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Comparative textual analysis

Printable PDF Version Fair Use Policy A comparative essay requires you to compare at least two (possibly more) items. These items will differ depending on the mapping. You may be asked to compare positions about a problem (p. e.g., responses to midwife theories in Canada and the United States) (e.g. capitalism and communism) (e.g. GDP in the United States and Great Britain) texts (e.g. Shakespeare's Hamlet and Macbeth) events (e.g. the Great Depression and the global financial crisis of 2008-2009) Although the assignment may , the hypothesis is that you will consider both similarities and differences; that is, you will compare and contrast. Make sure you know the basis for comparison The assignment sheet can tell you exactly what you need to compare, or you may be asked to present yourself with a base to compare. Provided by the essay question: The essay question may ask that you consider the knighthood figure in the high expectations of Charles Dickens and Anne Brontë's Wildfell Hall tenant. The basis for comparison will be the figure of the knight. Developed by you: The question may simply ask that the two novels be compared. If so, you will need to develop a basis for comparison, i.e. a subject, concern or device common to both works from which similarities and differences can be drawn. Develop a list of similarities and differences Once you know your basis for comparison, think critically about the similarities and differences between the items you are comparing, and compile a list of them. For example, you can decide that in high expectations, being a true gentleman is not a matter of manners or position, but moral, while in Wildfell Hall Tenant, being a true gentleman is not about luxury and self-indulgence, but about hard work and productivity. The list he has generated is not yet his outline for the essay, but it must provide enough similarities and differences to build an initial plan. Develop a thesis based on the relative weight of similarities and differences Once similarities and differences have been listed, decide whether the similarities in the whole outweigh the differences or vice versa. Create a thesis statement that reflects your relative weights. A more complex thesis usually includes similarities and differences. These are examples of the two main cases: The differences outweigh the similarities: While Callaghan's All the Years of Her Life and Mistry's Of White Hairs and Cricket follow the conventions of the elderly narrative, Callaghan's story adheres more to these conventions by allowing its central protagonist to mature. In Mistry's story, however, no real growth occurs. The differences: Although Darwin and Lamarck came to different conclusions as to whether the acquired traits can be they shared the key distinction of recognizing that species evolve over time. Reach a structure for your essay Alternating Method: Point by Point Pattern In the Alternating Method, you will find related points common to your central subjects A and B, and alternate between A and B based on these points (ABABAB ...). For example, a comparative essay on the French and Russian revolutions could examine how both revolutions encouraged or thwarted innovation in terms of new technologies, military strategy and the administrative system. A paragraph 1 in the new body technology and the French Revolution B Paragraph 2 in the new technology of the Russian body and revolution A paragraph 3 in the military strategy of the body and the French Revolution B Paragraph 4 in the military strategy of the Russian body and revolution A paragraph 5 in the administrative system of the body and the French Revolution B Paragraph 6 in the administrative system of the body and the Russian Revolution Note that the French revolutions and Russian (A and B) may be different rather than in the way they affected innovation in any of the three areas of technology, military strategy and administration. To use the alternating method, you just need to have something remarkable to say about A and B in each area. Finally, it can certainly include more than three pairs of alternate points: allow the topic to determine the number of points you choose to develop in the body of your essay. When do I use the alternating method? Teachers often like the alternating system, as it usually does a better job of highlighting similarities and differences by juxtaposing their points over A and B. It also tends to produce a more closely integrated and analytical role. Note the alternating method if you are able to identify clearly related points between A and B. Otherwise, if you try to impose the alternative method, you will probably find it counterproductive. Method of blog: Pattern subject by subject En the method of blog (AB), all A is discussed, then all B. For example, a comparative essay using the blog method on the French and Russian revolutions would address the French Revolution in the first half of the essay and the Russian Revolution in the second half. If you choose the blog method, however, don't simply add two disconnected essays to an introductory thesis. Block B, or the second half of your essay, should refer to Block A, or first half, and make clear points of comparison whenever comparisons are relevant. (Unlike A, B . . . o Like A, B . . .) This technique will allow a greater level of critical commitment, continuity and cohesion. A Paragraph 1-3 in the Body How the French Revolution Encouraged or Thwarted Innovation B Paragraphs 4-6 in the Body How the Russian Revolution Encouraged or Thwarted Innovation When I Use the Method is particularly useful in the following cases: You cannot find points about A and B that are closely related to each other. Your ideas about B build or extend your ideas about A. You are comparing three or more topics instead of the traditional two. 1Through throughout the history of the Bible in the West, commentary has been an readily available resource for the theological student,1, but for most current readers the text is only enough as the starting point for the study, not least from the practical point of view of time and access. For many centuries individual translations from the Bible into English dominated, either because they were the most popular, as was the Geneva Bible, or because they were the Bible officially recognized as in the case of King James's Bible (see McGrath, 2001: 161 and Daniell, 2003: 291). The modern reader, however, has many translations available for comparison, historical and contemporary, paper and electronics. This article aims to illustrate how comparative analysis of Bible translations into English can reveal embedded comments, not necessarily the detailed exegetical commentary found in volumes of works such as The International Critical Commentary (1910-1991), but nevertheless a reflection of the ideology or way of thinking of the translator or translation group. 2Ideology describes the ideas or conduct of a class or group of people and is regarded by them as justifying their behavior.2 In the area of Bible translation, religious ideology has played an important role and was the impetus before and during the Reformation to first translate into the vernacular (Deganal, 1920; Lohse, 1986). The ideology of the translation group was generally demonstrated in the prefaces and comments that accompany it. The current practice for delivering Bible translations has changed, so most texts prepared for the general public rather than scholars come with limited comments.3 In the relatively young discipline of translation studies4 it has long been recognized that group or individual ideology can exert considerable influence on the translator (see Lefevere , 1992; Hermans, 1985). There is also the question of institutional influence and control. As André Lefevere points out (Lefevere, 1992: 19), translation and patronage have close ties. The translation of the Bible includes a certain amount of institutional control not experienced in equal measure by other areas of translation.5 It could be argued that institutional control, once evident in the accompanying textual commentary, remains today in the strategies used in translation. Through the use of translation theories and comparative analysis it is possible to identify which ones could be considered the effects of ideology in the practice of translation. 3Bible translation from Latin and Greek into vernacular languages must defend special conditions in terms of translation and commentary, emerged as it does from a political and ideological struggle that began in the pre-Reformation era, continued throughout the religious turmoil in Europe in the 14th and 15th centuries and continues to some extent today in discussions about which translation of the Bible is the most authentic. Each denomination seeks a translation that better reflects its own interpretation of the content of the text. 4In the early days of Christianity when biblical scholarship was in its infancy, one of the impediments to translation was the struggle to interpret the divine mysteries of the source text (see Aelfric, 1881: 4) and the dangers of misinterpretation made even well-versed theologians who were unwilling to attempt translation. Later, during the Reformation, when factions had emerged with different perspectives, the theological interpretation of the text took precedence in the translation strategy. The function of the translation was to reflect the interpretation of translators so that the New Catholic Testament of 1582 was a response to the Bishop's Bible and the Calvinist version of Geneva (H. W. Robinson, 1940: 190) and the King James Bible of 1611 was an effort to impose religious unity on a disparate audience. 5Interestingly, a considerable part of the push for the study of translation as a discrete discipline arose from the needs of the first translators of the Bible and continues as a commentary on the experiences of contemporary translators. Jerome wrote a robust defense of the methods he used when translating, or as he insisted, publishing, the Latin vulture in the 4th century (D. Robinson, 2002: 23). Augustine, Jerome's contemporary and correspondent, went into some detail about the semiotics and interpretation of signs in the Bible (ibid.: 30) and major translations before and during the Reformation all had prefaces explaining and defending translation strategy (Pollard, 1903: 194; Rhodes and Lupas, 1997). 6 In the modern age, combined biblical societies began to support and promote interspersed linguistic and cultural research in translation studies in the 20th century and continue to do so in the 21st century. Eugene Nida's 1964 work Towards a Translation Science and Ernst-August Gutt's 1991 translation and relevance are just two early examples of a long and continuous list of products from the combined investment of biblical societies in scholarships and academic arguments. Needless to say, some of the most extreme religious groups such as the New King James Bible movement or David Cloud's Fundamental Baptist Ministry maintain somewhat less impartial and academic approaches that are reflected in the tenor of their websites and the titles of their publications.6 7Comparison of translations and analysis of translation strategy can underlying comments or disclose ideology of translators or both. Modern technology has provided the practical means for a comparison in the form of websites, for example, among many others, the Bible Gateway site, the International Bible Society website, Lexilogos.com, and the Bible Database.7 Bible students have access on these sites to a wide range of English translations and other languages and can easily compare one version with another. Some websites offer tips on how to choose a suitable translation and even promote awareness of different translation strategies. The Website of the International Bible Society (www.ibs.org) has a graph that traces the range of translations and classifies them from the most literal or word by word, through those with more sense of meaning or thought for thought strategy to those who aim to explain rather than reproduce the content, i.e. , those who get stoking or using paraphrasing. 8A of the main advantages for academic study of the history of Bible translation lies in the fact that diachronic versions provide linguistic samples several times of the same source text, allowing linguistic historians to track changes in language (Crystal, 2005: 274 and 516; Retrieved December 9, 2012. Synchronized translated modern versions offer an unparalleled corpus of comparative possibilities not available in most other texts. This article is an attempt to use the available comparative resource to detect implicit and explicit comments. Taking into account the historical context of the translations, their planned skopos and the translation strategies used, we can discover implicit comments embedded in the translation or explicit included in the body of the text. Even the layout of the text itself and the way certain words are in the foreground can give clues as to the ideology of the translator or translation group, as these aspects of the text involve a particular way of reading or interpreting the text. 9Historically there have always been translations of parts of the Bible by individuals locally or very limited staff, but after the commissioned version of Latin Vulgate was completed by Jerome in the 4th century there were no subsequent, official or an official complete translations, in any vernacular, for several centuries. Jerome's version, though composed of various sources, was the common text used exclusively by commentators and theologians in the small world of the educated elite until Desiderus Erasmus recovered the Greek codexes in the early 16th century and made them available for general use (Tracey, 1996: 75). Comparing Greek texts to Latin Vulgate revealed of corrupt had become the latter through scribal errors and stimulated interest in translation and retranslation processes. The Vulgate had previously been regarded as the only source the availability of the Greek text as a comparison improved the chances of what was considered a more accurate translation. The Reformation in Europe maintained humanist interest in biblical philology, while allowing the review of interpretations. The movement during the Reformation was to promote vernacular Bibles as an alternative way to reveal the truths of Christianity without the mediation of the clergy. This development was in itself an ideological stance against the interpretation of the established church. Translation further facilitated interpretation and was used as a means of affirming or repressing an ideological stance.8 10Commentary had previously provided interpretation space and continued to do so provided that fear of heretics or distortion

