e_t in S'.

T: $S \rightarrow S'$ means “T is a transformation from S to S'.”

Here and now, the major argument is how an ‘Equivalence Relation’ can be established between S and S' and whether a statement in the source text can be repeated in the target text and belongs to one or two discursive formations.

According to the above, translation is exposed to two situations:

1. *Translation as an intra-discursive practice*: In the first situation, we shall say that f_{Es} is equal to f_{Et} , if the field of use and field of stabilization of both statements are the same as in case of simultaneous translation, or the contemporaneous translations of scientific texts (time is a significant variable here); Here, e_s & $e_t \in$ dfs and belong to one *enunciative field*. In effect, translation

text is formed based on the rules of the source discursive formation and is associated with other statements in it. For instance, any scientific statement as in mathematics does not cease to pass between languages. And while the statements are translated, they are actually passing to another language system, similar to the case of translation of a notice printed in different columns in different languages or the manuals of devices wherein the statement coordinates and field of use remain the same, despite the shift from one language to another.

2. *Translation as a trans-discursive practice*: In the second situation, translation (TR) acts as a practice of communication between two distinctive formations, in the region of interpositivity or interdiscursivity; so, it is a trans-discursive practice, an accessibility function, during which one should look for trans-discursive similarity and target statement counterparts for source statements. Accordingly, the similarity of source and target discursive formations should be analyzed.

Here, the researcher should attend to a higher level. To identify a discursive formation, one should detect the relations and interrelations between the conditions of possibility of an assortment of objects (O), a group of enunciative modalities (EM), different concepts (C), as well as alternative theories and themes (T), that all work at the level of statements as their primitive function (Deleuze, 1986). So, the analysis is based on the plurality or multiplicity (rather than unity) of these four constituents, which appear on the grounds of a set of rules. Kusch (1991) depicts these relations as follows:

$$f_d: O \times EM \times C \times T \{M, -M\}$$

Wherein, f_d is the function that maps the above elements into the values "possible" (M) and "impossible" (-M) (p.19).

Now, if we assume the source text belongs to ds (discursive formation of source text) and target text belongs to dt (discursive formation of target text), we have two functions:

$$f_{ds}: O \times EM \times C \times T \{M, -M\}, \text{ where } ds = \{e_1, \dots, e_n\} \text{ and } S \subseteq ds$$

and

$$f_{dt}: \mathcal{O} \times EM \times \mathcal{C} \times \mathcal{T} \{M, -M\}, \text{ where } dt = \{e_1, \dots, e_n\} \text{ and } \mathcal{S} \subseteq dt$$

So, one should identify the 'equivalence relation' between these functions and to find out under what conditions, $ds \sim dt$ and $S \sim \mathcal{S}$.

Along with the relation of statement and discursive formation, the referentials relate to the rules of the formation of objects, the subjective position pertains to enunciative modalities, the associated domain and the concepts can be regarded as counterparts whose organization will lead to alternative theories and strategies in a discourse (as concepts and their correlations can be analyzed only through studying the sets of statements, their different forms of succession, coexistence, and translation) (Kusch, 1991).

Mapping Systems of Formation

To detect the above constituents and equivalence level, through analyzing a *plurality of texts in a wide time interval*, the researcher must examine the statements and their conditions of possibility, that is "the conditions of existence, coexistence, maintenance, modification, and disappearance in a given discursive division" (Foucault, 1972, p. 38). Besides identifying the statement of the translated text, there are also statements articulated by the translator, editor, critics, institutional agencies, commentators, etc. that can be traced in what Genette and Maclean (1991) called 'paratexts' including peritext and epitext (exterior presentation of a book, name of the author, title, preface, editorial commentaries, the publication name or logo, acknowledgments, an interview with the translator, biographies written about the translator, institutional injunctions, etc.). Thus, the following systems that are re-characterized for the study of translation should be scrutinized:

Formation of objects refers to ways of confining the domain of translation, defining what can be translated, giving status to the objects of translation and therefore making certain objects manifest and translatable; accordingly, to investigate how these objects are formed through translation, three factors should be studied:

- *Surfaces of Emergence*: that refer to the spaces wherein certain things emerge as objects for discourse, wherein concepts and thoughts are produced and

certain narrative versions are advocated while others are excluded (Foucault, 1972). '*Translated texts*' are themselves planes of visibility and sayability of objects in the target society in a specific period. New objects can be produced in the target society by translating specific texts. These surfaces also include spaces and institutions wherein translations with new topics emerge like translation market, universities, media agencies and newspapers, autonomous publications, websites, secret societies, governmental institutions, etc. They also refer to the set of historical conditions out of which specific practices emerge like colonization or revolutions and historical events. Charting the 'surfaces of emergence' is chronological, through which one restores the order or succession in which objects or ideas appeared, were translated, conveyed certain kinds of meaning, contested other discursive objects and then disappeared. These planes vary across and within societies, cultures, spatialities and temporalities and also differ in case of the translation of different forms of discourse or of disciplines; for instance, the surfaces of emergence of translations of mathematical texts and religious texts decidedly differ.

- *Authorities of Delimitation* are those individuals, groups and disciplines credited as qualified for identifying new objects due to the professional association, a formal credential, the possession of a body of knowledge or a rich background of practice, experience etc. In translation, they include translators, auditors, editors, critics, publishers, governmental decision-makers, etc. For instance, although a text may not be sufficiently deviant from criteria to be selected and translated, the translator or other authorities may decide to regard it untranslatable after examining it. They can delimit the process of selection: which topics and texts should be translated. They can practice censorship on particular texts or repress and exclude particular subjects or elements of the original text. As St-Pierre (1993) indicates, this suppression can be justified for the sake of taste and tact, morality, the "genius of language" and other reasons (p.65). The authorities have impacts on the acceptability and circulation of certain texts. For instance, the books and subjects provided by certain publishers may gain more acceptability.

- *Grids of Specification* are the systems according to which the objects "are divided, contrasted, related, classified, [and] derived from one another" (Foucault, 1972, p. 42). So, in translated texts as well as other related texts such as the commentaries and exegeses or the injunctions of the publications or academia, one

should look for the ways the objects are classified. Besides, the notion of translation and the strategies of translation are classified and recognized differently in various discourses. In fact, in different periods, an object, like translation itself, may be defined, categorized and assessed based on different systems, which may include different criteria of classification such as the distinctions and inadequacies of languages, different text-types, translating strategies and cultural specifications.

Formation of enunciative modalities: Enunciative modalities refer to:

The speaking subjects, including translators and commentators whose status must involve “criteria of competence and knowledge”, determined by “institutions, systems, pedagogic norms; legal conditions that give the right - though not without laying down certain limitations—to practice and to extend one’s knowledge” (Foucault, 1972, p. 50);

The reading subjects (the target readers and commentators) who receive, perceive and disseminate discourse codes and are situated at an optimal perceptual distance whose boundaries delimit the wheat of relevant information” (Foucault, 1972, p.52). They occupy a communicative role within information nets.

And, *the “institutional sites”* which refer to certain places from which the translator can publish her/his translation (publications, universities, websites, etc.) and others can provide their commentaries and reviews on translations.

Yet, the translator-position is both the speaking position (in relation to the target text) and reading subject (in relation to the source text). S/he receives the source text and its discursive objects and perceives, translates, transforms and at times manipulates them. S/he is affiliated to certain institutional sites and discourse communities.

Formation of concepts: Concepts are formed through the ‘organization of the statements in the field where they appeared and circulated in a particular way. To examine the concepts, one should heed the following methodological procedures:

“Forms of Succession”: that is identifying the “orderings of enunciative series” (statements) within the text (like the order of inferences, successive implications, reasonings, descriptions, generalization or progressive specification), “the various types of dependence of the statements”, in terms of

"hypothesis/verification, assertion/critique, general law/particular application" as well as the various rhetorical schemata characterized by the succession of descriptions, deductions, definitions (Foucault, 1972, p. 57).

"Forms of coexistence" that encompass "field of presence", including those series of statements that are accepted and recognized to be truthful, those that are rejected or excluded and those that are criticized, discussed, and judged. So, in the analysis of the text, one must heed "the order of experimental verification, logical validation, mere repetition, acceptance justified by tradition and authority, commentary, a search for hidden meanings, the analysis of error" (Foucault, 1972, p. 57); they also include "field of concomitance", i.e. those series of statements from quite different domains of objects or other discourses that are active in different ways in the discourse under study (as a model of analogical confirmation, a general principle and premises accepted by a reasoning, or as models that can be transferred to other contents). And, they eventually involve "field of memory" which relates to those series of statements that are no longer accepted but have different historical relations with the accepted statements such as those of filiation, genesis, transformation, continuity, and historical discontinuity (reactivation of previous discourses) (p. 57). For instance, translators may reject or accept a particular statement, criticize or explicate parts of the text or mention the works of translators of previous periods in her/his work or borrow concepts or terms from other disciplines to elucidate their statements.

"The Procedures of Intervention", which refer to "...the way in which one transfers a type of statement [that is, a conceptual arrangement and sense fulfilling a certain function] from one field of application to another..." (Foucault, 1972, p. 57). Foucault (1972) stated that concepts are recycled and ultimately transformed through processes of textual "intervention" which include "Techniques of Rewriting, ... Method of transcribing statements, ... Modes of translating quantitative into qualitative statements and vice versa, ... Methods of approximation [that extend or delimit the domain of validity of statements], ... Procedures of transferring a statement to a new domain of application, ... [and] Methods of systematizing statements [redistributing statements already linked together and rearranging them in a new systematic whole]" (p. 57).

While translation can itself be considered as an intervention procedure, it may include the above procedures and, through it, the conceptual groupings may be reorganized and transferred into a different discursive structure or field of application and hence their form, meaning and function may change.

The formation of strategies: Strategy is a certain theme or theory in a discursive formation that is defined by certain regularities of conditions of possibility, through identifying “possible points of diffraction” (Foucault, 1972, p. 66), that are junctures wherein a given discourse is split into sub-discourses. From these points different theoretical turns (like cultural turn in translation studies) can be taken, bringing about very different theoretical developments, such as different theories of literary translation or translation assessment. Thus, their analysis characterizes single discursive choices, “out of which larger discursive groups (strategies, theories, themes) are formed” (Foucault, 1972, p. 66). However, these alternatives are delimited by “economy of the discursive constellation”, which shows the relation of a certain discourse to other contemporaneous discourses (e.g., the relation of translational discourse to the discourse of the target parallel texts and also to other disciplines such as literature, sociology, economics, etc.). In fact, the aim is to recognize the multiple discursive choices that are possible at a particular time as well as the principles that accept or exclude a certain number of statements: “principles of possibilities” and “principles of exclusion” (p.68); It shows the conceivable decisions for a subject or institution.

Most of the time, translators deal with two discursive constellations: that of the source discourse and that of the target discourse. Consequently, they might adapt the text to principles of possibilities and principles of exclusion within the target discourse; this determines the possible decisions that can be taken and strategies that can be applied during translation. Another delimiting factor is “a field of nondiscursive practices”, which refers to the involvement of non-discursive institutions (like government) into discourse, and “the possible positions of desire in relation to discourse” (p. 68).

In view of the above, the following figure illustrates the conceptual model that outlines the components and the possible courses of action that should be considered and pursued in archaeological research on translation

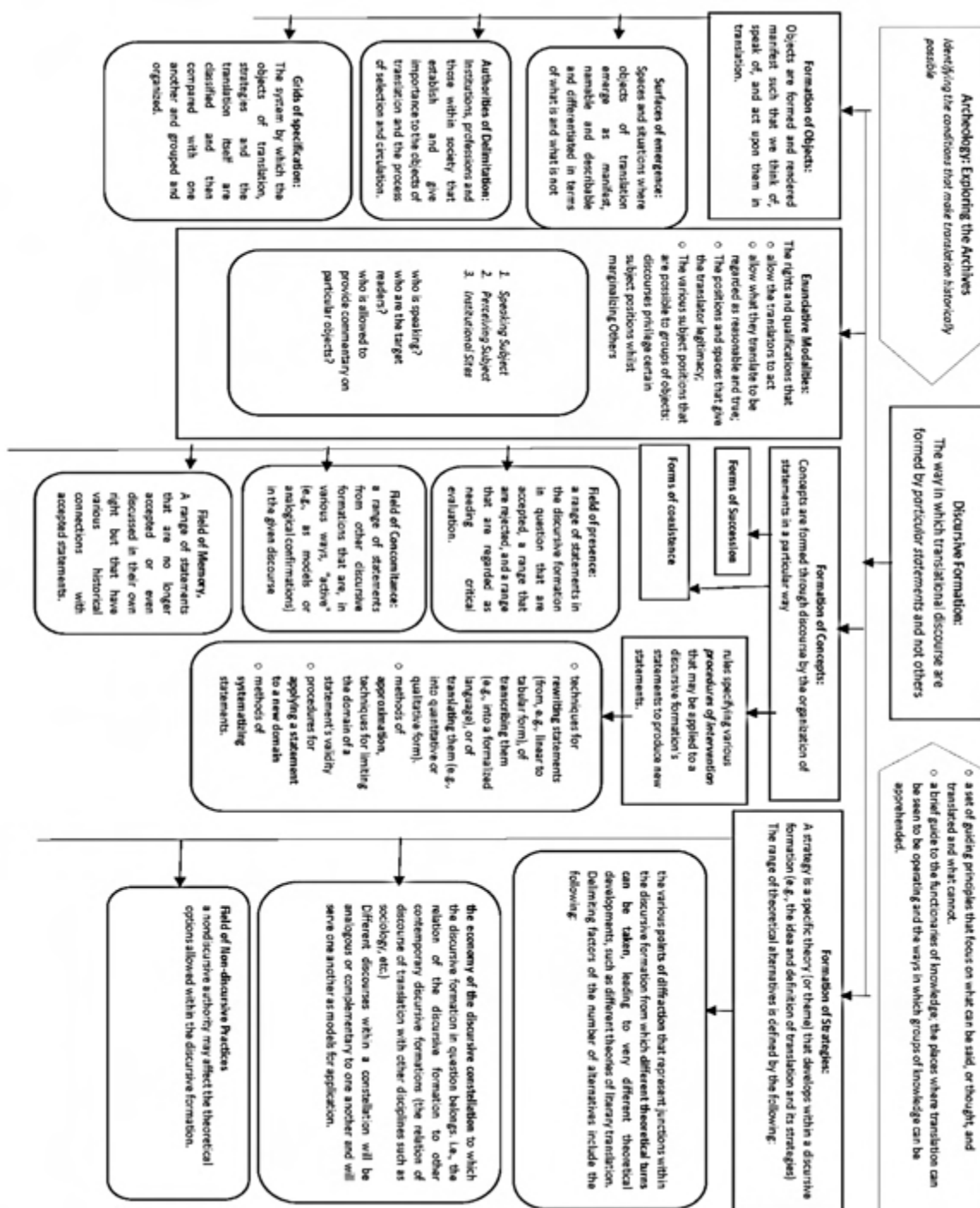


Figure 1. Archaeological Model for Identifying Translational Discourses

Conclusion

The main aim of the present research has been to develop a model for the archaeological analysis of the translational discourses, wherein the focus is to

identify the different strata and elements of the discourse of the translated texts as well as related critiques, commentaries, or institutional texts to see whether: the translational discourse is in line with the maintenance and circulation of the discursive formation of the target society in a given period; or, its discourse acts as an intervention procedure and forms new statements and eventually avails the transformation of the discursive formation of the target society in a period. The model is a brief guide to the functionalities of knowledge as well as the places where translation can be seen to be operating and how groups of knowledge can be apprehended. Through detecting the statements (what is said) and identifying their regularities (the conditions of existence, coexistence, maintenance, modification, and disappearance in a given discursive division), the researcher can distinguish how discursive objects are formed, how concepts are formed through the organization of statements, and eventually which strategies and theories exist through the organization of those concepts.

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تطبيق مفاهيم ديرينه‌شناختي فوكو در مطالعات ترجمه^۱

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چکیده

پژوهش حاضر درصدد است تا، بر اساس یافته‌های خوانشی دقیق از کتاب محوری میشل فوکو، با عنوان دیرینه‌شناسی دانش، به هرچه گسترده‌تر شدن افق اندیشگانی پژوهش‌های تاریخی گفتمان-محور در مطالعات ترجمه یاری رساند. از این رو، کوشیده است تا آمایش و تلفیقی از مفاهیم اساسی دیرینه‌شناختی فوکو را ارائه دهد و مدلی را برای پژوهش ترجمه بر اساس تحلیل گفتمان فوکویی برای سایر پژوهشگرانی که تمایل دارند تا با رویکرد فوکو به گفتمان و تاریخ به مطالعه ترجمه بپردازند طراحی کند. بر این اساس، تعریفی گفتمان-محور از ترجمه به مثابه تابعی ریاضی (بر اساس نظریه مجموعه‌ها) آورده شده و مراحل گوناگون و مؤلفه‌های دخیل در شناسایی گفتمان‌های ترجمه‌ای و رویه‌های محدودسازی گفتمان به صورت ویژه برای مطالعه ترجمه شرح داده شده است.

واژه‌های راهنما: ترجمه، دیرینه‌شناسی، قواعد صورت‌بندی، گزاره، گفتمان

۱. این مقاله در تاریخ ۱۴۰۰/۰۸/۲۱ دریافت شد و در تاریخ ۱۴۰۰/۱۰/۲۷ به تصویب رسید.

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