Translation between register analysis and critical discourse analysis

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Abstract: In the present piece of research, we argue that translation cannot be effective unless the purpose and the audience are clearly identified. One of the main lessons we have learned during this journey is the need for a thorough register analysis of the source text before translation, in addition to the necessity of embedding the target text in its immediate cultural environment within a critical discourse analysis. In this respect, an analysis of the article "Asymmetric struggle for the hearts and mind of viewers: Can the media actually trigger sympathy towards terrorists? (Maoz, 2010), which was translated by Badia Elharraki (2012), will give the reader an idea about the difficulty of translation because this article, if translated without some modifications at the lexical level, will have huge undesirable effects on the Arab/Muslim audience.

Keywords: Translation, Register analysis, Critical discourse analysis, Arabic, Ideology

About the Author

Badia Elharraki is a researcher, a Ph.D holder and a teacher at Sidi Mohammed Benabdellah University, Fez, Morocco. She has published many articles in international peer-reviewed journals in areas related to critical discourse analysis, culture, media studies and translation. She has also participated in many national and international conferences.

1. Introduction

The object of the present article is to investigate the actual shifts at the level of meaning that may occur during translation, and to spot the different changes that take place during the movement from one language / culture to another. Specifically, we will focus on an article entitled "Asymmetric struggle for the hearts and minds of viewers: Can the media actually trigger sympathy towards terrorists?" (Maoz, 2010), which was translated by the Moroccan translator Badia Elharraki in 2012. These changes are revealing as they depict the relevance of communicative key elements like the notions of "purpose" and" audience", and the general background of the author and the translator respectively. We have opted for this article because it deals with the perception of the Israeli audience of the Israeli –Palestinian conflict in the middle east during a conversation with a Palestinian teenager who was apprehended while attempting a suicide attack. The overall purpose is to experiment with the subtle changes that happen in translation in the course of moving from one conceptual network to another. The need for the present research has emerged out of our interest in articles that deal with media perception and analysis because they constitute a testing ground for the relevance of the key elements "purpose" and "audience" in translation. It will be shown that any objective analysis should start with handling the source text within a register analysis and then deal with the translated text within critical discourse analysis (CDA).

2 Theoretical Background

2.1 Translation

Translation is one of the areas where one can spot the complex relationship that exists between language and culture. All natural languages are able to convey every aspect of their communities' lived experiences. Translatability, which is an operative principle that helps us structure an entire field of decisions and concepts, is pivotal as it paves the way to find viable solutions to the practical problems that we may encounter in the process of translating a source text (ST) into a target text (TT), and to experiment with different approaches to theoretical and fundamental issues.

Issues like comprehensibility in their relation to translatability point to the differences in linguistic structure (grammar, vocabulary, etc.) between languages that translators face and for which they have to find a bridge over which meaning can still be appropriately expressed. Research has demonstrated that the only possibility available is to conceptualize meaning within the larger framework of such factors as communicative purpose, target audience and purpose of translation, in addition to the textual elements existing in the source and target text.

Translation studies used to focus more on translation equivalence than on other key issues like discourse and register analysis approaches, which benefitted a lot from recent developments in discourse analysis. Based on Halliday's systemic functional grammar (Munday, 2008, p. 90), these approaches focus on register and discourse level (Hatim & Mason, 1990). As we all know, the effects of discourse go beyond the linguistic content to cover social, political and economic issues of discourse in translation. It is commonly believed that ideology plays the role of an 'invisible hand' in translation as there are factors which influence translation and facilitate the transmission of ideology between different nations and countries (Yan, 2007, p. 63). In general, research from an ideological perspective has uncovered manipulation in the TT that signals the translator's ideology. This actually creates tension between 'foreignization' and 'domestication', in what Venuti (2008) refers to as the 'translator's invisibility'.

2.2 Register analysis

Language in use serves three functions: ideational, interpersonal, and textual, according to Halliday (1970, 1973, 1985). First, the ideational function is concerned with clauses as representations and is concerned with the natural world in its broadest sense, including our own consciousness. Second, the interpersonal function is concerned with clauses as exchanges and is concerned with the social environment, particularly the interaction between speakers and hearers. The textual function is concerned with sentences as messages and the verbal environment, particularly the information flow in a text (Halliday 1970, p. 143). In this regard, it is compulsory to proceed from a register analysis in order to know the subject, the audience, and the channel of the text before embarking in translation.

Translating involves three stages: (a) item for item equivalence; (b) reconsideration in the light of the linguistic environment and beyond this (it is almost an afterthought) to a consideration of the situation; (c) reconsideration in the light of the grammatical features of the target language where the source language no longer provides any information (Newmark, 1981, p. 65).

Concerning the elements that constitute the term "register": field, tenor and mode in translation, Halliday (2001, p. 17) emphasizes the importance of contexts in deciding the relevance of translation. He asked the famous question: "equivalence with respect to what?" and concludes:

> [A] "good" translation is a text which is a translation (i.e., is equivalent) in respect of those linguistic features which are most valued in the given translation context and perhaps also in respect of the value which is assigned to the original (source language) text. (p. 15)

Halliday believes that types of the linguistic situation differ from one another in three ways: what actually is taking place (field); what is the role of language (mode); and who is taking part (tenor) (Halliday, 1985, p. 29).

2.3 Critical discourse analysis

The Hallidayan approach to language sees that language grammar is an entity that is manipulated to construct ideological arguments and presuppositions. By connecting register analysis to discourse, the Hallidayan

approach to language recognizes that language grammar is an entity that is manipulated to construct ideological arguments and presuppositions for the construction of reality based on experience (Stubbs, 1996, p. 60). Similar to CDA, Van Dijk (1995, p. 248) asserts that ideologies are basic frameworks of social cognition shared by members of social groups, made up of pertinent choices of sociocultural values, and structured by an ideological schema that symbolizes a group's self-definition. According to the author, these frameworks uphold and maintain one group's attitudes and beliefs as superior to another, and position one group's worldview as dominant over another so that representations of beliefs will continue to reproduce the social behaviors intended.

In general, language use or discourse is seen as socially influenced and socially constitutive. In this regard, CDA is concerned with both text and context. According to Fairclough and Wodak (1997), this perspective on language use as a social activity suggests a dialectical relationship between a specific discursive event and the situation(s).

To put it in a different way, discourse is constitutive in this two-way connection in that it contributes to maintaining and reproducing the social status quo. This could produce and reproduce uneven power relations as an ideological impact. The relationship between these two aspects of language use—the socially shaped and the socially constitutive—is closely examined by CDA (Fairclough and Wodak, 1997, p. 258).

When analyzing any communicative event (interaction), CDA typically focuses on three analytical axes: text (such as a news piece), discourse practice (the production and consumption operation), and sociocultural practice (social and cultural environment leading to the communicative event) (Fairclough, 1995, p. 57; Chuliaraki & Fairclough, 1999, p. 113).

The dimension of discourse practice, the medium between the other two dimensions, distinguishes between Fairclough's and van Dijk's model. Van Dijk attributes social cognition and mental models a mediating function between discourse and the social context; Fairclough grants this mission to discourse production and consumption (Fairclough, 1995, p. 59). Fairclough's (1989, 1992, 1995) model of discourse, then, relies on the above three dimensions: the text, which deals with the linguistic aspects of the text; discourse practice as production and consumption; and finally sociocultural practice, which is the global social environment.

In order to demonstrate the critical nature of concrete studies and give it empirical support, Fairclough (1995) attempted to examine concrete media discourses in "Media discourse." As a result, a level of "social practice" was incorporated in his analysis of communicative events in line with his general view which is built on an analytical distinction between discourse as a vehicle of representation and discourse as a means of enacting social relations and social interaction. The first level is semantic whereas the second one is communicative.

We begin with a textual and semiotic examination of a text in order to identify how these two levels contribute to the discursive-constructive process, as in the case of genres. Then, we must take into account how an author uses pre-existing discourses and genres to generate a text and how these discourses and genres enable a receiver to read a text. Finally, in order to fully explain the overall picture, we should go deeply into theories of socio-cultural practices (see Faiclough, 1995; Jorgensen and Philips, 2002; pp. 66-71).

3 Discussion

3. 1 The source text: Rhetorical structure

An analysis of the abstract of the article shows that the intended rhetorical purpose of the source text is to argue in favor of a certain position by providing certain arguments that are scientifically grounded, the purpose of which is to validate the thesis of the article by providing evidence in order to persuade the reader. Specifically, the thesis revolves around the idea that Palestinians who militate against the Israeli occupation are depicted in the Israeli media outlets in a positive way, which is detrimental to the Israeli cause.

Abstract: *Interviews with terrorists are often seen as humanizing and evoking sympathy towards them – even among potential victims of these terrorists. However, scarce research attention is devoted to systematic empirical examination of the emotional responses evoked in viewers by personalized media coverage of terrorists. This study examines Jewish-Israeli responses to a televised interview with a female Palestinian terrorist, caught by Israeli security services on her way to perform a suicide bombing in Israel. The study uses quantitative methods to*

determine the effect of the interview on Jewish-Israeli viewers, and to show that political identification in the Israeli–Palestinian conflict – as hawks or as doves – affects viewers' perceptions of the interviewed terrorist and viewers' emotional responses to her (Maoz, 2010, p.99).

However, it should be noted that in the article surveyed as a whole, it is easy to notice that we cannot talk about one type of text but a combination of different types where one rhetorical purpose (persuasion) overrides the others. A close reading of the whole article, then, shows that we have one dominant text type along with other less dominant ones left in the background as this hybridity is part and parcel of the texture of human communication, be it textual or verbal. The author starts the article with an introduction that argues in favor of the premise that media plays a supportive role in favor of "terrorists". Here, allusion is made to some other authors who gave similar statements about the issue:

Terrorists use mass media for different aims; among them, to evoke fear and terror, to mobilize support for their cause, and to gain legitimacy (Dowling, 1986). Media portrayals of terrorists have been described as evoking, intentionally or unintentionally, an increase in compassion towards terrorists and sympathy towards their motives (Liebes & Kampf, 2009; Maoz, 2010, p.99).

In argumentation, this is referred to as the use of "ethos", which is the actual manipulation of authorities to make a point. In the present article, these authorities are not to be trusted as they are sponsored most of the time by Zionist agencies to produce pseudo-research to back up their expansionist cause. In translating this, it would be better to write a footnote to signal this logical fallacy.

The second nature of this text is "expository" as it seeks to inform by providing facts collected in a quantitative approach to data collection and analysis:

The study used quantitative methods to determine the effect of the interview on Jewish-Israeli viewers, and to show that political identification in the Israeli–Palestinian conflict – as hawks or as doves – affects viewers' perceptions of the interviewed terrorist and their emotional responses to her (Maoz, 2010, p. 100).

In addition to the overriding argumentative function, accompanied by an expository support, other purposes have been served in the development of the author's discoursal texture like the narrative one below:

The interview with the Palestinian terrorist was broadcast on Channel 1, Israel's national public TV network, on a Saturday night,1 a prime viewing time, as an item in the extended weekly news program "Seeing the World" ("Roim Olam") at 9:30 PM. Shifa El-Kodsi, a 25-year-old Palestinian woman who was caught by Israeli security on her way to perform a suicide bombing within Israel, was interviewed by Shlomi Eldar, a Jewish-Israeli journalist, who was at that time the Palestinian affairs reporter of this channel (Maoz, 2010, p. 100).

Last but not least, we encounter the descriptive purpose embodied in the following example:

El-Kodsi is an attractive, modern, fragile looking young woman, gently made-up, dressed in a soft grey training suit, her hair pulled back in a manner that makes her look even younger (and more innocent) than her 25 years. These visual cues personalize and humanize her and make it hard to perceive El-Kodsi purely and monolithically as a murderous terrorist as, no doubt, as many of the Jewish-Israeli viewers would like to see her, as this most likely matches more their preconceptions of terrorists and of the conflict with the Palestinians (Bar-Tal, 2000) (Maoz, 2010, p. 101).

All the purposes mentioned above cannot be understood without an analysis of the primary constituents of the famous term "register" (Haliday, 1973, 1985, 2001). Generally, the freedom of the translator raises fidelity issues at the expressive level as translation is "a textual thing" (House, 1981, p. 65), but also a form of cross-cultural communication (Gregory, 2001). This has compelled theorists in translation to investigate the relevance of registers. Translation studies used to focus more on translation equivalence than on other key issues like discourse and register analysis approaches, which have benefitted a lot from recent developments in discourse analysis. Based on Halliday's systemic functional grammar, Munday (2008) assumes that these approaches focus on register and discourse level (Hatim & Mason, 1990). In our analysis of the source text, the three elements register analysis rests on are:

Field: The characteristics of the context encourage the use of a particular type of language. The language is rife with terms that describe environmental elements such as "terrorism," "animosity," and "legitimacy," as well as the activities themselves such as "evoke," "humanize," "hate," and "perceive."

Mode: The written language used in this situation is English, which is very task-oriented and places a strong emphasis on getting things done. The entire text is cohesive because the words are closely related throughout the entire article; in other words, the author uses language to create a significant communicative experience.

In this respect, the Israeli author, who attempted to exploit to the maximum the resources available in English to get his message through, overused connotative language to influence the reader in a framework of propagandist endeavor and the use of words like "terrorists", "fear", "legitimacy", "sympathy", etc……depict the whole image.

Tenor: The interpersonal functions of the language " who is communicating and to whom" is a building block in translation as it sets up a communicative transaction by affording conditions for effective interaction. In the case under analysis, the shift from addressing the occidental audience by an Israeli author to addressing a Muslim audience by an Arab/ Muslim translator has largely affected the structure of the text at the ideational level.

From this quick reading of the article prior to translating it into Arabic, it is obvious that we do not have one text type, but a hybrid text that comprises many "subtexts", where the dominant argumentative one uses in addition to ethos (the reliance on authorities in the field), logos (the use of "logic") and pathos (the use of emotions and feelings), and where the author exploits other subtypes to convince the potential reader.

3.2 The translated text

According to Fairclough (1995), analyzing any specific sort of discourse, including media discourse, entails analyzing communicative events. Critical discourse analysis of communicative events is concerned with specific communicative events, for instance, a film or a talk show. Fairclough (1995) proposes an analytical framework of three related discourse dimensions of a communicative event—namely, the text itself, discursive practice, and the global context. He stated that:

> Critical discourse analysis of a communicative event is the analysis of relationships between three dimensions or facets of that event, which I call *text, discourse practice*, and *sociocultural practice*. "Text may" be written or oral, and oral texts may be just spoken (radio) or spoken and visual (television). By "discourse practice" I mean the processes of text production and text consumption. And by "sociocultural practice" I mean the social and cultural goings-on which the communicative event is a part of. (p. 57, emphasis in the origin).

3.2.1 The text

The analysis of the text covers vocabulary, semantics, grammar and phonology in addition to textual organization above the sentence level. In our treatment of the textual level, the focus will be on the transition that takes place from the source text (ST) to the target text (TT) at the lexical level. To reach this goal, we will underscore the notion of shift in translation.

The term "shift," as coined by Catford (1965, p. 73), distinguishes between translational equivalence, which holds between two portions of texts that are actually translations of each other, and formal correspondence, which exists between source language (SL) and target language (TL) categories that occupy roughly the same place in their respective systems.

For Catford (1965, p. 73), a shift occurs if there are "departures from formal correspondence" between a ST and a TT, i.e., if translational equivalents are not formal correspondents. He argued that there are two major types of shifts: level shifts and category shifts. On the one hand, level shifts are shifts between grammar and lexis as in the translation of verbal aspect by means of an adverb or vice versa.

On the other hand, category shifts are further subdivided into structure shifts (e. g. a change in clause structure), class shifts (e. g. a change in word class), unit shifts (e. g. translating a phrase with a clause), and intra-

system shifts (e. g. a change in number even though the languages have the same number system). Generally, shifts in translation are seen as the alterations which result from the attempt to deal with the systemic differences between ST and TT (Baker, 1998, p. 262).

Another shift in the TT of particular importance to us is shift in meaning, which is the area where translators have more freedom in translating depending on their personal and ideological orientation. Baker (1992) classified meaning into four types: propositional, expressive, presupposed and evoked meaning. Since expressive meaning refers to the speaker's feelings and attitudes rather than what the words and utterances allude to, the translator has the possibility to attack the text from his own perspective. In the example below, the translator shifts the meaning of "monsters" to "giants", which shows that he has a positive attitude towards western media.

SL: Al-Jazeera rose up to challenge "monsters" like CNN and BBC, the companies that Al-Jazeera itself listed as its major competitors

TT: al'amāliqa

BT: Giants.

However, a textual analysis is not important on its own; in order to see the relevance of the lexical items a translator opts for, we have to go beyond the lexis and analyze these choices in the light of discursive practice, the second tier of CDA.

3.2.2 Discursive practice and the socio-cultural context

What discourses and genres are used in the creation and interpretation of texts, and where are these influences found in the texts? In the production, interpretation, or consumption of texts, people draw from other texts or text genres that are culturally accessible to them. Discourse practices are thought to operate as a mediator in the relationship between texts and social practices.

As we stated before, shift in the meaning of words, which gives translators more freedom in translating depending on their personal and ideological schemata, is a potential site for discursive production and interpretation. Since expressive meaning is not judged as true or false, the translator is free to modify the meaning. In the example we mentioned before, the translator shifts the meaning of "monsters" to "giants", which shows that he has a positive attitude towards western media.

In the translated article, the word "suicide bomber" that refers to a Palestinian woman depicts the difficulties translators may face with their audience. When Arab translators translate it as intiḥāriyya 'suicide bomber', they respect the principle of faithfulness, but offend the Arab audience (foreignization). If they translate it as istishhādiyya 'a woman who sacrifices herself to a sacred cause', they violate the principle of fidelity to please the Muslim community and to make their translation reader-friendly (domestication)! Because of these tensions, the translator is never free in the choices he takes as he is tightly caught in the web of culture and ideology. In this respect, the translator, being Moroccan (an Arab and a Muslim), opted for domestication as a final resort.

In terms of discourse and ideology, shall we consider this discursive production (in the ST) as a scientific discourse or a Zionist propaganda that tends to manipulate the reader to side with the cause of a powerful agency? How should an Arab and Muslim translator translate this Israeli piece of discourse? In addition to other techniques like footnoting, which is basically a research technique that aims at providing additional information without digressing the reader from the main text, the translator chose modulation as a way to adapt the translated text to the target Muslim/Arab audience. We will illustrate with the translation of some keywords in the text, which are provided for the sake of clarification:

ST: Interviews with terrorists are often seen as humanizing and evoking sympathy towards them – even among potential victims of these terrorists. However, scarce research attention is devoted to systematic empirical examination of the emotional responses evoked in viewers by personalized media coverage of terrorists (Maoz, 2010, p. 100).

TT: alfalastīniyyīn

BT: Palestinians

This study examines Jewish-Israeli responses to a televised interview with a female Palestinian terrorist, caught by Israeli security services on her way to perform a suicide bombing in Israel (Maoz, 2010, p. 100).

TT: sahyūniyya

jihazu lqamʿ alʾisrāʾiliyy

ʿamaliyya istishhādiyya

BT: Zionist

Israeli oppression apparatus

An act of martyrdom

To fit discursive practice in the third element of CDA (the context), we can definitely see that this translation has been challenging as the translator was caught in the middle of an ideological war between two opposing poles. On the one hand, the Palestinians see that the Israelis occupy their land and use manipulative language which is seen by the Arabs as an attempt to digress the international community from what is really taking place in Palestine; on the other hand, the Israelis claim that Palestine is their holy land. In this respect, the translator made major revisions in the original text, which may be seen by many people as a violation of one of the most pivotal parameters in translation, namely fidelity or faithfulness. The approach adopted in this respect by the translator relied on modulation by replacing, for example, terrorists (a connotative term) by a denotative one 'Palestinians' as the last resort. By doing this, she altered lightly the source text in a way that may influence the non-Arab Muslim reader in favor of the Palestinian cause which is considered by the Muslim community as a "legitimate cause". In other words, she made her translation more reader-friendly. In fact, by changing the point of view or the adoption of modulation, the translator actually tried to adapt the translated text to the culture of the target text reader by tuning down all the elements that may sound offensive to the speakers of Arabic. Whether this is sheer modulation or a form of adaptation remains questionable. As a matter of fact, she did not only go one step ahead of denotation to connotation and vice versa, but she also embraced text normativity by altering the lexical component of the source text to accommodate it to the text norms of the target language. The rationale behind the translator's decision is her realization that the use of words like the word "terrorist" is systematically provocative to all the pro-Palestinian audience. What the Israelis call terrorists are for the Arab and Muslim audience "freedom fighters", and suicide bombers are "istishhādiyyūn" (people who sacrifice themselves for a sacred cause).

It is clear, then, that all the remarks made in the analysis of discursive practice cannot be dissociated from the analysis of the sociocultural practice of a communicative event that may be at different levels of abstraction from the particular event: it may involve its more immediate situational context, or yet a wider frame of the society and the culture (Fairclough, 1995, pp. 61-62). The cultural resource for text production and consumption is conceptualized in terms of the "order of discourse", a concept borrowed from Foucault (1984).

Concerning the translation of the above mentioned article, the general context revolves around press representations during violent conflicts. The translator attempted to spot ideological and political currents in the Israelis construction of a reality constructed differently by Palestinians and Arabs in general in as far as actors and actions in news discourse are concerned i.e., the two opponents do not share the same view about the socio-political stances and historical narratives. Translating this text by keeping the original meanings seems like an inadequate solution for Arabs as translation has to take into account all the variables that participate in the production and the reception of the produced text and the translated one respectively, namely the general context.

4. Conclusion

The main goal of this article was to explore the subtle translational changes that take place during the transition from one conceptual network to another. Our interest in issues related to media perception and analysis created the need for the current study since this field of research serves as a testing ground for the relevance of the crucial translational terms "purpose" and "audience." We attempted to demonstrate that any objective analysis must begin with a deep analysis of the source text at the rhetorical level to identify the intention of the author. Then, we have to examine the text within a register analysis where notions like the field, mode, and tenor are key elements. Finally, we have to submit the translated text to a rigorous CDA analysis at the three levels: the text, discursive

practice, and social practice to spot the areas where the translator is free to transmit ideologically loaded messages to his audience.

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Does this article screened for similarity?

Yes.

Conflict of interest

The researcher has no conflict of interest to disclose.