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Editorial Foreword

We are so pleased in producing the second issue of *Tajseer* for the year 2022. As usual, it includes five in-depth research papers, a translated article, as well as the regular Book Review section and the report on research activities.

In the first paper, entitled: "*Translation and Cultural difference in Arabic Literature*," the author Selma Bahechwan Presents certain outstanding problems in this domain- like, for instance, the inter-cultural textual movements and the tendency of dominant cultures to silence the weak and submissive ones. In conclusion, the author remarks that translation has served as a vehicle for accepting the other and reinforcing that concept in the contemporary Arabic culture. However, translation has also drifted numerous texts away from their civilizational and cultural contexts, and put them under the force of the dominant culture. At the end of her paper, the author left the reader with this open question: why do academic institutions in the West refrain from translating modern Arabic literary works, and focus exclusively on the classic Arabic works?

This issue of inter-cultural translation is somehow connected with our second paper for Mohamed Houmam on: "*The Lexicon of Ethics in Tāhā 'Abd al-Rahmān's Blog: A Methodological Introduction to study the Ethical Conception*." This is a research paper that focuses on the process of translating the philosophical terms, particularly those related to ethical concepts. The author confines himself to examining the methodological dimension in the works of Taha Abdelrahman. The starting point in Taha's scheme, as the author indicates, is the realization that the central ethical concepts in the Greek philosophy are inseparable from their Greek language. If we translate these concepts into Arabic, such translation will eventually have a negative impact on their content and forms. This is where we need, according to Taha, to intervene by way of seeking a kind of reconciliation where these concepts can fit in the Arabic usage. This is exactly what prompted Taha to engage himself in a critique of the tools of adaptation that earlier Muslim philosopher used (e.g., Ibn Rushed).

The other three research papers are typical case studies, that is, policy-oriented and based on field works. The first in the group is to Elhabib Stati entitled: "*The Environmental Movements and the Ecological Justice challenges in the Arab Region: The case of Lebanon, Tunisia, and Morocco*." The paper attempts to explore the meaning of the environmental movements, their developments, as well as their capabilities to enact a considerable cultural change in these Arab countries. The second study focuses on how the Turkish school curriculum conveys the images of the Syrian refugees. Using the text analysis methodology, the author Muhammed Alnamer managed to analyze the class material related to the Syrian refugees in the social studies textbooks. Undoubtedly, this work stands out as a daring step to

discern the role that the Turkish schools' books play in social adaptation. The last paper in this group is for Chokhmane entitled: "*Constitutions and Penal Codes in the Maghreb*." The author conducted a comparative research on the constitutions and laws of the five Maghreb states (i. e., Morocco , Tunisia, Libya, Algeria and Mouritania). He focused on how the framers of these documents envisage individual freedoms, and to what extent the penal codes in these countries aligns with the constitution principles.

Finally, at the close of this academic year, the members of the editorial committee and myself feel so happy in presenting this collection of thoughtful research. We would like to thank our respectful authors who enriched this issue with their creative works, and to thank our unseen referees who helped us by way of their objective critique and sincere advice. Last though not least, our heartfelt gratitude goes to the administration and production team at Qatar University Press for their unwavering support.

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