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# **Ideology in the Language of the Press from the Perspective of Critical Discourse Analysis in English/Arabic Translation**

A THESIS IN TRANSLATION AND INTERPRETING

(ENGLISH/ARABIC/ENGLISH)

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by

**Wafa Farhoud**

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# **IDEOLOGY IN THE LANGUAGE OF THE PRESS FROM THE PERSPECTIVE OF CRITICAL DISCOURSE ANALYSIS**

Wafa Nasser Farhoud, Candidate for the Master of Arts Degree  
American University of Sharjah, 2009

## **ABSTRACT**

Due to the excessive weight placed on language as a formal system, traditional linguistics has not proved to be of much help to translation practice or translation theory. Much more productive are models of language that focus on communicative functions. These models are informed by such disciplines as text linguistics, discourse analysis, pragmatics, and semiotics. The present thesis shows how Critical Discourse Analysis (CDA) in particular can be applied to translation and highlights the benefit of insights gained from knowledge of this kind of discourse analysis for professional translating. To assess this, a selection of texts has been gathered with their analyses by prominent CDA scholars. The texts were then given to a group of professional translators to translate, first without the benefit of an analysis, and then with the analyses provided. Appreciable qualitative differences between pre-analysis and post-analysis renderings into Arabic have emerged as a result of insights gained by the translator from the CDA explication.

## CONTENTS

ABSTRACT .....	iii
LIST OF TABLES .....	v
ACKNOWLEDGMENT .....	vi
Chapter	
1. INTRODUCTION .....	1
2. REVIEW OF TRANSLATION STUDIES LITERATURE.....	6
Translation Studies.....	6
Translation Process: The Notion of Equivalence.....	7
Ideology and Translation .....	17
Conclusion .....	20
3. CRITICAL DISCOURSE ANALYSIS .....	22
Language Use and Discourse.....	25
Media Discourse .....	27
Critical Discourse Analysis.....	29
4. DATA ANALYSIS.....	39
The Analytical Method .....	39
Analysis of Translations with and without CDA .....	41
Conclusion .....	56
5. CONCLUSION.....	58
REFERENCE LIST .....	61

## TABLES

	Page
1. Translation of presuppositions.	42
2. Translation of scare quotes.	45
3. Translation of metaphor (A)	46
4. Translation of metaphor (B)	47
5. Translation of metaphor (C)	49
6. Translation of nominalization or passivisation	51
7. Translation of dialects	53

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## Chapter One: Introduction

Writing for the press is not a neutral activity. It involves the hidden power of ideology. It is acknowledged that the mass media play an important role in propagating ideas and in mediating between various institutions and the public. This non-literary genre of writing, in which Critical Discourse Analysis (CDA) is particularly interested, is often read with a much less heightened conscience or care. CDA shows that this is a dangerous attitude to take for everyone in today's highly politicized world. An example of this is the declaration of fighting a "war" against worldwide terrorism made by US President Bush after September 11. His remarks were received critically in large circles in Europe. In Germany, most politicians and the media objected to the use of "*Krieg*" ("war") and preferred to speak of the less dramatic "*Kampf*" ("fight") (Schäffner 2004: 124). This lexical choice was not made randomly; it was made based upon ideological considerations. Blind literalism is avoided in translating such problematic terms; a systematic way of thinking and analyzing was used to render information in an "appropriate" way for the media. A critical analytical look at discourse to reflect on the everyday, apparently innocent, use of common language is thus needed. A critical reader as well as critical translator needs an analytical framework and guidelines to work within. A set of linguistic analytical tools adopted from Halliday's functional grammar is employed in CDA to reveal how language can be used to manipulate a reader's responses, which then results in innocent acceptance of the explicitly stated or implicitly hidden ideology of the discourse.

CDA is an interdisciplinary approach to the study of discourse, which deals with language as a form of social practice and focuses on the ways social and political

domination are reproduced by text and talk. It developed within several disciplines in the humanities and social sciences, such as critical linguistics. Fairclough and Wodak (1997) state that its aim is to make visible the “ideological loading of particular ways of using language and the relations of power which underlie them” (Fairclough & Wodak 1997; as cited in Schäffner, 2004: 132).

Translating without the awareness of discourse meanings tends to be blind literalism. This thesis will shed light on the need for an interdisciplinary cooperation between CDA and Translation Studies (TS). Translation of texts from the media are evaluated with and without the benefit of a critical assessment produced by discourse analysts working within Critical Discourse Analysis and Linguistic Stylistics/Criticism. The need for Critical Discourse Analysis in translation and especially in translation for the media would hence be highlighted. This thesis claims that there is a lack of awareness amongst some Arab translators of the semantics, as well as grammatical and syntactic use of the English language. Recent models of translation inspired by CDA have provided translators with very functional strategies and frameworks that can be used to assess linguistic, grammatical and semantic features in translation. Translation methods of Hatim and Mason based on Halliday’s functional grammar in analyzing texts have been very useful in dealing with discursive practices in the text. The two writers try to incorporate issues of ideology and culture into their analysis of translation.

Translation and intercultural communication studies have become more interested in ideological issues as they have acknowledged the importance of assessing how meaning is negotiated in the communication process. For them, translation is no more than a literal transference of lexical items between two languages; it is rather a

communicative process. Hatim and Mason define translation as, “an act of communication which attempts to relay across cultural and linguistic boundaries, another act of communication” (Hatim & Mason, 1997: 1). Thus, translators have become increasingly aware of the power involved in the selection of texts and in the choice of translation strategies. Heightened awareness of this complex process inspires confidence: the translator as co-author/re-writer determines the implicit meanings of both original and final translated version.

The concept of discourse, then, becomes an inevitable factor of social practices since it determines the way speakers or writers express themselves. Discourse analysis proves to be one of the most crucial stylistic tools the translator should obtain. There is now a consensus among translation theorists and practitioners that discourse analysis is essential in deciding what is worthy of translation and how it should be presented.

Chapter One discusses the issue of ideology in the language of the press. In order to decipher texts tracing the hidden ideologies and power of discourse, a new discipline adapted mainly from linguistics is found. Scholars in translation studies have made use of such discipline in translation. They have incorporated many factors and analytical tools of CDA in their new text analysis approaches. The present thesis suggests benefiting from CDA in translation.

In Chapter Two, a review of translation studies literature is presented. The concept of equivalence is looked at and defined by different theorists. These theorists have studied equivalence in relation to the translation process by using different approaches. There are those translation scholars who are in favor of a linguistic approach and discount the cultural aspect of translation. This particular aspect seems to have been

taken into consideration by the second group of theorists who regard translation equivalence as being essentially a transfer of the message from the source language (SL) to the target language (TL) and a pragmatic, semantic or functionally oriented approach to translation.

The notion of discourse is addressed in Chapter Three, giving an emphasis to media discourse. It argues that different media channels use language in a manipulative way to serve different institutional ideologies. These ideologies are manifested in the texts as linguistic choices and grammatical features. CDA is the discipline that is concerned with analyzing and explaining those grammatical and linguistic features. Linguistic features such as nominalization\ passivisation, presuppositions, metaphor, dialects, framing and scare quotes are presented and then defined. Solutions or suggestions for translating these features offered by Translation Studies are presented.

In Chapter Four, translations of news reports from English into Arabic are presented. The role of certain linguistic and grammatical features is emphasized in analyses provided by CDA scholars such as Roger Fowler, David Lee and Norman Fairclough. Translations done without and then with the benefit of CDA are then analyzed and assessed from Translation Studies' point of view. CDA and Hallidayan Functional Grammar are used in the assessment. This chapter argues that CDA helps translators develop a sense of language use and text structure. It suggests that CDA explains the original text to the translators by giving them a thorough clarification about the aspect of hidden ideology in the text. In this thesis, translation of texts from the media are evaluated before and after a critical assessment produced by discourse analysts working within Critical Discourse Analysis

and Linguistic Stylistics/Criticism. Extracts and snippets of media channels along with their analysis were taken from Fowler's book *Language in the News*, Fairclough's books *Media Discourse* and *Language and Power*, and Lee's book *Competing Discourses*. These texts were given to professional translators to be translated first without the CDA and then after CDA. The findings of both translations are then compared in the light of the CDA provided by CDA scholars. The aim of the comparison is not counting differences between the two translations; it is rather highlighting the important role of CDA in translation. The thesis concludes that CDA can be quite beneficial in dealing with the concept of ideology in translation.

## **Chapter Two: Review of Translation Studies Literature**

### **1.1 Translation Studies**

The study of translation is a relatively new domain. It began when there was an urgent need for a scientific study of translation. Translation can be seen as an interdisciplinary approach, one of which is a branch of linguistics. It is essential to be clear about the relationship between the branch of linguistics which studies relationships between language systems (contrastive linguistics) and the discipline in which an understanding of the systems in use is applied (translation studies). Typically, this relationship has been uneasy, particularly as perceived from within translation studies. Snell-Hornby (1988: 95) demonstrates this when she states there is “an unbridgeable gap between the convictions of lexicologists (as theoretical linguists) and bilingual lexicographers on the one hand, and the actual needs of the translator as dictionary user, on the other.”

### **1.2 Translation Process: The Notion of Equivalence**

The central concept for most translation theory during the 1960s and 1970s was equivalence. The aim of this section is to review the theory of equivalence as interpreted by some of the most innovative theorists in this field, researchers who have studied equivalence in relation to the translation process by using different approaches. These theories can be divided into three main groups. In the first group, there are translation scholars who are in favor of a linguistic approach to translation and who seem to forget that translation in itself is not simply a matter of linguistics. In fact, when a message is transferred from source language (SL) to target language (TL), the translator is also dealing with two different cultures. This particular aspect seems to have been taken into

consideration by the second group of theorists who consider translation equivalence as being essentially a transfer of the message from the source text (ST) to the target text (TT) and a pragmatic, semantic or functionally oriented approach to translation. Finally, there are other translation scholars who seem to stand in the middle, such as Baker, who states that equivalence is used “for the sake of convenience—because most translators are used to it rather than because it has any theoretical status” (Kenny, 1998: 77).

### **1.2.1 Catford’s Formal and Textual Equivalence**

The concept of equivalence is defined by the British linguist and translation theorist J. C. Catford as “the replacement of textual material in one language (SL) by another textual material in another language (TL). The purpose of translating for Catford is not “to transfer meaning between languages, but to replace a source language meaning by a target language meaning that can function in the same way in the situation in hand”. This can be achieved either through *formal* correspondence or through *textual* equivalence. Formal equivalence involves adhering strictly to the linguistic form of the source text. This formal linguistic relationship happens when a TL category can be replaced by SL same category – e.g., translating an adjective with an adjective, on the other hand, *textual* equivalence occurs when any TL text or portion of text can be the equivalent of SL text or portion of text only ‘in a particular occasion’- e.g., translating an adjective by an adverbial phrase (Catford 1966; as cited in Hatim, 2001: 14-15).

The need for formal or textual equivalence happens automatically in the process of translating, which is unavoidable in many forms of translation. Translators opt for formal or textual equivalence as their first resort, especially when dealing with a translation process that is purely linguistic. When translation cannot be carried out by

adhering strictly to the linguistic form of the source text, textual equivalence is realized through a process that Catford calls “translation shifts.” The concept of shifts is defined in terms of departures “from formal correspondence in the process of going from the SL to the TL” (Catford 1967; as cited in Hatim & Munday, 2004: 30).

Two major types of shifts are identified: “level shift” and “category shift.” They are not equally restricted. Major factors like different occasions and translators’ preferences made during the translating dictate and control the use of either the “level shift” or the “category shift” (Hatim, 2001: 14). While the former would be something which is expressed by grammar in one language and lexis in another, the latter, according to Catford involves:

- a “class shift” comprises shifts from one part of speech to another; e.g., “*medical student*” in English becomes *طالب في الطب* in Arabic.
- a “structure shift” involves mostly a shift in grammatical structure; e.g., “*John loves Mary*” in English becomes “*Is love at John on Mary*” in Galtic.
- a “unit shift” where a strict linguistic units correspondence between SL and TL is not observed; e.g., The English definite article translates by a change in word order in Arabic; “*The Northern Ireland Secretary rejected a call in the Commons*” becomes ‘*رفضَ وزيرَ أيرلندا الشماليَّة نداءً في مجلسِ العُوموم*’.
- an “intra-system shift” when the SL and the TL possess approximately corresponding systems but where “the translation involves selection of a non-corresponding term in the TL system”; e.g., A singular in English becomes plural in Arabic; “*Student Affairs*” becomes ‘*شؤون الطلاب*’ (as cited in Munday, 2001: 61).

According to Hatim (2001: 18), these level shifts are not straightforward and will involve the translator's preferences as a part of the decision-making process. These shifts are based on linguistics and therefore do not take into account cultural, textual, political factors, etc. Furthermore, this approach is mainly theoretical and is difficult to realize practically as there are various factors ignored, and it is supposed that equivalence will be automatically achieved. Within the same context, Snell-Hornby argues that Catford's definition of textual equivalence is "circular," his theory's reliance on bilingual informants "hopelessly inadequate," and his example sentences "isolated and even absurdly simplistic" (Snell-Hornby, 1988; as cited in Hatim 2001: 19-20). She considers the concept of equivalence in translation as being an illusion and asserts that the translation process cannot simply be reduced to a linguistic exercise, as claimed by Catford.

### **1.2.2 Jakobson's Equivalence in Difference**

Roman Jakobson (1959), taking into account the cultural or grammatical differences between ST and TT, distinguishes three different kinds of translation of a verbal sign: intra-lingual translation or *rewarding* (within one language), inter-lingual translation or *translation proper* (between two languages) and intersemiotic translation or *transmutation* (between two sign systems). Jakobson explains that languages may differ from one another to a greater or lesser degree, but this does not mean that a translation is impossible. The translator may face the problem of not finding a translation equivalent.

Furthermore, Jakobson points out the urgent need for "differential bilingual dictionaries with careful comparative definition of all the corresponding units in their intention and extension. Likewise differential bilingual grammars should define what

unifies and what differentiates the two languages in their selection and delimitation of grammatical concepts.” (Jakobson 1959; as cited in Venuti, 2000: 115). Jakobson’s theory stresses the fact that, whenever a linguistic approach is no longer suitable to carry out a translation, the translator can depend on other procedures, such as loan-translations, neologisms and the like. This theory shows the limitations of a linguistic theory and argues that a translation can never be impossible since there are several methods from which the translator can choose. Hence, the role of the translator, as the person who decides how to carry out the translation, is emphasized in this theory.

### **1.2.3 Nida’s Dynamic Equivalence**

The question of meaning, equivalence and translatability became a constant matter of translation studies in the 1960s and was dealt with by a scientific approach followed by Eugene Nida. Analyzing the process of translating showed that instead of going straight from one set of surface structure to another, an expert translator really goes through an outwardly roundabout process of analyzing, transferring, and restructuring. This means the analysis of the message of the source language is developed into a simple and clear form, transferring it, and then restructuring it to the level of the receptor language that is appropriate to the readership.

Nida tries to move translation (Bible translation in particular) into a more scientific phase by incorporating recent work in linguistics. Nida’s more orderly approach “borrows theoretical concepts and terminology from semantics and pragmatics and from Noam Chomsky’s work on syntactic structure” (Munday, 2008: 38). Old terms like “literal,” “free,” and “faithful” translation are rejected by Nida in favor of two types of equivalence: 1) formal equivalence and 2) dynamic equivalence. Formal equivalence is

oriented toward the ST in both “form and content” (Nida 1964; as cited in Munday, 2008: 42). Formal equivalence (or formal correspondence) consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber (1982: 22-24) make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett 1997: 59). Nida and Taber claims that formal correspondence distorts the grammatical and stylistic patterns of the receptor language and therefore distorts the message and leads to a misunderstanding from the TL receptor. The Biblical phrase ‘*heap coals of fire on his head*’-for example- would be taken as a form of torture for someone who has not learnt Hebrew, rather than what it really means which is ‘somebody who is ashamed of his behavior.’ (Nida & Taber 1982; as cited in Fawcett, 1997: 57)

Dynamic equivalence, on the other hand, is based on achieving “naturalness” (Fawcett, 1997: 45). In order to do so, this receptor-oriented approach adapts grammar, lexicon, and cultural references with minimal interference from the TT. In this translation principle, a translator seeks to translate the meaning of the original in a way that the TL wording will have the same impact on the TT audience as the original wording did on the ST audience. Nida’s concern with reader response leads him to say that “to communicate effectively one must respect the genius of each language” (Nida & Taber 1969; as cited in Fawcett, 1997: 57).

Nida's approach, however, is criticized by culturally oriented translation theorists. In *Translation, History and Culture*, Susan Bassnett and Andre Lefevere ignore such linguistic theories of translation that do not consider the text in its cultural environment. (1992: 11). They believe that following his approach in preserving the genius of the target language, suppresses the Otherness of the source language and the uniqueness of the other culture.

#### **1.2.4 Koller's Textual Equivalence**

Nida's move toward a systematic approach of translation has had a huge influence, however, on the German scholars in the translation science field during the 1970s and 1980s (Munday, 2008: 43). Werner Koller's works on equivalence examines the concept of equivalence and its related term correspondence (ibid:44). Koller uses the term formal correspondence (*korrespondenz*), and the term textual equivalence (*aquivalenz*). The former is concerned with the common features between language systems, while the latter is associated with the equivalent relations between texts and utterances (Munday, 2004: 78). This sharp distinction between the language systems and active text elements became a core issue in translation studies and paved the way toward recognizing the role of pragmatics in the process of translation.

Koller describes five kinds of equivalence that point out what exactly has to be equivalent:

- denotative equivalence, SL and TL words referring to the same thing in the real world;

- connotative equivalence, SL and TL words triggering the same or similar associations in the minds of speakers of the two languages;
- text-normative equivalence, SL and TL words being used in the same or similar contexts in their respective languages;
- pragmatic equivalence, SL and TL words having the same effect on their respective readers, and
- formal equivalence, SL and TL words having similar orthographic or phonological features. (Koller 1979; as cited in Hatim, 2001: 28).

Moreover, Koller highlights the importance of these types for the translator. This identification helps in setting up “a hierarchy of values to be preserved in translation,” from which he can derive “a hierarchy of equivalence requirements for the text” which should be preceded by “a translationally relevant text analysis” (Koller 1979; as cited in Munday, 2008: 47). For this paper, Koller’s types of equivalence help in assessing the analytical approach of the translators, the ability to judge and decide the type of equivalence to apply in translation and when.

### **1.2.5 Halliday’s Functional Grammar**

M. A. K. Halliday’s model of Discourse Analysis -based on what he names Systemic Functional Grammar- geared things to the study of language as communication, seeing meaning in the writer’s linguistic choices and systematically relating these choices to a wider sociocultural framework. This approach tries to make a link between text function, the categories of systematic linguistics, and those of register analysis, and in the process produces rather abstract concepts that may seem a long way from how we actually experience a text (Fawcett, 1997: 108).

Analysis of the metafunctions (ideational, interpersonal and textual) has an important place in this model. The relationship between these metafunctions and elements of register is explained in Eggins as follows:

- “The field of text is associated with ideational meaning, which is realized through transitivity patterns (verb types, active/passive structures, participant in the process, etc.)
- The tenor of a text is associated with interpersonal meaning, which is realized through the patterns of modality (modal verbs and adverbs such as hopefully, should, possibly, and any evaluative lexis such as beautiful, dreadful)
- The mode of a text is associated with textual meaning, which is realized through the thematic and information structures (mainly the order and structuring of elements of a clause) and cohesion (the way the text hangs together lexically, including the use of pronouns, ellipsis, collocation, repetition’ (Eggins, 2004; as cited in Munday, 2008: 91).

The link between the lexicogrammatical patterns (that is the choices of wording and syntactic structure) and the metafunctions means that the analysis of patterns of transitivity, modality, thematic structure and cohesion in a text reveals how the metafunctions are working and what the text means (Munday, 2008: 91). The Hallidayan transitivity analysis has been used by CDA scholars in analyzing literary texts. The findings in that field have been very helpful in understanding the characters (e.g., the analysis made by Fowler of an extract from Hemingway’s *Big Two Hearted River* found that the dominant transitivity structure is composed of transitive material processes which emphasize the active character of the protagonist Nick (Munday, 2008: 91).

### **1.2.6 Baker's Approach to Translation Equivalence**

Within the same approach of defining equivalence in translation as not purely linguistic, an interesting discussion of the notion of equivalence can be found in Baker who offers a more detailed list of situations upon which the concept of equivalence can be defined. She looks at the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and putting together the linguistic and the communicative approach. She distinguishes between different kinds of equivalence at a series of levels: at word level and above word, grammar, thematic structure, cohesion and pragmatic levels (Baker 1992; as cited in Munday, 2008: 49).

Baker gives importance to achieving equivalence at word level and above word level when translating from one language to another. She acknowledges that, in a bottom-up technique of translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, the translator starts analyzing the ST by trying to find direct "equivalent" terms in the TL for words as single units. A number of factors, including number, gender and tense, should be considered by the translator when dealing with a single word (Baker 1992; as cited in Munday, 2008: 11-12).

A feature of Baker's model deals with important aspects of pragmatic equivalence, such as presupposition and implicature. She defines pragmatics as: the study of language in use. It is the study of meaning, not as generated by the linguistics system, but as conveyed and manipulated by participants in a communicative situation (Hatim & Munday, 2004: 97). Based on Paul Grice's development in pragmatics, Baker refers to implicature as what is implied in the text and therefore entails the translator to work out implied meanings in translation in order to get the ST message across. Grice (1975)

suggests a list of cooperative maxims that one should adhere to in a cooperative conversational situation. The maxims of quality, quantity relevance and manner can be summed up as “how to be maximally effective and efficient in communication” (Hatim & Mason, 1990: 98). In translation, Baker stresses the importance of the translator’s awareness of the different cultural and cooperative maxims of the languages and cultures with which s/he is working (Baker, 1992: 237).

### **1.2.7 Hatim and Mason’s Text Analysis**

Developed out of the Hallidayan model of language, works by Hatim and Mason pay extra attention to the understanding of the translation of ideational and interpersonal functions and incorporate into their model a semiotic level of discourse. The semiotic dimension is the interactive element in the context that takes pragmatic analysis “a step further and helps the reader to locate a given message within an overall system of values appropriate to a given culture.” Hatim and Mason’s “foundations of a model for analyzing texts” (Hatim & Mason, 1997:14-35, 59) go beyond register analysis and pragmatics analysis. Language and texts in their model are considered to be the realization of socio-cultural message and power relations.

Hatim and Mason also discuss the influence of the translator’s own views and beliefs that is the translator’s ideology and discourse. In their text-analysis approach, the two scholars state that a text has “stable” elements that can be rendered easily through literal translation and “dynamic” elements which put the translator in a more challenging situation. Literal translation would no longer be suitable with those “dynamic” elements (Hatim & Mason, 1997: 30-31).

Like all other theories, discourse and register analysis has received its share of criticism. Fowler (1986/96) and Simpson (1993), for example, have labeled it complicated and unable to deal with literary interpretation, unless it is incorporated with issues from literary criticism. This model's orientation in the English language is a subject of the validity of this model in translation. It also overlooks the cultural differences between languages. Although they used their method to analyze a range of text types (written and spoken), their focus often remains linguistic-centered (Munday, 2008: 98-101).

This ideological turn, however, has its own potential benefits for the discipline of translation studies. The important role of ideology in society is acknowledged which raises issues of ethics in the act of translation. As a result, the visibility of the translator is greatly increased, leading to an enhancement of her/his status as a participant in sociopolitical and cultural development. In addition to the role of mediator between cultures, the translator also takes on the role of mediator between ideologies.

### **1.3 Ideology and translation**

Ideology has always been and will always be one of the key factors influencing translation. Fawcett (1997: 140) states “an ideological approach to translation can be found in some of the earliest examples of translation known to us.” This is an evidence that individuals as well as institutions “apply their particular beliefs to the production of certain effect in translation.” However, the linguistic oriented approaches to translation studies have failed to address the concept of ideology throughout the years of their dominance, because such approaches are limited to their scientific models for research and the experimental data they collect. As a result, “they remain reluctant to take into

account the social values (and ideologies) that enter into translating as well as the study of it” (Venuti, 1998: 4). These linguistic oriented approaches which failed to account for social values in translation resulted in developing a new trend of research called Critical Discourse Analysis (CDA), which exposes the ideological forces that highlight communicative acts like translating.

According to CDA theorists, all language use, including translation, is ideological and this means that translation is always a site for ideological encounters. In CDA, Van Dijk (1996: 7) defines ideology as “basic systems of shared social representations that may control more specific group beliefs.” While Simpson (1993: 5) defines ideology as “the tacit assumptions, beliefs, and value systems which are shaped collectively by social groups”, Hodge & Kress (1993: 1) on their part, put a special emphasis on the notion of subjectivity. They present ideology as “a systematic body of ideas organized from a particular point of view.” In translation studies, Venuti believes that any translation is a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology. For Venuti, rewriting is a manipulation undertaken in the service of power. He recommends a translation method that signifies the difference and allows the reader to discover the culture of the “Other.” Venuti calls this recommended translation method “foreignization” and differentiates it from “domestication” (1995: 20-22). Translation adopting the foreignization method thus becomes a kind of political action and engagement by preserving this “Otherness” in the TT. Taking an ideological turn, however, does not mean that the translator will now devote his/her effort to promoting personal ideology; rather by exposing the ideological nature of the source text and the target text and the practice of translation, it encourages critical standpoint in the readers.

Critical readers as well as translators read the ST thoroughly and analyze it, looking for clues in order to produce a “good” translation. The critical reader is “one who is vigilant to the prospect of reader construction, and seeks to expose the ideological level of meaning in texts that are manipulative of their readers and/or mystifying of their object matter (O’Halloran, 2003: 12).

Hatim and Mason (1997) distinguish between the “ideology of translation” and “translation of ideology.” The former refers to the translator’s filtration, as the processor of texts, to the source text through his/her own world view or ideology and thus producing varying results, the latter examines the degree of mediation supplied by the translator of a sensitive text. Translator’s mediation is referred to by Hatim and Mason as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text” (Hatim & Mason 1997: 143-147). Through looking at features of cohesion, transitivity, over-lexicalization and style shifting in different texts, the two scholars differentiate between minimal mediation, maximal mediation and partial mediation. They argue that only a partially mediated translation would be advisable method. Minimally mediated translation “proves misleading” and some adjustments in the translation seem to be a must. On the other hand, maximally mediated translation appears to construct a different ideology of the ST (ibid :148-58). For Penrod (1993), translators are always required to take a position relative to other cultures and languages. He emphasizes that translators should “remain ever vigilant as to the nature of the position assumed” (Penrod 1993; as cited in Baker, 1992: 106). Similarly, Lefevere argues that “on every level of the translation process, it can be shown

that, if linguistic considerations enter into conflict with considerations of an ideological and/or poetological nature, the latter tend to win out (as cited in Baker, 1998: 106).

Furthermore, Hatim and Mason are able to show how ideology intervenes in the translation process. Mason takes into account the many levels of processing that the translated text undergoes to point out that “the meaning potential of items within the language system is exploited by a variety of users, each within their own context and for their own purpose” (Hatim & Mason, 1997: 25). Thus when there are different worldviews and discursive histories, opposing discourses and texts are created. The process of text interpretation may then be affected by the ideological shifts realized through lexical choices, cohesive relations, syntactic organization, text structures and text types.

#### **1.4 Conclusion**

The linguistic approach to translation theory incorporates the following concepts: meaning, equivalence, shift, text purpose and analysis, and discourse register; all of which can be examined in the contexts of structural and functional linguistics, semantics, pragmatics, correspondence, sociolinguistics and stylistics. Meanwhile, as translation strives to define its theory through the linguistic approach, Nida’s scientific approach has evolved into a pursuit for a more systematic classification of all translation theories.

While one of the fundamental achievements of the poststructuralist approaches is removing the author and his/her authorial intention by emphasizing the role of the translator as a self-directed reader of the source text, functionalist approaches try to remove the source text itself by emphasizing the role of the translator as a creator of the target text and giving priority to purpose of producing target text. The socio-cultural

practices, on the other hand, explain the situation in which an ST was written and then translated. The choices of discourse taken are shaped by the ideology of the translator and the system which is adopted. Either the discourse is translated using the same ST genre and textual effects regardless of whether this translation will be acceptable in the TT or not, or the translator might opt for changing the content and style in order to adapt it to the TT reader discourse which might actually lead to a conscious or unconscious distortion of the ST.

## **Chapter Three: Critical Discourse Analysis**

This chapter discusses the role of the language as a communication tool. It argues that using language in certain ways and choosing from a wide variety of utterances and features, are essential factors in positioning language as an action performer. The concept of 'Discourse' is generated from the Hallidayan study of register (language use). Discourse is defined as a particular way of using the language to serve a particular ideology. The language of the press, for example, has proven to be ideologically loaded. That happened as a result of disciplines such as Critical Discourse Analysis. This chapter is a brief review of the concept of discourse and the discipline of Critical Discourse Analysis.

### **3.1 Language use and Discourse**

Language is a form of a social practice. People do different things with language in order to achieve their different goals. Generally, people can use language to express inner and outer experience around the world in which language is only one of the means available to voice what is going on around them and inside them. However, language itself is a rich resource and provides a lot of choices for language users. According to Halliday (1994: 40), systemic theory is a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options. "The value of a theory," Halliday says, "lies in the use that can be made of it, and I have always considered a theory of language to be essentially consumer oriented" (Halliday, 1985: 7). The personal aspects of language users are considered in the course of exploration of the utterance communicated by language users. In any context, there are a number of meanings that speakers might convey, and a number of ways that they might

use to express them. Language realized in actual utterance by language users is a result of choices among a number of possible ways to express the meanings they want to communicate (Halliday, 1994: 16). This phenomenon is investigated in the field of pragmatics which is the study of the relations between language and its context of utterance. Austin was the first to investigate the ability of sentences to perform actions; to affect some communicative purpose over and above the sense conveyed by the sum of the individual lexical items which the sentence comprises (Hatim, 2001: 59).

Halliday also puts an emphasis on the language function, i.e., a specific use of the language for a specific situation. He says, “The particular form taken by the grammatical system of language is closely related to social and personal needs that language is required to serve (Halliday, 1978; as cited in Fowler, 1991: 32). Lee supports this point by talking about particular ways of speaking associated with specific social contexts – the language used in a sermon, for example, as opposed to after-dinner chatting. He believes that there are linguistic choices that associate with very specific features of context, for example the opposition between *tu* and *vous* in French, which relates to the nature of the speaker-addressee relationship. However, in all these ways language does not simply reflect the nature of the social situation in which it is embedded, it forms that situation.

Lee adds:

For example, if I were a French speaker, I might use *vous* in order to distance myself from someone with whom I had previously used *tu* after a quarrel, perhaps. In this case language would be one of the mechanisms functioning to create and perpetuate an estranged relationship rather than simply reflecting it (Lee, 1992: 14).

Within the same context of language use, Halliday introduces the term “register” in contrast with “dialect.” While dialect is variation of a language according to *user*, register is a variation according to *use*. The *use* is further divided into three circumstances that determine which register is used: Field (the activity referred to, and/or ongoing, at the time of discourse), tenor (the social relations between participants, i.e., the level of formality), and mode (the medium of the language activity, e.g., spoken, written or scripted) (Fowler, 1991: 35-36). Register theories have given way to the notion of Discourse. It can be looked at socially and institutionally, originating ideology that is encoded in language. Discourse is defined as “the modes of speaking and writing which involve participants in adopting a particular attitude towards a socio-cultural activity (e.g., racist discourse, bureaucratise, etc.) (Hatim & Munday, 2004: 338).

Kress provides a very useful definition of the concept:

Discourses are systematically-organized sets of statements which give expression to the meanings and values of an institution. Beyond that, they define, describe and delimit what is possible to say and not possible to say (and by extension - what to do or not to do) with respect to the area of concern of that institution, whether marginally or centrally. A discourse provides a set of possible statements about a given area, and organizes and gives structure to the manner in which a particular topic, object, process is to be talked about. In that it provides descriptions, rules, permissions and prohibitions of social and individual actions (Kress 1979; as cited in Fowler, 1991: 42)

“Language . . . gives structure to experience, and helps to determine our way of looking at things, so that it requires some intellectual effort to see them in any other way than that which our language suggests to us” (Halliday, 1970: 140).

### 3.2 Media Discourse

Writing for the press as in all other kinds of media and discourse, is a constructive practice. Events and ideas are not presented neutrally, in their natural structure, as it were. In his book *Language in the News*, Fowler thinks that events and ideas have to be sent out through some mode with its own structural features, and these structural features are already impregnated with social values which make up a potential perspective on events. This channel is used by people working under certain economic conditions, and following certain conventions of production, and regular use in these circumstances gives rise to conventional significances. He also thinks that there are different choices of structure available for the news writer, and thus different significance within a previously defined range (Fowler, 1991: 25).

The media, and media discourse, have without a doubt a powerful presence in contemporary social life, mainly since it is a feature of late modernity that cultural facets of society are increasingly significant in the social order and social change. Fairclough argues that the more salient the culture is, the more salient the language and discourse become. He says, "It is becoming essential for effective citizenship that people should be critically aware of culture, discourse and language, including the discourse and language of the media" (Fairclough, 1989: 201). This does not refer to any particular form of texts; instead, it refers to news reports given their importance in modern culture. This type of text seems to be very innocently reporting on an incident or simply reporting news. It has proven, however, especially through CDA, that this genre is manipulative in most cases; it serves certain agendas, whether political, religious or cultural. Hatim talks about how the discourse of sensationalizing news plays an important role in revealing the real

intention of the text producer. In the translation of this type of text, translators should be cautious in keeping the discursal and generic values in the most appropriate TL form. They also have to avoid turning the text into an example of plain news reporting or editorializing (Hatim, 2001: 220-21).

This can be explained in terms of the ideology of the institutions. Institutional practices which people draw upon, often without thinking, represent assumptions which directly or indirectly legitimize power relations. Ideological power is the power to project one's practices as universal and "common sense." According to Fairclough (1989: 104), ideological power is a "significant complement to economic and political power and of particular significance here because it is exercised in discourse." This is true of written language generally, but the growth area for this sort of discourse has been the mass media – television, radio, and film as well as newspapers. Fairclough emphasizes the role of mass media discourse. He describes it as "interesting" because "it involves hidden relations of power." He adds, ". . . the effects of media power are cumulative, working through the reception of particular ways of handling causality and agency, particular ways of positioning the reader," and so forth. He continues, "Power is a performative force controlled to some extent by particular individuals and groups and serving certain purposes, we may wonder how language and translation contribute to the performance of power" (2001: 45). From translation studies point of view, Bassenet (1998: 31) thinks that both translation studies and cultural studies are mainly concerned with power relation and textual production. She adds, "The idea that text might exist outside a network of power relations is becoming increasingly difficult to accept, as we learn more about the

shaping forces that control the world in which we live and about those forces that controlled the world which our predecessors lived.”

### **3.3 Critical Discourse Analysis**

#### **3.3.1 Definition**

Critical Discourse Analysis (CDA) is an interdisciplinary approach to the study of discourse, which deals with language as a form of social practice and focuses on the ways social and political domination is reproduced by text and talk. CDA is concerned with studying and analyzing written texts and spoken words to expose the discursive sources of power, dominance, inequality, and bias and how these sources are initiated, maintained, reproduced, and transformed within specific social, economic, political, and historical contexts (Van Dijk, 1988: 74). O’Halloran (2003: 1) considers it as a branch of linguistics. CDA, however, is developed within several disciplines in the humanities and social sciences, such as critical linguistics. There is a three-dimensional framework for studying discourse, where the aim is to map three separate forms of analysis onto one another: analysis of spoken or written language texts, analysis of discourse practice (processes of text production, distribution, and consumption) and analysis of discursive events as instances of socio-cultural practice. By studying the little details of linguistic structure in the light of the social and historical situation of the text, critical linguistics seeks to bring to consciousness the patterns of belief and value which are encoded in the language. Thus, CDA takes the view that “any aspect of linguistic structure, whether phonological, syntactic, lexical, semantic, pragmatic or textual, can carry ideological significance” (Fairclough, 2001: 67).

Fairclough (1989: 21) distinguishes among three dimensions or stages of CDA. The description is the stage which is concerned with formal properties of the text. The interpretation stage is concerned with the relationship between text and interaction. And finally, the explanation stage which is concerned with the relationship between interaction and social context; with the social determination of the processes of production and interpretation, and their social effect. O'Halloran, on the other hand, talks about two stages of CDA: interpretation and explanation. The former deals with readers' understanding of the text; it interprets texts for uncritical readers. The latter explains connections between texts and the wider social and cultural contexts (O'Halloran, 2003: 2).

### **3.3.2 Objectives of CDA**

The purpose of CDA is to uncover the ideological assumptions that are hidden in the words of our written text or oral speech in order to defy and overcome various forms of power (Fairclough, 1989). CDA aims to systematically explore often solid relationships between discursive practices, texts, and events and wider social and cultural structures, relations, and processes. It strives to explore how these non-transparent relationships are a factor in securing power and hegemony, and it draws attention to power imbalances, social inequities, non-democratic practices, and other injustices in hopes of spurring people to corrective actions (Fairclough, 1995: 35). Furthermore, CDA tries to unite, and determine the relationship among, three levels of analysis: (a) the actual text; (b) the discursive practices (that is the process involved in creating, writing, speaking, reading, and hearing); and (c) the larger social context that bears upon the text and the discursive practices (Fairclough, 2001: 201).

CDA can focus on body language, utterances, symbols, visual images, and other forms of semiosis (signs and symbols) as means of discourse (Fairclough, 2001). This thesis is concerned with analyzing the translation of examples from spoken and written language. In this review of literature, aspects of CDA are defined and looked at to be used later in the analysis of translation in the next chapter.

### **3.3.4 Critical Discourse Analysis Aspects**

#### **3.3.4.1 Framing**

Ideology, as well as discourse, affects the textual and syntactic form of text. According to Kress (1985), any text would have a different organization if it is written from another ideological viewpoint. He adds “This would have syntactic consequences in two areas: for instance, in terms of the thematic structuring of the text and of its constituent sentences, on the one hand, and in terms of structures of agency and causality on the other hand” (Kress, 1985: 240).

Looking at the text as a whole, Huckin (1997: 59) recommends, checking out what kind of perspective is being presented, what angle, slant, or point of view. This is called framing the details into a coherent whole and can be accomplished by several techniques. This phenomenon can be realized by using headings and keywords to emphasize certain concepts by giving them textual prominence. This phenomenon is called foregrounding if the text is emphasized and backgrounding if text is there but de-emphasized or minimized. The information structuring of clauses is another significant factor in foregrounding. According to Halliday, the element at the beginning of the clause is called its theme. The theme is the topic of the clause, what it is about, so the theme is in a prominent position informationally, i.e., it fulfills the communicative purpose of the

utterance. The final position in a clause, or what is sometimes called the information focus position, is also prominent, especially if it comes at the end of a sentence (Fairclough, 1995: 120). Furthermore, leaving certain things out completely, counting on if it is not mentioned, the average reader will not notice its absence, and thereby not analyze it. Work in critical linguistics suggests that some newspapers systematically background the involvement of the police in violence and other forms of unwanted social behavior. Collectively, this representational practice “may have significant ideological effects” (Fowler, 1991: 110). For example, “*The black township of Soweto, which has been simmering with unrest since the riots on June 16 and the shooting of 174 Africans, erupted again today*” is an opening sentence in a news report about a riot in South Africa. It has no mention at all of the police who were responsible of the killing of the protesters (Lee, 1992: 91).

Baker focuses on thematic considerations comparing thematic forms in different languages. She compares nominalization and verbal forms in theme position in scientific reports in Brazilian Portuguese and English (Baker, 1992: 169-71). Since thematic structure is realized differently in different languages, Baker suggests the use of the Functional Sentence Perspective model of thematic structure. This model is suitable in the case of verb-inflected languages (such as Arabic and Portuguese) because it takes into account communicative dynamism and word order. Furthermore, the translator’s awareness of the thematic and information structures “can help to heighten our awareness of meaningful choices made by speakers and writers in the course of communication” and, as a result, helps to decide between marked forms and unmarked forms in translating (Munday, 2008: 95).

### **3.3.4.2 Presupposition**

Presupposition is to use particular words that take certain ideas for granted, as if there is no alternative. On the other hand, pragmatic presupposition is defined in terms of assumptions the speaker makes about what the hearer is likely to accept without challenge (Givon, 1979: 112). The notion of assumed common ground is involved in such a characterization of presupposition and can be found in this definition by Stalnaker (1978: 321), “Presuppositions are what are taken by the speaker to be the common ground of the participants in the conversation.”

Very few texts will be unaffected by presupposition. The problem for the translator occurs when the TT receivers do not share the background knowledge with the ST receivers, either because of cultural differences or the time-gap between the translation and the original text information that is no longer activated by reference (Munday, 2008: 97). While the problem of presupposition can be handled by an offer of information that was put forward in German translation theory, Fawcett proposes two different ways to tackle this issue. The first one assumes that the translator may not share the presupposed knowledge; therefore, he/she must research to obtain it, although in reality a lot of translation is done without it. Secondly, each translator should be able to estimate how much information does the target audience share and then decide how much information to be given with the minimum amount of disruption and the maximum amount of cultural sensitivity (Fawcett, 1997: 125-126).

### 3.3.4.3 Transitivity

Like most aspects and features of CDA, transitivity was absorbed from Hallidayan functional grammar. It is the grammatical system by which ideational meaning is represented in the clause, and the type of process, and the type of participants that accompany the process. For example, the sentence in the active voice “She slapped me” has the exact same meaning if we turn things around and say, “I was slapped by her.” This is because changing the syntactic arrangement of the sentence does not change the ideational meaning of it. Transitivity, however, is concerned with the realization of the process as a gerund (slapping) instead of the verb (slapped) (O’Halloran, 2003: 17). It is only then that this phenomenon would be of an ideological significance. In their analysis of translators’ maximal mediation (e.g., translation of a historic Spanish text into English), Hatim and Mason argue that changing the intention processes, in which the actor performs the act voluntarily, of the ST into supervention processes, in which the process just happens, points to two different ideologies: destiny as a personal commitment in the source text and history as a passive observation in the target text. The ST’s relational processes, in which the carrier is the effort/memory/destiny, are turned by the translator in TT into action processes with *Mexicans/they/the people or rather peoples* as actors (Hatim & Mason, 1997: 157-58).

### **3.3.4.4 Nominalization:**

Nominalization is a radical syntactic transformation of a clause, which has extensive structural consequences, and offers substantial ideological opportunities. To understand this, Fowler wants translators to “reflect on how much information goes unexpressed in a derived nominal compared to a full clause: compare, for example, ‘allegation’ with the fully spelt-out proposition ‘X has alleged Y that Y did A and that Y did B, etc.’” Deleted in the nominal form are the participants and any indication of time. This is because there is no verb to be tensed or any indication of modality; thus, the writer’s views become the truth or the desirability of the proposition (Fowler, 1991: 45).

Nominalization is also defined as a thematic preference that expresses a particular proposition. This structure suggests that agent deletion has to do with the norms of interpretation that the reader can be expected to apply. If we look at nouns like chair, stone, or table and compare them with nouns like arrival, destruction, disappearance, we notice that the latter are seen as being in some sense derived from words that are verbs. The nominalized form is generally used when speakers wish to express complex propositions containing embedded propositions. Lee raises the question ‘whether a nominalized form leads translators to conceptualize the event in question as a kind of a thing (Lee, 1992: 95-96).

Nominalization can be realized by using the verb in the passive voice. Passivization is a structure that enables the speaker to place certain elements in focus and others in the background. This kind of process of selection and arrangement that are involved in encoding is strongly influenced by speaker judgment concerning what Moore and Carling might call the knowledge base of the addressee (Moore & Carling 1982; as

cited in Lee, 1992: 81). Therefore, it is common to use this feature in scientific experimental write-ups like “The excess hydrochloric acid was drained from the test tube” because this kind of text allows the deletion of information that is understood (O’Halloran, 2003: 18). In a news report, however, the use of the passive voice is of more significance than just avoiding repetition of obvious information; rather, it is ideologically motivated. Consider the following example: *At least three Africans were shot dead, according to witnesses, although police deny this* (Lee, 1992: 97). The deletion of the police as an agent in this sentence, from a news report about a riot in Africa, is used to remove any direct reference to who took the action. It also creates a separation of the action from whoever the doer is.

The above two ways of reporting an event create a certain degree of vagueness or ambiguity. This ambiguity is connected with the fact that actions give rise to state of affairs, so that in many cases the boundary between the action and the consequent state may be far from clear. Beekman and Callow (1974) argue that translation of passive voice should not always be literal; this linguistic phenomenon may carry a different meaning in the two different languages. They say:

A passive is translated with a passive, an active with an active even when this is unnatural in the RL (receptor language) or results in wrong sense. When faced with a choice of categories in the RL, say active and passive, the literal approach to translation leads the translator to choose the form which corresponds to that used in the original, whereas the use of that category in the RL may be quite different from its use in the original (Beekman & Callow, 1974; as cited in Baker, 1996: 102).

### **3.3.4.5 Metaphor**

Until quite recently, metaphor was thought of by most people as a practice that was marginal to the everyday use of language, as a phenomenon that was limited to special domains such as that of literary language. It was also considered as linguistics rather than as a conceptual phenomenon. Metaphor is quite essential to language and is so closely tied to particular models of the world that speakers are as much the victims of the metaphorical processes constructed by their own models as are their readers – perhaps even more so. Far from being a marginal phenomenon associated only with certain specialized uses of language, metaphor is clearly vital to the way in which we talk about and construct the world (Lee, 1992: 66-88). Lakoff and Johnson (1980) say that “metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.” They also think that many metaphors are culture-specific. For example, “aspects of war can be conceptualized in terms of buildings for one culture, and in terms of a dance in another (Lakoff & Johnson 1980; as cited in Lee, 1992: 66).

Metaphor works at all levels of language, from the largest textual or generic units to the smallest phonological features. Most importantly, metaphorical applications of discourses are “socially motivated; different metaphors may correspond to different interests and perspectives, and may have different ideological loadings” (Fairclough, 1989: 241). One focus of CDA is to investigate how the metaphors arise in the language. Another focus of CDA, according to O’Halloran (2007: 192), is highlighting how metaphors can be ideologically significant, how metaphors can help to build evaluation

of the situations being described. In his research about metaphors, Beedham (1983) argues that most metaphors arise as a result of adhering to governments' ways of speaking about certain issues. This deliberate choice of words is considered an ideological manipulation. He argues:

Nukespeak is the language of pro-nuclear arms rhetoric which seeks to indoctrinate us with the belief that nuclear weapons are harmless and sensible. By imposing upon us a specific vocabulary for communication, it simultaneously compels us to take on a particular political standpoint, particular opinions, particular thoughts. . . . The general public must guard against this deceit, must be wary of nukespeak, and must condemn its use by government officials (Beedham 1983; as cited in Lee, 1992: 88).

The translation of metaphor requires the translator to have knowledge about the field of the metaphorical expression. Without such knowledge, it is impossible to create an analogy between the two domains and work out some interpretation that is contextually coherent. Hatim (2001: 69) argues that only through the semiotic status of the metaphor can the translator decide how to translate it.

#### **3.3.4.6 Vocabulary and Dialect**

Vocabulary can be viewed as a representation of the world for a culture; the world as perceived according to the ideological need of a culture. It does not sort out experiences in general terms; it makes detailed distinctions between classes of concepts. The use of "blacks" to describe demonstrators in Africa, for example, is considered a reproduction of the ideology and a discriminatory practice of that newspaper (Fowler, 1991: 82). According to Fairclough, "One should ask where the media get their

categorizations from, both those that are explicit in the vocabulary, and those that are implicit in how people or things figure in process types” (Fairclough, 1995: 113). The concept of categorization by lexical structure is recognized by Halliday as taxonomic organization of vocabulary. Vocabulary, for Halliday, not only sorts out experience in general terms, it makes detailed distinctions between classes of concepts (as cited in Fowler, 1991: 84). So, the categorization by vocabulary is a significant part of the reproduction of ideology in the newspapers, and mainly, that it is the foundation of discriminatory practice when dealing with such so-called groups of people as women, young people, and ethnic minorities (Fowler, 1991: 84). The lexical choice of colonization rather than invasion is another example that represents a particular version of a historical event. CDA thus can document how the world is portrayed, how human, biological and political actions are represented, sanctioned and critiqued in the text.

The dialogic or colloquial style creates a space for the reader to occupy. This supports Fowler’s argument that the text is co-produced by writer and reader, negotiating the nature and significance of a piece of language, on the basis of their shared knowledge of the world, society, and language itself. Understanding the text includes reflecting on the linguistic structures that a text presents, realizing that the structure chosen by the text producer is seen as the most appropriate to accomplish the intended aims which the author wanted to achieve with the text for specific communicative situations in a specific socio-cultural context for specific addressees.

In his definition of register, Hatim distinguishes between “one stretch of language from another” in terms of the components of the context of the language user, whether it is geographic dialect, idiolect, etc., and/or the components of the language use,

specifically that of field, tenor, and mode (Hatim & Mason, 1997: 231). Idiolect is defined by Hatim and Mason as the “individual’s distinctive and motivated way of using language at a given level of formality or tenor.” However, this feature becomes a functional and indispensable part of the intended meaning of the original text only when it is proven to be used for a particular purpose. In translating this variation of language, translators should assess “how informal should an ST be to be marked as such within the vernacular and which vernacular is to be chosen” (ibid: 98).

## **Chapter Four: Data Analysis**

It is becoming more challenging to analyze discourses nowadays, as the contradictions and the complexities have grown many times over. The complexity of discourse is connected to the complexities of the societies and their cultures. The discourses of mass media are even more difficult to analyze. The mass media play an important role in creating and spreading the ideologies of certain institutions. Translation for the media would thus be a difficult process. It is conventionally believed that familiarity with the source and target languages, as well as the subject matter on the part of the translator is enough for a good translation. However, due to the findings in the field of discourse analysis, the role of text analysis in translation now seems crucial. Therefore, the present thesis sets out to assess translation with and without the benefit of CDA. It argues that CDA makes translation of this specific genre possible and more accurate between English and Arabic. The thesis concludes with the idea that text analysis can contribute and lead to more accurate (in the discourse analysis sense of the term) and communicative translations.

### **4.1 The Analytical Methodology**

Translating without the awareness of discourse meanings tends to be blind literalism. To assess the empirical validity of this claim, translation of texts from the media are evaluated before and after (i.e., with and without the benefit of) a critical assessment produced by discourse analysts working within Critical Discourse Analysis and Linguistic Stylistics/Criticism. The need for Critical Discourse Analysis in translation and especially in translation for the media would thus be highlighted. The claim of this research is that translators may get the intended ideology of the original text

haphazardly. Furthermore, it argues that there is a lack of awareness amongst some Arab translators of the semantics, grammatical and syntactic use of the English language. Recent models of translation inspired by CDA have provided translators with very useful guidelines and frameworks that can be used to assess linguistic, grammatical and semantic features in translation.

Extracts and snippets of media channels were taken from Fowler's book *Language in the News*, Fairclough's books *Media Discourse* and *Language and Power* and Lee's book *Competing Discourses*. These texts were given to a number of graduate students and professional translators in the field to be translated first without the CDA and then after CDA (provided by the same scholars). The findings are compared and analyzed in the light of the CDA provided by CDA theorists\linguists. In fact, the aim of the present thesis is not purely to compare translations before and after CDA, it rather assesses translations done with the benefit of a detailed description of each text. Through this analysis, it argues that providing translators with the analysis of the texts helps in producing a more 'accurate' translation.

## 4.2 Analysis of Translations with and without CDA

### 4.2.1 Presupposition

This feature is analyzed in the translation of examples taken from the opening of the documentary “A New Green Revolution?” a television program in the science documentary series *Horizon*, which was broadcast in January 1984 on BBC2. The use of certain words and phrases are taken for granted, as if there is no alternative.

*Keith Griffin: The difficulty is that we persist with our current line, looking for technological solutions to socio-economic problems, then we will run out of time. These problems of impoverishment, inequality, social tension, of conflict, will explode.*

*Keith Griffin: Normally the crisis in The Third world, poverty, inequality, hunger, is a silent crisis. Only occasionally does the crisis of the peasantry erupt in the form of violence and civil discord (Fairclough, 2001: 108).*

There are many presuppositions here which draw the viewer into the common sense assumptions. For example, it is presupposed that there is a difficulty, that society’s current line is a bad one (implied by *persist with*), that this line is attributable to everyone, that societies are trying to achieve something in a limited amount of time, that what they are trying to achieve is the avoidance of an explosion, that there is a crisis in the Third World, that there is a crisis of the peasantry. In addition, there are presuppositions associated with the major categories drawn upon here, such as “the peasantry,” “impoverishment,” “inequality,” “social order, and “The Third World” (it is not simply presupposed that the Third World exists, it is presupposed that the expression *the Third World* is the appropriate designation for the countries concerned).

The translations were as follows:

**Table 1**

*Translation of Presuppositions.*

Translation without CDA	Translation with CDA
الصعوبة التي نواجهها تكمن في أننا نصر على انتهاج نفس الخط الذي نحن فيه حيث أننا نبحث عن حلول تكنولوجية لمشاكل المجتمع الاقتصادية، ثم ما نلبث على ذلك وقد تداركنا الوقت.	الصعوبة هي في أننا نواصل مسارنا الحالي، نبحث عن حلول تكنولوجية لمشاكل اجتماعية-اقتصادية، ومن ثم سيفوتنا الوقت.
المشكلة هي أننا مستمرين على نفس المنهج في البحث عن حلول تقنية للمشاكل الاجتماعية-الاقتصادية حتى ينفذ منا الوقت.	ان الاشكالية تكمن في مواصلتنا للسعي في نفس الطريق الوعر للبحث عن حلول تقنية لمشكلات اجتماعية و اقتصادية الى أن ينفذ ما تبقى لنا من وقت.
تكمن الصعوبة في اصرارنا على ما نحن عليه و تمسكنا بالتفكير ذاته و ذلك باللجوء الى التكنولوجيا كحل للمشاكل الاجتماعية الاقتصادية الى أن ينفذ بنا الوقت.	
المشكلة أننا نجاري التيار الحالي، باحثين عن حلول تكنولوجية للمشكلات الاجتماعية الاقتصادية، ثم ينفذ الوقت لدينا، وتتفجر مشكلات الفقر، عدم المساواة، والتوتر الاجتماعي للصراع.	تكمن الصعوبة في أننا نصر على مسارنا الحالي، وعلى البحث عن الحلول التقنية للمشكلات الاجتماعية-الاقتصادية، ثم ما يلبث أن ينتهي الوقت. فمشكلات الفقر و عدم المساواة و التوتر الإجتماعي الناتج عن الصراعات ستنفجر.
لا تزال الصعوبات قائمة مع خطنا الحالي ونحن نبحث عن حل تكنولوجي لمشاكل اجتماعية واقتصادية وإذا لم نتمكن من تحسين هذا التوتر الاجتماعي قبل نفاذ الوقت فإن هذا الصراع سوف ينفجر.	تكمن الصعوبة في أننا لا نزال قائمين على خطنا الحالي في البحث عن الحلول التكنولوجية للمشاكل الاجتماعية والاقتصادية، فإننا سوف نستيقظ مع نفاذ الوقت. فإن مشاكل الفقر وعدم المساواة والتوتر الاجتماعي والصراع سوف تنفجر.

As for the presuppositions, no major differences are found between the translations with/without CDA. The translations with and without CDA demonstrate a

Presupposition can be achieved by many other grammatical devices that are used to achieve the same sort of effect. One such involves the use of a definite rather than indefinite noun phrase; e.g., *The difficulty* الصعوبة, *The Third World* العالم الثالث. These devices owe their rhetorical effect to the fact that it is often much more persuasive to assume that one's audience holds a particular view than to attempt to persuade them into it by explicit argument. Translating such a device in Arabic does not seem to be considered of any significance by the translators. In all cases above, the definite article in the ST is rendered by a definite noun phrase as well. This shows that translators are very familiar with such features in the media. For example, they do not question it nor do they consider an alternative translation that considers the motivation in the ST.

There is an interesting phenomenon in some of the above translations which is the use of جملة اسمية in Arabic (both in translation with CDA and without). Unlike in the

#### 4.2.2 Scare Quotes:

This is an example of an ideological struggle in discourse. The effect of the “scare quotes” is to warn the reader that these expressions are problematic in some way. It dissociates the writer from these expressions and makes it clear they belong to someone else: the writer’s and assumed reader’s political opponents. In some case, conversely, putting an expression in scare quotes is a way of endorsing it.

In the following extracts, it is not a connected text. Some extracts from a longer article by Tilloston have been put together in the case of the *permissive society*. For instance, most readers of *7 Days* (a Communist Party publication) will be aware before they see the article that this expression belongs to an ideology alien to that of the newspaper, and so will unproblematically interpret it in a dissociating way (Fairclough, 2001: 74).

- *Thatcher’s fortress family*
- *The left has been occupied of late grappling with shifts on the economic and industrial terrain. Too preoccupied, it seems, to focus any attention on another area that is also under reconstruction: the family.*
- *Last week Thatcher, Gillick and the Mary Whitehouse posse closed ranks to launch a further onslaught on the ‘permissive society.’*
- *The demands for cheap, part-time, semi-skilled labor in non-unionized industries is ensuring women’s ‘right to work’. Many women have no choice but to work, as men are increasingly unable to provide a ‘family wage.’*

*However, as the state skulks off through the back door, one meddling hand remains to ensure that a ‘good, moral’ sex education, emphasizing a diet of ‘self-*

The table below includes some of the translations of parts of the text.

**Table 2**

*Translation of Scare Quotes.*

Translation without CDA	Translation with CDA
غير أنه، ومع تسلل الدولة من الباب الخلفي، تتدخل يد أخرى لضمان تثقيف جنسي "جيد وأخلاقي"، مؤكدا على حماية "الكبت الذاتي" و "الحياة الأسرية المستقرة" التي تمثل الخلاص لكل الوجوديون المتعطشين والشواذ.	الطلب على العمالة الرخيصة قليلة المهارات للعمل بدوام جزئي في الصناعات غير النقابية هو ما ضمن حق المرأة في العمل. وليس لدى الكثير من النساء خيار سوى العمل ، عندما اصبح الرجال و على نحو متزايد غير قادرين على "إعالة أسرهم". لكن ، و على اي حال فإن يد الدولة تتسلل من الباب الخلفي، و لا تزال جهات أخرى مطالبة بالتدخل لضمان الجنس والتعليم ، و سيكون التأكيد على وجبة من 'ضبط النفس' و 'حياة أسرية مستقرة' بمثابة الخلاص لجميع الهيببين المحتملين ومثليي الجنس.
وبالرغم من أن الدولة تتصلت من مسؤولياتها وتسملت من الباب الخلفي، تبقى هنالك أيد للتأكد من أن هنالك تعليم أخلاقي جنسي، وتؤكد على ضبط النفس وحياة أسرية مستقرة تعمل كمنقذ للقضاء على كل احتمالات وجود الشذوذ الجنسي.	بيد أن الدولة تتسلل من الباب الخلفي ، يد واحدة لا تزال تتدخل لضمان أخلاق جيدة فيما يتعلق "بالتعليم الجنسي"، والتأكيد على اتباع نظام لضبط النفس و "حياة أسرية مستقرة" سيكون بمثابة الخلاص لجميع الهيببيز المحتملين ومثليي الجنس.

From 7 Days, June 1986 (Fairclough, 2001: 74)

Translators, however, were not aware of this feature in the English text, and even with the explanation provided did not make any effort in drawing the line between the two ideologies. This example might be foreign for Arab translators as it talks about a different

society and culture, but one can argue that such a feature is very common in English writing, and knowing how to deal with it can help in translating different ideologies without any confusion. This researcher suggests the use of asserted phrases such as: على حسب قول/بحسب ما أسمته الكاتبة بالمجتمع المتساهل/بحسب ما ورد ذكره في النص.

### 4.2.3 Metaphor

The following extracts are taken from press coverage of an air attack on Iraq during the Gulf War by USA, Britain, and France in the *Sun* newspaper on 14<sup>th</sup> January 1991. It sheds light on the metaphorical applications of discourse and their translations.

#### 1. *Spank You And Goodnight*

##### *Bombers Humble Saddam in 30 Minutes*

*More than 100 Allied jets yesterday gave tyrant Saddam Hussein a spanking – blasting missile sites in a raid that took just 30 minutes.*

#### 2. *Wipe Out The Mad Menace*

*At long last, Allied warplanes have bombed the hell out of Saddam Hussein.*

3. *He has played a dangerous game and now he must pay the price* (Fairclough, 2001, 100).

**Table 3**

*Translation of Metaphor (A)*

Translation without CDA	Translation with CDA
أصفحك وليلة سعيدة	ضربة تصبح على خير
العقاب والأمنيات بليلة سعيدة	أصفحك وأقول ليلة جيدة
ضربة تصبح على خير	بضربة موجعة نتمنى لك ليلة سعيدة
صفعة وداع	نصفحك على قفاك وتصبح على خير

Most of the translations without the benefit of the analysis either avoided the use of metaphorical applications similar to the ones used in the original text. A phrase like *Spank You And Goodnight* is translated as *ضربة تصبح على خير* or *صفعة وداع* which do not capture the powerful play on the language in the English “Thank You and Good Night”. The result of the literal translation here is an unnatural image that does not seem to be natural in Arabic.

Translators who have access to the CDA come up with translations that create the same effect as the English phrase. Moreover, their translations belong to the same level of formality (tenor). Arabic translations such as *نتمنى لك ليلة , ونصفحك على قفاك وتصبح على خير* , *أصفعك وليلة سعيدة and صفعة لك و تصبح على خير , سعيدة* show that the analysis provided by CDA scholars helps the translators to produce figurative rather than literal translation.

The second metaphor to be analyzed from the same text is the one that refers to Saddam Hussain’s actions as gambling, losing, and paying the price.

**Table 4**

*Translation of Metaphor (B).*

Translation without CDA	Translation with CDA
لقد مارس لعبة خطيرة وعليه الآن أن يدفع الثمن	فقد لعب بالنار وعليه أن يدفع الثمن الآن.
لقد انخرط في لعبة وعليه أن يدفع الثمن الآن.	لقد قامر في لعبة خطيرة وعليه الآن أن يدفع الثمن.

In Arabic, on the other hand, two images should be created to preserve the same effect of the original text: the image of playing a dangerous game (gambling is being unacceptable), and paying a heavy price; i.e., accepting the consequences of what he did. Translators who benefited from the CDA produced metaphors that relate paying the heavy price to gambling and not to a different bad deed.

Another kind of metaphor that is analyzed in CDA is the metaphorical process that treats people as a natural force. An example of this is a volcano that had been simmering with unrest and then erupted. This report is about a riot in the African township of Soweto and in what was at the time the Rhodesian capital, Salisbury – now Harare – capital of Zimbabwe.

*The black township of Soweto, which has been simmering with unrest since the riots on June 16 and the shooting of 174 Africans, erupted again today.*

*At least three Africans were shot dead, according to witnesses, although police deny this. The black hospital of Baragwanath nearby was reported to be ‘overcrowded’ with injured Africans.*

*The Minister of Justice, Mr Jimmy Kruger, announced in Pretoria this evening that he is reimposing the ban on public gatherings which lapsed last Saturday. The ban will continue until the end of the month. The nightmare of many whites in Johannesburg of a black march on their city almost came true today when between 20,000 and 25,000 angry Africans began moving in Procession out of Soweto towards John Vorster Square, police headquarters in Johannesburg, where they planned to protest against the detention of black pupils.*

*Police with automatic rifles and in camouflage uniform headed the marchers off after they had swept through a roadblock. They allegedly fired long bursts at the leading marchers and also rained a barrage of tear-gas canisters on them. A reporter said he took a dead African to hospital, and witnesses said at least two other Africans were lying dead in the veld. (Lee, 1992: 91)*

The first sentence of the news report is translated in the table below.

**Table 5**

*Translation of Metaphor (C).*

Translation Without CDA	Translation With CDA
اشتعلت أعمال الشغب.. وقد كانت المدينة تعاني من اضطرابات مستمرة	إن ضاحية سويتو التي كانت تُمورُ بالاضطراب... انفجرت
وتشهد هذه الناحية حالة تأجج... اندلعت ثورة احتجاج واهتياج	منطقة سويتو التي كانت تموج بالاضطرابات... اشتعلت
ثارت بلدة سويتو... وهي التي لم تنعم بالاستقرار	انفجر الوضع اليوم في مدينة سويتو التي كانت تتخبط في الاضطرابات
انفجرت الأوضاع مرة أخرى في الناحية التي يقطنها الزنوج في ولاية سويتو، التي تموج بالاضطرابات منذ المظاهرات التي وقعت في السادس من يونيو وأدت لمقتل 174 من الأفارقة.	ضاحية سويتو السوداء، التي ظلت تمور بالاضطراب منذ أحداث السادس عشر من يونيو وحادثة اطلاق النار على 174 افريقيا، القت حممها اليوم مرة أخرى.
في سويتو للسود ، الذي يشهد اضطرابات منذ أعمال الشغب يوم 16 يونيو حزيران واطلاق النار على 174 من الافارقة ، اندلعت مرة أخرى اليوم.	القسم الأسود الإداري في سويتوثار. حيث تم ضرب 174 أفريقيًا بالرصاص في 16 يونيو، انفجر هناك الوضع مرة أخرى.

Translating this sentence before CDA produces translations that one would argue that they have the characteristics of the news report register in Arabic. They follow the journalistic style of news reporting. If we look at the metaphor of the volcano and how it is handled by translators before the CDA, it is noticeable that these translations belong to the news report register. The semantic choices and the figurative language are similar to the news reports that we read in every day newspapers around the Arab world. However, translations with the CDA have stronger figurative images that maintain the volcano image in the original text. While translations prior CDA have a semantic preference for human phenomena such as violence and conflict - rather - ثورة احتجاج and اضطرابات مستمرة -

The use of nominal sentence in Arabic is marked and especially in the language of news reports. Thus this thematic structure gives prominence to the *township of Soweto*. By doing so, translators create the same effect of symbolizing the rioting crowd as a city not as people with emotions. While the shooting is realized in the text as a supervision process (*shooting, three Africans were shot dead*), the rioting is realized as an intention process (*erupted*).

#### **4.2.4 Nominalization or Passivisation:**

The same above text about the riot in Africa along with an extract taken from a news report that was published in the *Guardian* on 4 July 1986 are used to examine how translators deal with the passive voice or nominalizations in translation.

*The Northern Ireland Secretary, Mr. Tom King, rejected a call in the Commons yesterday to delay the inquiry into the Royal Ulster Constabulary until completion of investigation into allegations against Mr John Stalker, the Greater Manchester deputy chief constable, who was originally heading the RUC inquiry (Fowler, 1991: 79).*

**Table 6***Translation of Nominalization or Passivisation*

	Translation without CDA	Translation with CDA
<i>Shooting</i>	تصويب \ مقتل	مقتل \ قتل \ إطلاق الرصاص بالرصاص
<i>Call</i>	دعوى \ دعوة	الدعوة \ نداءً
<i>Inquiry</i>	التحقيق \ التحقيق	الاستجواب \ التحقيق
<i>Completion</i>	اتمام \ انتهاء	استكمال \ انتهاء
<i>Investigation</i>	التحري \ التحقيق	التحقيقات \ الاستيضاح
<i>Allegations</i>	الإدعاءات \ دعوى	دعوى \ الدعوى \ الإدعاءات

It can be noticed that all the translations -whether prior to CDA or after- keep the passive voice as it is. In most cases, the blind literalism refers to the lack of awareness of the role of the passive in the English text on the part of some Arab translators. CDA, however, provides a solid knowledge and understanding for translators to build their choices on and to provide justifiable translational preferences. In regards to transitivity, it is noticeable that all actions are realized as processes. These prevention processes distance the actions from who did them. They create an ambiguity about who is responsible of the action in question. A form of literal approach of translating these processes succeeded in creating the same effect in TT.

#### 4.2.4 Dialect

The present extract is taken from an editorial in the *Sun* of 31 December 1985. This piece is contrasted according to the stylistic and ideological convention for editorials in the *Sun* newspaper i.e. a tabloid.

*Wot, no Bob on the list?*

*Who, of all possible contenders, most deserved an award for his achievements in 1985?*

*Just about every person in the land would put forward one name.*

*Pop star Bob Geldof aroused the conscience of the world over the heartbreaking plight of the starving peoples of Ethiopia and the Sudan.*

*Princess Anne.*

*Only a short time ago that would have seemed as unlikely as Australia winning a Test.*

*The Princess was best known for her temper and for slagging off her husband in public. (Sun, 31 December 1985) (Fowler, 1991: 39).*

The use of colloquialisms, incomplete sentences and questions suggests variation of emphasis. These techniques engage readers in reading the text, narrowing down the distance between the newspaper and the readers. The following table shows translations of some of the vernacular or colloquial expressions, such as *Wot* and *slagging off her husband*, as well as other colloquial expressions from the extract on the attacks on Iraq that was used previously.

**Table 7***Translation of Dialects.*

Translation without CDA	Translation with CDA
لا يوجد اسم بوب على اللائحة؟ غريب!	ماذا؟ ألا يوجد بوب على القائمة؟
ماذا؟، بوب ليس على القائمة!	معقول؟ نجم موسيقى الروك بوب غيلدوف ليس على القائمة؟
لا أصدّق أنّ بوب ليس على اللائحة!!	شو، ما في بوب في القائمة؟
هل تعلم، ليس هنالك بوب على القائمة	ماذا ، لا بوب على القائمة؟
ماذا، لا يوجد بوب على القائمة؟ -	لا لا ، لا بوب على القائمة؟
وإهانتها لزوجها	إحراجها لزوجها
-	بهذلة لزوجها
-	معاملتها السيئة / بازدرء لزوجها
عرف عن الأميرة انفعالها وهجرها لزوجها أمام العامة.	الأميرة المعروفة بحالتها المزاجية المتقلبة وتوبيخها زوجها في العلن.
الاميرة كانت الاشهر يفقدها لأعصابها والضرب قبالة زوجها في العامة.	الأميرة اشتهرت بعصبيتها وإهانة زوجها في المناسبات العامة.

The translators without the CDA are intimidated by the use of colloquial expressions and the majority ignore them completely. While the solution, in this case, seems to be ignoring the spoken-like expressions or upgrading them (turning them into standard written language), translators with the CDA were more creative and innovative by using words and expressions that would be considered non-journalistic or chatty. In other words, the choice of vocabulary in translations with CDA demonstrates the adoption of the spoken mode's model by the written mode. By doing so, it integrates into the language and vocabulary of the news that are transplanted from local gossip and are very similar to the original. CDA scholar Roger Fowler made it very clear in his analysis

Another aspect of the choice of vocabulary that can be traced in (Table 5) is the discriminating vocabulary that was used to describe the Africans. The translation without CDA is a reluctant one that avoids in most cases the use of the word أسود or سوداء and preferred the word أفارقة or زنوج. None of the above translations was consistent in translating the adjective African. In the text ‘black’ and ‘African’ are synonyms since the text is written from a white perspective. Thus an African is black unless mentioned otherwise.

#### **4.2.5 FRAMING:**

The last text is an extract from a radio news slot that constitutes part of the BBC Radio 4 *Today* program on 30 September 1993, broadcast every weekday morning between 6:30 a.m. and 8:40 a.m. It illustrates how a single news item commonly weaves together representations of the discourse of a number of people. Some are given prominence, and some marginalized. The voices here – those speaking or whose speech is represented – are: the BBC, the Libyans, the west, the UN secretary-General, and unspecified reporter.

***NEWSREADER:** Libya has told the United Nations that it's willing to let the two men accused of the Lockerbie bombing come to Scotland to stand trial. The position was spelt out in New York last night by the Foreign Minister, Omar Al-Muntasir, when he emerged from a meeting with the Secretary-General, Dr Boutros-Ghali.*

***OMAR AL-MUNTASIR:** The answers we have received from the UK and the US through the Secretary-General are very acceptable to us and we see them as a*

*positive answer and enough guarantees to secure a fair trial for these two suspects once they submit themselves to such jurisdiction.*

**NEWSREADER:** *Libyan officials at the UN, faced by the threat of more sanctions, said they wanted more time to sort out the details of the handover. Relatives of the 270 people who died on Flight 103 in December 1988 are treating the statement with caution. From the UN, our correspondent John Nian.*

**CORRESPONDENT:** *Western diplomats still believe Libya is playing for time. However on the face of it Libya does appear to be inching closer to handing over the two suspects. If this initiative is only a delaying tactic, its aim would be to persuade the waverers on the Security Council not to vote for the new sanctions, in what is likely to be a close vote. However the UN Secretary-General is reported to have been taking a tough line with **Libya, demanding** that it specify exactly when the two suspects would be handed over. The Libyan Foreign Minister has promised a reply on that point later today, but he's asked for more time to arrange the handover. Meanwhile the West has maintained the pressure on Libya. The Foreign Secretary Douglas Hurd, and the American Secretary of State Warren Christopher, have both reiterated the threat of sanctions. Western diplomats say that unless the two suspects are handed over immediately, a new resolution will be tabled tomorrow (Fairclough, 2001, 79-80).*

Consider, for instance, how the Libyan Foreign Minister's statement is framed within the newsreader's discourse. It is preceded by a sentence which gives the time, place and situational context of the statement, and formulates what it says (*the position was spelt out* – where 'the position' is that Libya is willing to let the two men go to Scotland to stand trial). But the gist of what the Foreign Minister actually says is that the UK and US have given Libya acceptable guarantees that the men would receive a fair trial, and their going to Scotland is referred to only hypothetically and non-factively in a

background subordinate clause (with the conjunction *once*). The newsreader's framing thus points the audience towards a misleading interpretation of what was said.

While this text seems easy to translate since the language is straightforward and is easy to render into Arabic, the organization of the text is a crucial aspect of maintaining the misleading interpretation of the events. The only point that is worth to be analyzed here is the translation of the opening sentence of the news reader.

Even though literal translation works in keeping the same misleading interpretation of what the Libyan Minister said, the benefit gained from the CDA helps us to make sense of what we read and be aware of the manipulative language use and hence translate better. The background subordinate clause *once they submit themselves to such jurisdiction* is kept as a subordinate clause by all translators (whether with or without CDA), however, translation with CDA made use of the analysis and hint to this condition made by the Libyan minister by adding words like *تسليمها* or *أبلغت ليبيا الأمم المتحدة أنها تفكر جدّياً* or *أبلغت ليبيا الأمم المتحدة عن احتمالية إرسال الرجلين* to the opening sentence of the news reader.

Examining the phenomenon of framing and back grounding is quite difficult in this text as it is quite fair. In other examples from the media, however, this structure can be traced easily and treated as it is required.

### **4.3 Conclusion**

This analysis of data has shown that translation for the media is a quite delicate task. The ideologies and power hidden in the text are salient. In order to overcome this difficulty, CDA is presented to translators as a guide to understanding and decipher the texts. Although translators seem to get the intended message of the ST by blind literalism,

CDA is highly needed to explain those hidden ideologies in the text and inform translators about them.

Discourse analysis is, thus, becoming a promising tool in performing more reliable translations. There are numerous studies done on text analysis, which can have interesting messages for translators. The point that the present thesis tried to make is the benefit translators may derive from discourse analysis in translation by determining the linguistic structure of the texts to support them in their difficult task.

## Chapter Five: Conclusion

The term ideology is used by many scholars in the broad sense of beliefs reflecting social positions and interests. Therefore, ideologies are treated as not necessarily coherent and not always consciously held. In other words, what is perceived as normal is widespread and therefore acceptable, not requiring any intervention. Ideology thus is assumed to be normal, which is why the media is quite important in the production of normality. This means that we should look for ideologies not only in obvious opinions but also in apparently neutral statements. This thesis has argued that CDA is the best instrument to analyze media texts and to discover the ideology hidden in them.

Language of the press is not ideologically loaded. It involves hidden power relations. CDA is an interdisciplinary approach to the study of discourse, which deals with language as a social activity. The present study was designed to determine the effect of applying CDA in translation. This happened through analyzing and assessing different translations before and after the benefit of CDA. The assessment pointed to patterns of language use which have been neglected or overlooked, and which should have merited more detailed investigation in the process of translating.

In the examination of Nominalization, it was found that translators overlook the role of this device in English. In most cases, they were literally translated. For Example, all the translations of the nominalized words (processes) were kept in the passive forms and therefore reserved the effect of neglecting the doers of the actions. After having access to CDA, translators have admitted that the first resort for them was literal translation and they did it unaware of the salient function of nominalization.

	Translation without CDA	Translation with CDA
<i>Shooting</i>	تصويب   مقتل	مقتل   قتل   إطلاق الرصاص بالرصاص
<i>Call</i>	دعوى   دعوة	الدعوة   نداءً

As for translation of metaphorical applications in a phrase like *Spank You And Goodnight*, translations without CDA varies from *صفعة وداع* or *ضربة تصبح على خير* which do not capture the powerful play on the language in the English “Thank You and Good Night”. The result of the literal translation here is an unnatural image that does not seem to be natural in Arabic. Translations after CDA, on the other hand, were more natural and suitable for the kind of publication the phrase was taken from. They belong to the same level of formality (tenor). Arabic translations such as *نتمنى , ونصفحك على قفاك وتصبح على خير* , *أصفحك وليلة سعيدة and صفعة لك و تصبح على خير , لك ليلة سعيدة* showed that the translators made use of the CDA and produced figurative rather than literal translations.

The interest in ideological issues by translation and intercultural communication studies has grown enormously. This is because scholars in these fields have acknowledged the importance of assessing how meaning is negotiated in the communication process. The most obvious finding to emerge from this study is that blind literalism can work in relaying texts in translation. It has argued that the lack of awareness that the translators have affects their role as mediators not only between languages but between ideologies as well.

This thesis concludes with a call for an interdisciplinary cooperation between CDA and TS. CDA, with part of its roots in linguistic analysis and another part in ideological aspiration, provides a productive opportunity for cross-disciplinary

fertilization with translation studies. The result of this cooperation lies in incorporating an intensive microlinguistic analysis in the discipline with a thorough focus on the ideology. These findings suggest a role for translators in promoting ideologies. This will increase self-awareness in translators to the ideological manipulation in their work and how it affects the choices made in their translations. The current study has only examined how CDA is applied and used in translating for the media from English into Arabic.

With text seen as language and context as social structure, Fowler describes the relationship in the following terms:

There is a dialectical interrelationship between language and social structure: the varieties of linguistic usage are both products of socio-economic forces and institutions - reflexes of such factors as power relations, occupational roles, social stratifications, etc. - and practices which are instrumental in forming and legitimizing the same social forces and institutions (Fowler, 1996: 21).

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