

**A Text-Linguistic Approach to Shifts in the Translation of
Ideologically Oriented Texts from English to Arabic**

Abdullah Ibrahim Abdullah Hussein

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School of Management and Languages

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ABSTRACT

The thesis looks into a topic which has been receiving an increasing interest in language studies in the last decade or so.

In a broad sense, it casts light on ideology in discourse; how it features, how it can be identified, interpreted and relayed in (English-Arabic) translation. The topic is looked at from a text linguistic perspective to determine how linguistic shifts (syntactic, lexical, textual, etc.) in texts translated from English into Arabic can disseminate - meanings of ideological significance. This relates, directly or indirectly, to translator mediation or 'visibility' which can permeate prejudiced discourse that would probably take the text receiver to a different text world, in terms of its ideological implication.

Two case studies are used and a large number of extracts cited and analysed to identify ideological constructions in English, examine how they are expressed in discourse, trace the shifts they undergo when translated to Arabic and how this can affect the ideological potential of these construction.

An empirical analysis will be carried out by comparing the output of six translators of different cultural and ideological background to identify hands-on translation problems pertaining to ideological signification. The thesis emphasises the significance of translator's awareness of ideological discourse to avoid involving ideological beliefs and personal views in translation.

Dedication

To my wife ... to my wife ... to my wife (for her un-waning, unfailing and unlimited support)

Acknowledgment

I would like to express my sincere thanks and gratitude to Professor Basil Hatim for his continued guidance and advice. For so many years and throughout all the work that this thesis may have entailed or prompted, it was his sustained support that helped overcome obstacles encountered, and it was his relentless advice that made this research attainable from the very beginning to the last stage.

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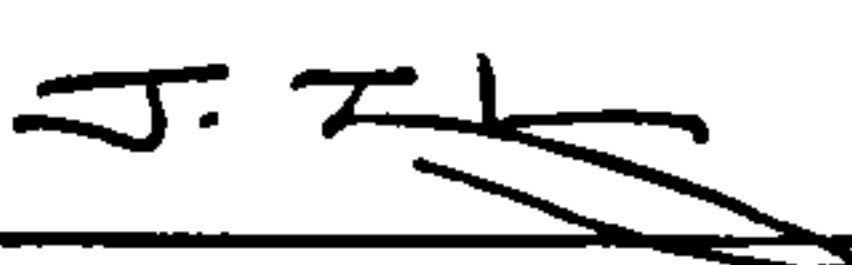
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Chapter One

Introduction

1.1 Ideology: Theoretical Overview

It is widely acknowledged that ideology, in its wider sense, is acquiring increasing attention in the domains of discourse analysis and Translation Studies. The academic arena, in particular, has been seeing a growing interest in various facets of the concept with regard to exploring ideology in the both theoretical and practical translation.

It is believed that much has been achieved in the area of researching and studying ideology in language and ideological discourses in the last two decades or so, thanks to the efforts and works of Fowler and his colleagues (1979), David Lee (1992), Fairclough (1989, 2001), Simpson (1993), Hatim and Mason (1990, 1997) and Hatim (2001) and others. However, the attention in this lively and interesting area of study needs to explore in greater depth various aspects of ideology in discourse with specific reference to translation into Arabic, and this is one of the main themes of this study.

1.2 Definition of Ideology

Ideology in its wider framework is being felt not only within its conventional territory, that is politics and political discourse, or to a lesser extent in the socio-economic discipline (according to Karl Marx), but also in various aspects of our daily life (e.g. media, advertisement, face-to-face communications, etc). In this sense, ideology is to be found in every discourse (i.e. economic, social, cultural, etc) especially it is widely accepted that ideology is becoming an inseparable part of language, to the extent that it cannot be understood outside its framework, because it is through language that ideology becomes observable (Fowler et al., 1979).

Ideology, in Fairclough's understanding, is so close to everyone because it is bound to affect one's opinions and points of view about anything, one's commonsensical and taken-for-granted information, presuppositions and unsaid (implicit) meanings. The growing level of implicitness in expressing meanings of ideological significance, with what it entails in terms of increasing power and control imposed on language (Fairclough, 1992a), makes the notion of ideology more interesting for researchers,

discourse analysts and even translators. This is perhaps one of the main reasons for initiating this study, especially that ideology-related translation problems, in the author's opinion, are becoming more frequent and challenging in nature.

A probably symbolic example of how critical and sensitive translation problems of ideological nature can be is signaled by a report by the BBC correspondent in Iraq, Khaled Khalifa, dated 24 April 2004, which describes how the US Governor General of Iraq, Paul Bremer, addressed a group of Western journalists by saying: "*After liberation* [of Iraq from the old Iraqi regime] ..." which was rendered in Arabic by the Iraqi interpreter/translator as "بعد الاحتلال" (*after occupation*). This illustrates how ideologically implicated translation in general - and particularly into Arabic - can be and to what extent the translator ideological affiliation can transform the original text. This example represents an explicit manipulation and expression of ideological meanings, which may not be very common in our daily use of language. Concealed or indirect expression of meanings of ideological nature such as media language, instead, is frequently resorted to in different discourses, as we shall see through many examples in the course of this study.

A central concept in the study of ideology which can be very much implicated in power in ideological signification is society.

Simpson (1993:5) defines ideology as "*the ways in which what we say and think interacts with society*". The relationship between society and ideology, hence, is interrelated. Through this interrelatedness, societal powers and forces, which are immense but not always apparent, control and even mould one's thinking, views and beliefs. Both language and ideology, which are inseparable, depend on social structure (Fowler, 1979:186). This societal facet of ideology will be underlined in this research.

1.3 Ideology: Historical Overview and Translational Perspective

The concept (ideology) was introduced after the French revolution by Antonine Destutt de Tracy who proposed it as a new science of ideas (*idea-logy*) which sets the foundation for all other sciences (Gee, 1996). Its first appearance in English was in 1796, as a direct translation of the term from French, to signify the philosophy of mind (cf Williams, 1976:126).

Ideology in/of translation is becoming a discipline of special interest because it is an area where ideological values would be prevailing, flourishing and more important, for the purposes of this study, conflicting, especially it is recognised that there is no neutral or objective translation. It is argued that language cannot be innocent, impartial and value-free, as it is loaded with ideology and therefore is used as an instrument of power.

Butler (1984:97) asserts that *“Ideologies thus tend to promote certainties of a kind we have not encountered before in our argument, and thus may lead to a direct confrontation between the beliefs of the [text] interpreter and those supposedly asserted by the text”*. (Brackets are the author’s.)

As a form of language use, translation is thought to be inevitably associated with ideology. To this effect, how translations can be ideologically implicated will be seen in the course of this study. According to Fawcett (1998:107), *“throughout the centuries, individuals and institutions have applied their particular beliefs to the production of certain effects in translation”*.

Even the very first step of translating, that is choosing the ST (Source Text) to be translated, can be ideologically driven. The intentions of the ST producer can also be misinterpreted, disregarded (as will frequently be seen in this work) or otherwise unjustifiably highlighted, i.e. exaggerated. As Tymoczko (2003: 201) has put it, the translator can easily be regarded as a ‘traitor’ or a ‘political agent’. In other words, the translator can be ‘a king maker or a breaker’ (Hatim, 2002).

Even the text reader can have a role to play with regard to how ideological or ideologically interpreted translation can be. Readers can, to a greater or lesser extent, accept or resist translations (Kress 1985, Fairclough 1992a) depending on their attitudes and ideological affiliation, because *“being a reader is an active, creative practice”* (Fowler, 1991:43). This shows the interrelated association between the triad of language, translation and ideology. Some theorists even go to the extreme in describing the close association between ideology and translation by hypothesising that *“translation is only an excuse for transmitting the translator’s ideology”* (Claramonte, 2003:85).

1.4 Ideology and Discourse

It needs to be stressed that, in the light of this interrelated type of relationship between ideology and language, discourse assumes its central role in shaping and expressing ideological meanings. Linguistic items cannot acquire their meaning in vacuum. They need discourse to materialise and convey pragmatic (e.g. ideological) values, for instance. And it is for dealing with important notions such as ideology that researchers focus on discourse (Hatim, 2001:187).

Kress (1985:30) argues that *“It is because linguistic forms always appear in a text and therefore in systematic form as the sign of the system of meaning embodied in specific discourse that we can attribute ideological significance to them”*.

This thesis aims, ultimately, to explore the extent to which ideology is encroaching into ideologically oriented texts translated from English to Arabic () through the translator, an issue which remains a permanent concern in view of its pertinence to a key concept in Translation Studies, i.e. objective or unprejudiced translation.

The thesis will be exclusively concerned with ideologically motivated translator intrusion. The issue will be viewed from a text linguistic perspective to examine how the translator’s ideological mediation, especially into an ideologically oriented ST, can be detected, gauged, (contextually) interpreted and evaluated (in terms of the shifts in meaning such an ill-practice might introduce). The ideological shifts occur because some translators tend to process or ‘filter’ the original text world through their own ideology and value systems and at the same time disregard an established set of key elements (e.g. genre, discourse) that are central to the study of ideology in discourse in the sense that they may affect the text in hand and relay ideological implications, as suggested by Hatim and Mason (1990, 1997) and Hatim (2001).

Within a process of Discourse Analysis (DA), which represents in itself a pivotal part of the study of ideological processes (Fowler et al., 1979:81), these shifts will be explored mainly through syntactic, lexical and textual parameters in a bid to underline the semantic, pragmatic and semiotic variation entailed and the overall impact this might have on discourse (ideological signification). According to Fowler et al. (ibid), ideological aspects can be determined at a lexical level (e.g. deliberate choice or

avoidance of particular words) and/or a syntactic level (e.g. opting for passivisation to avoid foregrounding causality and attribution of responsibility). In this sense, language is not only a mirror that reflects ideology but a tool that reproduces it.

From a similar perspective, Hatim and Mason (1990:161) maintain that “*behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms. The content of what we do with language reflects ideology at different levels: at the lexical-semantic level, and at the grammatical-syntactic level*”.

These syntactic, lexical and textual parameters are indicative of ideological patterns or discursive structures. They expose discourse to what the author calls a process of ‘*cognitive moulding*’ (i.e. ideologically-driven transformations) and at the same time assist analysts to explore possible meanings. It is even argued that that aspect of linguistic structure, i.e. syntactic, lexical, semantic, pragmatic or textual, can have ideological significance.

With regard to these crucial lexico-grammatical forms, it is thought, as will be noted through the examples and sample texts of this research, that their use relies significantly on the type of text where they occur and, consequently, their pragmatic function, i.e. rhetorical purpose, according to Hatim and Mason’s model which is being adopted in this study. Along the same lines, Schaffner (2003:23) maintains that these linguistic indicators of ideology can appear more or less in texts “*depending on the topic of a text, its genre and communicative purpose*”.

Nevertheless, it is believed that these ideological signifying structures are far from being definite or final because there is no predictable one-to-one relationship between any linguistic form and its contextual meaning. And to isolate these forms of structures to look for certain ideological signification would be a naïve, simplistic and unstructured analytical procedure.

1.5 Aims and Layout of the Thesis

The thesis has the following basic aims:

1. To provide a comprehensive study of syntactic, lexical and textual structures of ideological potentiality with insights into how ideological shifts in English-

Arabic translation may hamper delivering the rhetorical function of the original text, and to underline the need for further investigation into this interesting linguistic phenomenon.

2. To examine and assess how Arabic translators deal with the ideological discourse of an opponent ideology, and specify the drawbacks for translators from an ideology point of view.
3. To assess how the ideological background of translators may affect their work and to what extent this may 'deform' the message of the original text.
4. To underline the importance of text linguistics in equipping translators with general contextual awareness as how to detect, interpret and handle meanings of ideological values in English-Arabic translation.
5. To provide insights into how a pragma-semio-communicative approach to ideology in language can be a great asset to translators (particularly from English to Arabic) in view of its comprehensive, thorough and structured approach to translation that helps them cater for linguistic phenomena which may not be noticed by other linguistic/ translation models (e.g. functional markedness, clefting as a pragmatic highlighter, socio-cultural object vs socio-textual practices and their contextual function, etc).
6. To hypothesise interpretations into the causes for recurrent ideologically driven translation problems when translating into Arabic, and to highlight the need for handling such problems within a framework of a holistic context-sensitive model.

With regard to its layout, the thesis comprises seven chapters which can be illustrated as follows:

Chapter one, the present chapter, sheds light on the notion of ideology in terms of its significance, underlining the reason(s) for choosing the particular topic of the thesis. The chapter touches upon the practicality of the topic and explains briefly how ideology in translation has evolved as a relatively new area of study in the field of Translation Studies, and how it necessitated the studying and analysing of discourse, as a prerequisite for exploring ideology in language with its linguistic manifestations.

The chapter also explicates how, as part of a process of Discourse Analysis, lexicogrammatical devices will be traced and examined to identify instances of ideological

exploitation of discourse for the purpose of analysing them and assessing their respective ideological input in discourse. The chapter will furthermore highlight the aims of the research and the way it will be organised.

In **chapter two** the main traditional and modern schools and models of translation will be surveyed. Every section, featuring one of these models, will be concluded with a general assessment, underlining the merits and/or demerits of the model, and placing special emphasis on the respective model's position with regard to ideology in translation, i.e. the model's ST/TT (Target Text) orientedness .

It will be stated that Hatim and Mason's is the model being adopted in the light of its overall holistic approach to translation and comprehensive as well as omniscient consideration of the three dimensions of context. It will also be argued that a key merit of this model is that it evaluates the entirety of the text, with its denotative and connotative meanings, shaped by pragmatic and semiotic variables which explicate the ideological potential of any given discourse.

Chapter three provides the linguistic framework for our work. It explores the text linguistic model on which this pragma-semio-communicative model is based. Here, the author will review the pillars of the model (i.e. communicative, pragmatic and semiotic dimensions) and how the model's various facets can be helpful from translation point of view, particularly with regard to this topic.

This chapter, (and the thesis as a whole), will also be exposing implicit ideology in discourse which can be even more effective and operational than explicit ideology (Fairclough, 2001), and will also be explaining how certain linguistic features of ideological significance (e.g. transitivity, modality, cohesion) can relay meanings of ideational, interpersonal or textual nature, respectively.

Chapter four will go deep into the theoretical realm of ideology. Discourse and its role in expressing ideological values will be focused on. In this chapter, different paradigms of ideology will be investigated to see how they view ideology, and to become acquainted with their common grounds as well as variations. In this journey the schools of ideology and the renowned theoreticians such as Fowler, Kress, Hodge, Trew, Lee, Simpson and Fairclough will be visited to see the way in which syntactic and lexical

devices can indicate, and more important, disguise attitudes, beliefs and point of view, i.e. ideology. After reading this chapter one will be equipped with the appropriate tools to recognise ideological structures and will be ready to explore how discourse can be loaded with implicit ideological shifts that indirectly disseminate certain ideological messages and guide the text reader into predetermined (ideological) direction. It will then be realised that there is no neutral or innocent discourse (or language).

This good posture will lead nicely to **chapter five** which is a practical exercise involving a large number of examples from two case studies. The examples will be classified under three main categories (i.e. syntactic, lexical and textual), each of which has its own linguistic features through which the ideological potentiality of discourse can be detected

Every one of these features will introduce a number of translated examples into Arabic to illustrate the ideological thrust involved and alert discourse analysts, translators and readers as to where to look for ideology (between the lines) and how and if ideological shifts in translation are functional, i.e. serve the rhetorical (pragmatic) purpose of the text in which they occur.

This, it is hoped, will give analysts, professional translators, translation students and general readers an overall comprehensive perception of how ideology can disperse into Arabic discourse translated from English and what ideologically-motivated translation mistakes (shifts) the translators can be making in order to fulfil certain ideological purposes or to comply with TL (Target Language) linguistic or social conventions. This, it may be supposed, will provide a smooth transition into chapter six.

Chapter six is a practical experiment that will reflect, on the ground, the theoretical outcome of chapters four and five. The experiment shows the real production of a group of translators of various cultural and ideological backgrounds who have been given the same sample texts to translate. The exercise aims at assessing the awareness of translators of ideological discourse, gauging their competency in conveying ST messages of ideological nature and, above all, compare what and how often they use the ideological parameters of discourse (lexical and grammatical) reviewed from the theoretical stand point given in chapters four and five.

Such an exercise, with the findings gathered from the examples of chapter five, will reveal the weaknesses of certain translators in the translations into Arabic of English ideologically oriented texts, as well as the incompetence(s) of translators exhibited through inflecting personal beliefs and view points-of ideological nature-into the Arabic texts by subjecting the ST to a series of ideological transformations (shifts).

Chapter seven, the conclusion, will propose recommendations for overcoming the weaknesses and deficiencies outlined in chapters five and six, and for bridging relevant competence gaps in Arabic translations with regard to ideology and ideological rendering.

All in all, the thesis will examine the hypothesis that, especially in texts translated into Arabic, ideological meanings tend to be expressed through certain lexical, syntactic and textual devices which fulfil contextual requirements and serve a definite purpose (rhetorical purpose in Hatim and Mason's terms).

This hypothesis will be investigated and tested through extensive exemplification, especially in chapters five and six as indicated earlier, with the aim of reaching reasonable conclusions that will hopefully aid translators (and discourse analysts) when dealing with texts translated into Arabic (and probably other languages).

Every one of the investigated linguistic features (e.g. transitivity, nominalisation, cohesion) will be illustrated by three examples. Quantitatively, the number of examples is thought to give reasonable account of the ideological signification in every one of these ideology-bearing linguistic devices. Qualitatively speaking, every example, it is hoped, will represent different aspect of the ideological force contained in every example. Every example will be back translated into English (by the author) and then analysed in terms of its ideological content.

Such an analytical methodology, the author hopes, will highlight in a simple and practical way the main findings and, in doing so, help translation practitioners and scholars dealing with ideological discourse. This is hoped to offer reasonable genuine contribution to the discipline of Translation Studies.

Chapter Two

Translation Studies

If one wants to consider the stages which Translation Studies, with its focus on the theories and application of translation, has gone through since the early 1960s when this domain of study began to shape up, one must take a long journey which has seen remarkable achievements and left major milestones. In all the stages through which the discipline of Translation Studies has gone, 'correspondence' or 'equivalence' between the original text and the translated text has ever been a controversial issue that has preoccupied the hearts and minds of translation practitioners and theorists because it represents the core and goal of any translation process.

In this chapter the main features of major schools of translation will be examined, starting from the basic models which considered individual words or even parts of words (e.g. morphemes) as the unit of translation between any pair of languages, to the present stage of text linguistics in which text with all its textual, discursal and contextual manifestations is considered the unit of translation. The study will be particularly interested in the models which focused mainly on the target text and audience. The discussion and assessment of every one of these theories will be approached from an ideological/attitudinal standpoint, which is the theme of this research.

Through reviewing the merits and demerits of the main trends in the field of translation, the study will show the main contribution each has made to the discipline of Translation Studies in theory and practice. Examples will be used to explain the main features of every model, particularly from the perspective of the topic of this study. These will be followed with back translation (into English) which is the author's.

2.1 Catford's Formal Correspondence vs Textual Equivalence Model

One of the most prominent translation theorists and forerunners who have made a significant contribution to Translation Studies is J. C. Catford. He concerned himself, to a great extent, with equivalence in translation. His main contribution in this regard is his model of formal correspondence vs textual equivalence. A formal correspondent for Catford is "*...any TL category (unit, class, element of structure, etc.) which can be said to*

occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL" (Catford, 1965:27).

This, by definition, implies replacing any lexical item in the ST with its grammatical correspondent in the TL as long as this is operationally possible. For instance, for a ST in English like: "*A new service contract for providing flights into the interior of the country was signed on 4 July by the company's General Manager*" the formal correspondent TT in Arabic according to Catford's formal correspondence technique would be:

" عقد خدمة جديد لتوفير رحلات إلى المناطق الداخلية للبلاد تم توقيعه في ٤ يوليو بواسطة مدير عام الشركة "

(PDO newsletter, issue 85)

[A service contract for providing flights into the interior areas of the country was signed on 4 June by the company's General Manager.]

Such adherence in the translated text to the linguistic elements of the original text, according to Catford's model, provides the required correspondent translation. It is a faithful replacement of ST textual devices with their grammatical counterparts in the TL. For Catford, translation is a process of replacement of ST with TT i.e. a process of replacement of SL meaning with a TL meaning that functions the same way *in a given situation*, rather than a process of meaning transfer between languages, in the general sense (Hatim:2001:14).

When and if such a process of exact formal substitution of ST linguistic elements in the TT is not attainable owing to variation between the grammatical systems of two languages, a final resort would be the 'textual equivalence' strategy. According to Catford (1965) any TL text or portion of text that is observed to be equivalent of a given TL text or portion of text can be resorted to in order to solve the problem in the absence of exact formal correspondence between any two languages. Such an alternative translation strategy is applied by using what Catford termed as 'translation shifts' which facilitate the translation process.

Catford divided shifts into two types:

1. **Level Shift:** this refers to a case when a linguistic item in the SL is substituted by "*a TL translation equivalent at a different linguistic level from its own*" (Shuttleworth and Cowie, 1999: 92). This means expressing something by grammar in the SL and by lexis in the TL. For example, a ST like "*They would be finishing their final exams in June*" (PDO

newsletter, issue 24) would be replaced by a TT in Arabic like "سينتهون من امتحاناتهم في يونيو" [Will finish their exams in June] where the lexical item سينتهون replaces the grammatical construction (*would be finishing*) in the ST.

2. **Category Shift:** this comprises the following four sub-categories:

a- **Structural shift** is considered, by Catford, as the most common of all types of shifts. It involves rendering a grammatical structure in the TL that is different from that in the original text. For instance, for a SL like: "*We are also interested in these [graduates] with qualification in accounting and finance*" (PDO newsletter, issue 24), an Arabic translation such as:

"نحن مهتمون أيضاً بالخريجين الذين لديهم مؤهلات في المحاسبة والمالية"

[We are also interested in graduates who have a qualification in accounting and finance] implies a structural shift because the prepositional phrase in the ST (*with a qualification in accounting and finance*) has been replaced in Arabic by the relative clause "الذين لديهم مؤهلات في المحاسبة والمالية" [Who are qualified in accounting and finance].

b- **Class shift:** this implies translating a linguistic item in the ST into an item in the TT that belongs to a different grammatical class. For instance, the adjective in "*Islamic students*" becomes a noun as in *طلبة مسلمون* [Muslim students].

b- **Unit shift:** this implies a change in the *rank* between ST and TT systems, that produces a TT with a stretch of linguistic ranks (e.g. morpheme, word, group of words, clause, sentence) that does not correspond to those of the ST, i.e. it is lower or higher. An example of this sub-category can be: "*during a recent recruitment drive at the university*" (PDO newsletter, issue 85) with a TT in Arabic such as: "وذلك خلال معرض للتوظيف نظم في الجامعة مؤخراً"
[During a recruitment drive organised recently at the university].

The Arabic TT includes a passive structure (*was organized*) which makes the TT a full sentence and ranks it higher than the ST verbless clause.

c- **Intra-system shift:** this signals a change within similar but not corresponding language systems where a singular linguistic item in the ST becomes plural in the TT or a definite articles is changed to indefinite in the TT. The following

example may be considered: "*They* [the aircrafts] *have outstanding take-off capabilities and high engine performance, even in the hot climates*" (PDO newsletter, issue 54) and its Arabic translation:

"لهذه الطائرات قدرات إقلاع رائعة وأداء محرك متميز حتى في الجو الحار"

[These aircrafts have outstanding take-off capabilities and high engine performance, even in hot weather].

The two occurrences of plural nouns in the ST '*they*' [the aircrafts] and '*climates*' have been substituted by singular corresponding nouns in Arabic الطائرة (aircraft) and الجو الحار (hot climate).

It is worth noting here that shifts in translation, which were primarily viewed at the grammatical level by Catford, have been looked at from similar or other perspectives by linguists such as Shoshana Blum-Kulka, Cees Koster, Anton Popovic, van Leuven-Zwart.

Blum-Kulka (1986, 2000) argues that translation, as an act of communication, entails shifts in textual as well as discoursal relationships which are necessarily related to the linguistic, social and discoursal systems of the two languages involved in the translation (i.e. communicative) process. She divides shifts (in translation) into two types:

(a) **Shift in Cohesion** (or types of cohesive markers), which comprises:

1. Shifts in level of explicitness: grammatical differences between languages can lead to shifts in a text's overall level of explicitness i.e. the level of explicitness of the TT can be lower or higher than that of the ST. Such shifts, Blum-Kulka argues, can be attributed to stylistic preferences or more importantly to what she terms '*explicitation hypothesis*' which '*might lead to a TL text which is more redundant than the SL text*' and "*can be expressed by a rise in the level of cohesive explicitness in the TL text*" (2000:300). This hypothesis postulates an increased cohesive explicitness takes place "*regardless of the increase traceable to differences between the two linguistic and textual systems involved*" (ibid:300). This trend of increased explicitness in the TT is practiced "*by language learners, non-professional translators and professional translators alike*" (1986:21).

2. Shifts in text meaning: the types of cohesive devices used in a text can affect texture (by making it *'loose'* or *'dense'* and therefore result in differences in meaning between the ST and the TT). These cohesive devices can introduce changes in style as well, and shifts in the type of these devices in translation can possibly change their important functions in the text. This will make the explicit or implicit potential of the ST changes through translation, and the overall communicative process will be affected.

(b) Shift in Coherence, which comprises:

1. Reader-focused shifts (of coherence): any defying of the reader's perception of coherence discourse which is based primarily on his/her knowledge of the world, subject matter knowledge, familiarity with genre conventions, etc. Such shifts thwart the reader's attempt(s) to draw the necessary inferences for decoding the text message. These inferences, Blum Kulka maintains, can vary from one individual to another and from one type of audience to another (2000:304). Blum-Kulka contends that these shifts of coherence which are attributed to text receiver and the way he/she chooses to interpret the text (i.e. change in audience) should be distinguished from those coherence shifts which any translation process may entail (change in language). The former type of shift, according to Blum_Kulka, is unavoidable. This angle of discussion will be revisited in sub-section 2.8.1 in view of its relevance to the topic of this research i.e. it is through the text reader's interpretation of the text that ideology and ideological meanings can be invoked.
2. Text-focused shifts (of coherence): any linguistic choices wrongly made by the translator due to his/her misinterpretations of the ST meaning potential due to lack of experience, or as a result of major variation between the ST/TT linguistic systems. Though, the most serious shifts, Blum-Kulka argues, occur due not to the differences between the two systems but to the translator's inability to detect and appreciate the functions a particular linguistic system or form plays in communicating implicit or indirect meaning in a given text (ibid: 309).

Koster (2000) and Bakker, Koster and Leuven-Zwart (in Baker,1998) consider shifts (in translation) basically as belonging to the domain of linguistic performance, but maintain that shifts of translation can be distinguished from the systemic differences that exist between source and target languages and cultures. Shifts, which are seen as representing a central concept in translation, are viewed as unnecessary deviation from the proper translation process could thus be said to function within a restricted theory of translatability (Bakker, Koster and Leuven-Zwart (1998:227).

Koster (2000) considers shifts as differences between ST and TT that result from the translation technique which the translator chooses to use to deal with the systemic differences that exist between the two linguistic, literary or cultural systems. Such individual shifts are of more 'import', Koster maintains, than the systemic differences and may have an effect on the message which the text conveys.

Shifts, according to Bakker, Koster and Leuven-Zwart (1998:228), are categorised into:

- a) **Obligatory** shifts: resulting from the differences between linguistic systems (e.g. lack of correspondence between related lexical items between ST and TT).
- b) **Optional** shifts: resulting from the translator's decision for stylistic, ideological or cultural reasons.

According to this perception, shifts can at the minimum violate the expectations of the target system and a TT may, therefore, acquire a function that does not correspond to the original function (in the ST).

This overview of the concept of shifts (in translation) was only meant to set a theoretical background and show that the position taken by this study with respect to the notion of shifts and their contextual significance in the text where they occur, as we will be demonstrating throughout the research, is thought to be subtle, context-sensitive and, therefore, more important in the communicative act.

Now we will proceed to the next sub-section where Catford's theory of translation, as presented above, will be assessed.

2.1.1 Assessment of the Formal Correspondence vs Textual Equivalence Model

It seems to be widely believed among translation theorists that Catford deserves credit at least for identifying and applying a criteria to govern the work of translators, based on those principles of formal correspondence and textual equivalence which he saw, at the time, convenient to streamline and control the translating profession. Catford's model was an important attempt to apply a systematic translation strategy that makes use of advancement in linguistics.

Unlike the common translation technique of replacing ST grammatical devices with their counterparts in the TT (i.e. formal linguistics), it being the single translation strategy leading to equivalence -which has always been the central issue for all translation schools-, Catford attempted to apply certain controls to the notion of equivalence by relating it to communicative features such as relevance, function, situation and culture (Munday, 2001).

Hatim (2001) touches upon an important advantage of Catford's work by stressing that he was no stranger to context and contextual linguistics as he was suggesting solutions to translation problems (e.g. dialect translation), though from a narrow perspective of formal linguistics.

It is believed Catford has laid the foundation stone for the process of systematising translation by imposing rules for translation practice and assessment based on definite scientific bases.

Having said this, it should also be noted that Catford's attempt to provide a translation equivalence mechanism relied to a great extent on formal linguistics at the expense of important extra linguistic elements. His main shortcoming, it is believed, is limiting the translation process to a mere superficial replacement of ST linguistic elements with TT formal/textual correspondents. In doing so, he seems to have overlooked significant contextual variables which give the text its meaning and shape linguistic and extra linguistic manifestations such as pragmatics and semiotics.

To elaborate on this point, the following example may be considered:

"There is no alternative to moving the Arabs to the neighbouring countries" (Wright, 1989:83). According to Catford's model of formal correspondence, an Arabic TT such as: "ليس هناك بديل عن طرد العرب إلى الدول المجاورة" (Uraiqat and Ayyad, 1992:86) [There is no alternative but to expel the Arabs to neighbouring countries] would be an ideal translation as it perfectly fulfils the requirements of the formal equivalence technique. Every linguistic device in the ST is replaced by its grammatically corresponding counterpart (i.e. noun for noun, preposition of preposition, adjective for adjective, etc.). However, the difference in the ideological implications between 'moving' and 'expelling' needs no emphasising. Reverting to the contextual interpretation of 'moving' in the original text, it can be argued that the word has a very important pragmatic function in the text as it conveys the discorsal value of neutrality and objectivity on the text producer's side, compared with the ideological provocation and pejorative meaning imbedded in طرد (*expelling*). The response on the TL audience is bound to be completely different from that on the recipients of the original text.

Apart from the semantic representation, it could be argued that the nominalised form 'moving' has been deliberately chosen for the purpose of minimising the negative impact on the ST reader (Lee, 1992).

Sticking to the surface structure of the linguistic system, as shown above, seems to be the main defect of Catford's approach. Catford even argues that textual equivalence would be achieved if and when a ST utterance and its corresponding utterance in the TT can be used interchangeably in a specific situation (1965).

It is a premise that languages have their own respective linguistic and extra-linguistic specificities (e.g. culture, discourse, pragmatics), and cannot therefore be seen to have interchangeable relationships from linguistic and translation point of views. As a direct and simple example, the word مكتب in Arabic has the meaning of 'office' or 'bureau' in English but for different reasons, one of which is the level of formality, the two words cannot be used interchangeably.

As Fawcett (1997) points out, the problem with Catford's model is that it seeks to replace ST linguistic elements with their TT equivalents that can function in the same way in the situation being presented linguistically. And although he applied certain controls and rules to 'regulate' the translation process and assist translators to perform

their job properly, these rules seem to be rudimentary and too simplistic. They are merely word, or at large, clause-bound and fail to address text as one unit.

The equivalence strategy which Catford introduced through the various types of shifts within his model is also purely linguistic and does not cater for situational, textual and cultural variables (Hatim, 2001).

Catford also admitted untranslatability in cases when linguistic structure forms become an important part of the message to be conveyed to the TL for reasons related to cultural variation between languages. For this, it is believed, he deserves credit because he admitted that his model is far from complete.

All in all, it is believed that, regardless of the superficiality and limitation of his approach, which made some critics describe his theory as only of 'historical academic interest' (Henry, 1984:157), Catford has striven, in a period that saw the full dominance of pure grammar over Translation Studies and practice, to aim at what he thought to be 'qualifying' the translation process and laying a scientific basis for Translation Studies through his dichotomy of formal correspondence/ textual equivalence. He deviated from what is seen as the integral picture of Translation Studies as it exists today, but managed to make remarkable achievements that benefited translators and Translation Studies at the time.

2.2 Nida's Formal Equivalence vs Dynamic Equivalence Model

Another major and rather more important attempt to streamline the act of translating within a scientific/cultural framework, and in a more systematic way that incorporates principles of pragmatics and semantics, came from Eugene Nida, the renowned translation practitioner and theorist.

Nida's model, which also aimed to achieve equivalence between the ST and TT, though from a broader and more rational perspective, was inspired by Noam Chomsky's generative-transformational grammar, especially in the practical stages of processing the TT (Munday, 2001) and was developed during Nida's work as a Bible translator.

Nida's two-fold model comprises the following translation strategies:

2.2.1. Formal Equivalence:

According to Nida (1964: 195) formal equivalence “*focuses attention on the message itself in both form and content*”.

This type of equivalence allows the TT receptors to associate themselves as much as possible with the ST context and make a good idea about the SL customs, mentality and ways of expression.

This techniques seen as grammar-oriented and tends to be very similar to Catford’s formal correspondence, except that form (style) tends to acquire less prominence here.

It is noteworthy that Nida believed form has to be maintained by the translator, alongside the content, as long as it does not contradict with or hinder the realisation of formal equivalence. He believed that “*adherence to the content, without consideration of form, usually results in flat mediocrity with nothing of the sparkle and charm of the original*” (1964:164).

If any conflict emerges between content and style, (‘matter’ and ‘manner’ in Nida’s terminology) priority should be given to content (ibid). Obviously, this sort of compromise of style ought to be made because content (matter) is seen as the proper channel for achieving equivalence between ST and TL. However, as mentioned earlier, Nida does not accord to ‘form’ the importance it had in Catford’s model.

Looked at from a wider perspective, Nida’s formal equivalence can be seen as an adjustment of the old formula of ‘free’ vs ‘literal’ translation. Hatim (2001) points out that such a method of adjustment aims to maintain the translation equivalence after bridging any structural differences between the original and translated texts.

2.2.2. Dynamic Equivalence:

This is a TT-oriented translation technique. The basic principle behind it, according to Nida (1964), is to gauge the response which the translated text creates on its audience

and compares it with that which the original text had on its receivers. Both, according to Nida, should be equal.

So, according to this technique, the translator should relate to the TT receiver the *“modes of behaviour relevant within the context of his [the latter] own culture”* (Nida, 2000:129) regardless of the SL cultural specificities.

This principle stems from Nida’s belief that *“any thing which can be said in one language can be said in another unless form is an essential element of the message”* (1964: 4). So, basically any text can be translated regardless of any cultural variations, and it is up to the translator to exhibit his/her cultural awareness and linguistic as well as communicative competence to bridge the gaps between the two languages/cultures and convey to TT receptor the response which was experienced by the ST receiver, rather than the ST message.

This goal of maintaining response or effect can sometimes be achieved simply by replacing the lexical devices of the original text with their equivalents in the translated text. In other cases, however, the translator may be required to deviate to make sure that the ST response has been achieved. So, deviating from the ST lexical and syntactic manifestations is pardoned in order to fine-tune the relayed message and make it comply with the TL mores so that *“the response of the [original] receptor is essentially like that of the original receptor”* (Nida and Taber, 1969: 200).

It is worth noting here that the translator’s authority to adapt, change and ‘localise’ the translated text under this category stems from a major principle of Nida’s cultural school which postulates that the best translation does not sound like a translation (Nida, 1969). Because of its direct relation to the topic of this study, this important theme of equivalence, which is also advocated to a varying extent by a number of other translation schools, will be revisited frequently along the course of this work. Suffice it to say now that this TT orientation was nicely defined by the German translator Friedrich Schleiermacher (cited in Hatim, 2001: 46) as a case when *“The translator ... leave[s] the writer in peace as much as possible and bring[s] the reader to him”*.

2.2.3 Assessment of Nida's Formal Equivalence vs Dynamic Equivalence Model

It is commonly agreed among many translation theorists that Nida has made a considerable contribution in the area of Translation Studies. By the same token, his input, particularly in religious or Bible translation, is undisputable. It is believed he is one of the most prominent names in the world of translation. He has left behind unmistakable landmarks that will remain to be acknowledged and appreciated for many years to come.

His mainly cultural-oriented approach represents at the minimum a solid theoretical and practical foundation for a more scientific and context-conscious translation theory. To a greater extent, he can be said to have at least attempted to lay down the basis for what he thought to be the 'science of translation'.

Nida's main contribution, it is held, is moving translation theory away from the useless debate over literal vs free approach. His formal/dynamic equivalence methodology situated the text receiver at the heart of the translation process and related great attention to those cultural variables that were overlooked in the grammatical model.

Nida also had a remarkable influence on a number of translation theorists who came after him. Even Gentzler (1993), who disagrees to a great extent with him from various angles, argues (60) that Nida's contribution "*enjoys surprising academic influence in the fields of linguistics and translation*".

It is quite obvious that, working as a practitioner of translation and being acquainted with its problems and challenges, Nida managed to gain first-hand knowledge of the ins and outs of the profession and acquire tremendous expertise in the field.

Munday (2001:43) points out that Nida presented to translators, working not only with religious texts but with all kinds of texts, systematic analytical procedures to help them perform translating efficiently and take into account the cultural variation between the ST and TT as well as cater for the text receiver's expectations. Munday (43) concludes that "*Nida's systematic linguistic approach to translation has been influential on many subsequent and prominent translation scholars*".

Hatim (2001) tends to agree with this opinion. He presents a comprehensive overview of Nida's model which he describes as not only providing a narrowed focus on meaning and structure, but also catering for various contextual factors.

One of the advantages of this model, in the author's opinion, is that, unlike the older exclusively linguistic approaches, it takes into account cross-cultural variations and helps, therefore, to overcome problems associated with misinterpretation of cultural implications in text.

The translation into Arabic of the following text may be considered here: "*Be vigilant [on the road] and remember that camels and other animals don't have headlights or rear high density and could be anywhere along your journey*".

This text appears in a safety awareness brochure prepared by non-Arabic speaking safety consultant for the traffic department in Oman, where stray camels are common in the desert and pose a serious safety hazard when they come near desert roads.

If this text is to be translated into Arabic according to Nida's dynamic equivalence technique, the translator will need to take into account the cultural implications and therefore shift prominence, probably, from the inanimate agent (*camels and other animals*) to a human agent (text receiver) because this is a common and institutionalised structure in Arabic. The resulting TT would probably be:

"تذكر أنه ليس بمقدورك التنبؤ بآماكن تواجد الجمال والحيوانات الأخرى واحتمال ظهورها أمامك على الطريق، لذا عليك توخي الحيطه والحذر".

[Remember that you cannot predict the whereabouts of camels and other animals, and when they may appear on the road. Therefore, you need to remain vigilant].

Such a shift of agent between English and Arabic is culturally motivated and has a pragmatic function in the text; i.e. abide by cultural and stylistic norms of Arabic and show respect to the TT audience by shifting *the driver* to a thematic position, which we will explain later, unlike the ST. For the English audience, on the other hand, this agent shifting is not required.

This example pinpoints a key concept in Nida's cultural model; that is, what translators do is not translating grammar but cultures. This entails that translation for Nida is a

process of bridging cultural gaps, and therefore the translator should be not only bi-lingual but bi-cultural as well.

In spite of Nida's remarkable contribution, the role he associates to culture is 'objectified'; i.e. he was viewing cultures in terms of objects that differ from one culture to another or exist in one culture but not in another.

For Nida, translating a ST like "*Don't wear dangling neckties while operating a forklift*" (a PDO safety booklet) can be challenging to the translator if the TL reader does not know neckties (e.g. as an Eskimo in Siberia or Bedouins in the Arabian desert).

By the same token, translating عباءة (cloak) for a TL audience where this object is unknown is a problematical job for a translator adopting this model because he/she will be striving to create on TL recipients the same response as that of the SL receivers.

Nida's cultural model, hence, is more object-oriented. It is concerned basically with handling superficial cultural aspects that vary from one culture to another.

This perspective for viewing or understanding culture and handling '*socio-cultural objects*' in Hatim and Mason's terminology (as will be seen later when Hatim and Mason's model of translation is discussed) is static and restricted to physical material (micro-signs) which are not related to context or a particular discourse. It is believed that whether the translator is bi-cultural and, therefore, capable of handling the so-called cultural problems, or he/she is culturally incompetent (so to speak) and fails to bridge the cultural gaps, will not really have a great impact on the recipient, for these are only superficial cultural matters which are not considered within context. Therefore they do not have semiotic or pragmatic relevance.

For instance, a text can be communicable and understood whether or not the translator works hard to find an equivalent word for سبحة or سيحة (a chain of polished small circular-shaped stones used by Muslims mainly after prayers for worshipping God) when translating an Arabic text, for example to Norwegian or Swedish.

However, the author does agree with Hatim and Mason (1990, 1997) and Hatim (2001) that if these physical objects are utilized in the text to achieve a pragmatic function (i.e.

express certain attitude or point of view) they will be considered important because then they will have already acquired a subtle meaning which is inflicted by context. They can be understood and appreciated only within this contextual framework. In this case Hatim and Mason consider such static objects to have matured and to have become sufficiently active to acquire the status of '*socio-textual practices*'. By reaching this stage, the objects have become a genuine part of the value system (macro-signs) which can express important discursual themes, e.g. ideological/pragmatic values.

To show the difference between the superficial use of objects in Nida's cultural model and the contextualised and pragmatically motivated use of the same objects by Hatim and Mason, the following example may be considered here:

" وإيران التي تنتج أو تنهيا لإنتاج أسلحة نووية، تجد نفسها أكثر من أي وقت ممزقة بين الشرعية الدينية والقبول الجماهيري بهذه الشرعية، في زمن لم يعد يحتمل مزيداً من العباءات السود في سدة القرار السياسي"

(Arab Week' magazine, Issue no 2173, 04/06/01, p.6)

[Iran, which is, or will soon be, producing nuclear weapons, is, more than at any other time, ripped between religious legitimacy and public acceptance of this legitimacy, at a time when it can tolerate no more fundamentalism (lit. '*black cloaks*') can be tolerated in the political leadership].

The word العباءات (cloaks) here is no more a static socio-cultural object. It brings a significant semiotic 'sign' that fulfils a pragmatic function in the text, i.e. expressing an attitude against fundamentalism. So the contextualised use of cultural features and objects, for Hatim and Mason, has brought a substantial discursual value. The lifeless objects have developed into meaningful textual practices of crucial pragmatic and semiotic implications. As indicated earlier, this important dichotomy of socio-cultural objects vs socio-textual practices will be revisited later (e.g. section 2.10).

A major area in Nida's cultural approach which has received criticism from many translation theorists, though less sensible than Hatim and Mason's criticism of his model's superficial and rudimentary understanding of cultural manifestations, is his target orientation.

Gentzler (2001) criticises Nida because to achieve the ultimate goal of creating equivalence in response between SL and TL readers, Nida seems to empower the

translator to adjust the TT in a way that serves the purpose of translation, regardless of the distortion this might bring to the original text.

This TL orientation was also criticised by Hatim and Mason (1990) and described as a step forward in a process of adaptation in which the ST producer is made to belong to the TL audience. Such a trend, it is argued, takes the translating act away from Nida's target, i.e. far from being objective or neutral. Such an unscientific approach reaches a heightened level of extremism by permitting translators to manipulate the ST to achieve the *best* translation which, according to Nida, can be attained when the ST does not sound like a translation.

It is believed that such an unjustifiable licence given to the translator can open the way for subjectivity, personal views and TL mores to reshape the ST in a way that complies with TT conventions.

To elaborate on this point, the following example will be examined:

"the domination of Jewish agriculture by Arab workers is a cancer in our body"
(Wright, 1989: 71) and its Arabic translation:

"إن سيطرة العمال العرب على الزراعة هي أشبه بسرطان يتغلغل في جسدنا "

(Uraiqat and Ayyad, 1992:75)

[The domination by Arab workers of agriculture is like a cancer that penetrates our body].

The underlined lexical items in the Arabic translation have been unnecessarily introduced, mainly for ideological considerations, i.e. to over-emphasise the Israeli hatred of Palestinians. Such lexical choice almost reshapes the TT and makes it sound like a text that was originally Arabic. This translation, according to Nida, is probably the *best* translation.

In such cases, it is thought, the translator should not have imposed the TL conventions on the ST as each of the two languages has its own norms and linguistic specificities. The translator should even resist the inclination to produce a translation in which TL conventions override. If not controlled, such an attitude of the translator will deform the original text and 'recycle' its meaning. This important concept will be revisited frequently along the course of this research as it is very much pertinent to the topic.

Another area which received detailed discussion and much criticism in Nida's cultural model is the controversial idea of *equivalent* response or effect on the SL and the TL receivers. According to the Nida's dynamic equivalence strategy, the translated text should produce in the recipient audience the same effect the ST had on the SL audience. To achieve this 'impossible' goal, (in the author's opinion) the translator is permitted to make whatever changes are needed in the surface ST manifestations (Nida, 1969). Strangely enough, Nida (1964) and Nida and Taber (1969) at the same time argue that there can never be identical response as there is no absolute correspondence between languages.

It seems that Nida has set up this technique of creating equal response as a criterion or a tool to help the translator assess the efficiency of his/her translation. In doing so, Nida was probably influenced by the fact that he was a Bible translator who felt his translation should have on the TT audience the same impact that it had on the ST receivers. So, in setting up such a maxim which is impossible to attain and very difficult to measure, Nida looks to be exhibiting religious commitment rather than striving for professional efficiency.

Nida's quest for *equivalent* response, in the end, received a lot of criticism from a number of translation theorists such as Gentzler (1993), Fawcett (1997), Hatim and Mason (1990) and Hatim (2001), to name a few. Above all it goes without saying that people of the same culture react differently to a given text. Therefore it cannot be assumed that a translated text can create the same impact on recipients from different cultures.

The author agrees with Hatim and Mason, Fawcett and Heathcote (1990) that every reading of a text is unique and is bound to evoke different responses in different people.

To conclude, it is maintained that instead of trying to predict what the reaction of the text receiver can be, the translator needs to examine the more important and factual parameters of the text in question, e.g. contextual factors, discursal practices, pragmatic and semiotic representations in the text, which, it is believed, are more important in any process of communication than bridging cultural gaps and bringing

two cultures closer together which signifies the context and criteria of ('good' or 'bad') translation according to Nida.

2.3 The Functionalist Model

This school of translation, which appeared in Germany and made its presence felt in the 1970s and 1980s, represents a transition from the formal linguistic approach to translation to a functionalist and communicative approach. The main representatives of this trend in translation are Katharina Reiss, Hans J. Vermeer, Christiane Nord and Justa Holz-Manttari.

In the 1970s Katharina Reiss, like most other translation scholars, based her works on the concept of *equivalence*. Reiss regarded text as a whole (not words or sentences) as the vehicle of communication at which equivalence between the ST and TT may be sought (Reiss, 1977:108-9). She classified text types into *informative*, *expressive* and *operative*, and defined intra-linguistic and extra-linguistic criteria for gauging the adequacy of the TT (Reiss, 1971). However, according to Munday (2001), even Christiane Nord, who is one of the main functionalists, implicitly admitted the inadequacy of Reiss text type dichotomy.

The main feature associated with this model of translation is the *Skopos* theory and this has become its brand name. Skopos means 'purpose' or 'goal' in Greek, and the Skopos theory, which was introduced by Hans J. Vermeer, is the key principle upon which the whole approach is based. It indicates that in translation the focus has shifted to the function of the translating process which, in turn, determines the translation method. It is described briefly by the motto: "*the end justifies the means*" (Reiss and Vermeer, 1984 cited in Nord, 1997:29), which means that, in order to achieve the function of the translating process, the translator is permitted to apply any methodology he/she deems appropriate.

Hence, the functionalists aim at producing a TT that is functionally convenient, i.e. fulfils the purpose of the translation action. In this model, the adequacy of the TT to the Skopos (purpose) of translation overrides in its significance the notion of equivalence between the ST and TT as a measure of translation (Munday, 2001:80). If the TT fulfils the outlined Skopos it will be functionally and communicatively adequate.

Adequacy within this framework is very much related to the translation commissioning '*Brief*' which is a key factor in determining the shape and nature of the TT. Nord (1997:59-62) specifies the nature of information that the brief should include as follows:

1. the intended text function
2. the TT recipient
3. the time and place of text reception
4. the medium (verbal/written) over which the translation will be transmitted
5. the motive for the production or reception of the text.

Such information guides the translator as to what to include in or exclude from the TT. The translator has a very important role to play in this model, especially in terms of deciding what strategy of translating to follow in view of the functional purpose of the translated text. In doing so, the translator will be assisted by textual and contextual factors. Regardless of his/her key in deciding on which translation technique to follow, the translator here is governed by the information offer provided by the translation brief.

This leads to a discussion of whether the functionalist school of translation is ST- or TT-oriented.

This is a very complex issue to decide in this model as there are no clear maxims or guidelines for theorists of this approach to agree on. The general trend is more TT-oriented as the model in its entirety is geared towards serving the function or Skopos of the translating process. This drive is clearly reflected in Vermeer's statement: "*translate/interpret/speak/write in a way that enables your text translation to function in the situation in which it is used and with people who want to use it and precisely in the way they want it to function*" (Vermeer, 1989a, cited in Nord, 1997:29).

However, the functionalist translator may opt for a translation that is faithful to ST conventions and will probably choose to adopt a literal or word-for-word translation as an appropriate translation technique, if this is required by the Skopos, e.g. in translating official documents such as birth certificates, driver's licence, weather forecast or other genres that require direct replacement of ST lexical features with their TL equivalents.

This issue of TL or SL orientation of the functionalist theory will be explored in some detail in order to obtain a clear vision of this feature, especially as it is very much related to the main theme of this thesis.

Nord (1997) maintains that Vermeer and Reiss, the pioneers and most prominent theorists in the functionalist approach, seem to have different understandings of Skopos amongst themselves. Vermeer appears to be more interested in the TL culture. He considered the ST a mere 'offer of information'. Reiss, on the other hand, seems to be more SL-oriented. Reiss (1988:70) considers the ST to be "*the measure of all things in translation*".

Gentzler (1993) argues that this varied conception of such a key concept in the functionalist theory has been a source of confusion for scholars and theorists.

In her model of translation-oriented text analysis, in which she made a distinction between the function of the translation process and that of the TT, Nord seems to be more balanced as she accommodates both the St and TT in her dichotomy of the translation process. In her documentary translation type, Nord appears to resort to a translation strategy that is ST-oriented, as this type of the translation stands for "*communicative interaction in which a source culture sender communicates with a source-culture audience via the source text under source-culture conditions*" (Nord: 1997: 47).

This type is primarily concerned with documentary translating and therefore, from Nord's point of view, the translator is expected to resort to a literal or word-for-word translating technique.

The 'instructional' type, on the other hand, is expected to fulfil the communicative purpose of translation "*without the recipient being conscious or reading or hearing a text which, in a different form, was used before in different communicative situation*" (Nord, 1991: 73).

A target culture-oriented translation strategy is employed in this technique because the TT receivers expect to read the TT as if it were a ST which is written in the TL. In other words, the ST form is adapted to suit TL norms to the extent that the TT receptors

should not feel they are reading a translation; i.e. the translated text should look, sound or feel like an original text written in the TL. Examples of this type of translation process given by Nord include translating computer manuals or software.

In doing so, Nord is moving to the other extreme. In justifying such a methodology of translation, Nord (1997:66) argues that *“Functional translation does not mean source culture conventions must be replaced by target culture conventions in each and every translation. Depending on the translation purpose and type, the translator may opt for reproduction of adaptation”*.

Another prominent scholar of the functionalist theory, as indicated earlier, is Justa Holz-Manttari. In his ‘Translational Action Model’, Manttari provides a set of guidelines that, according to his vision, applies to a wide range of translation situations and deals with translation as a purpose-driven and outcome-oriented human interaction that focuses on the process of translation and message transmitting process that involves intercultural transfer (Manttari, 1984 cited in Munday, 2001:77).

According to Manttari’s ‘Translational Action Model’, the translator functionally communicates to the TT receptor what he or she determines as functionally suitable and in a way that imposes the TT mores. Hence, a TL-oriented technique of translation is employed to convey to the TT recipient what functionally suits the TL culture.

Manttari’s theory incorporates a number of roles and players that assist in accomplishing the communicative process. They include the initiator, commissioner, ST producer, TT producer, TT user and TT receiver (ibid), where the players perform the major parts in the translating process.

From the above it seems that the TT or ST orientation of the functionalist approach is characterized by fussiness that can easily be detected.

Nord’s position amongst the functionalists, it is contended, seems more practical and balanced as it accommodates textual and contextual factors of both the original and translated texts. However, there remain the important pragmatic and semiotic variables which assume a key role in shaping text and discourse.

2.3.1 Assessment of the Functionalist Model

It is argued that the functionalist school of translation has made a qualitative contribution in the area of Translation Studies. The model has also made noticeable achievements not only on the theoretical side of translation but also on its practice. In the last two decades, a large number of translators, have been increasingly applying the rules of the functionalist approach in their daily work. (Gentzler, 2001).

On the theoretical side, the functionalist approach, with Skopos theory at its heart, is widely believed to have signaled a new era away from the attempts made by translation theorists and practitioners in the 1950s and 1960s to look at the process of translating as a pure grammatical practice.

The emergence of the functionalist theory, it is believed, has marked a major transition in Translation Studies. A shift was made from superficial and rigid strategies of achieving equivalence between ST and TT, and rudimentary typifying of texts in the structural model of translation, towards a systemised and structured mechanism for manoeuvring text as a unit for achieving functional equivalence. The functionalist model categorises text according to the function of language in every individual text and relates importance to textual and extra-textual elements of a text as part of the process of catering for the purpose or function of translation.

Gentzler (ibid:71) gives credit to the functionalist school of translation with the Skopos theory at its heart, because he believes it has brought to an end the old chain of translation theories that were centred on the notion of faithful vs free translating, and introduced instead a different perception of equivalence that is based on fulfilling the practical requirements of every translation assignment in view of its function as commissioned by the translation brief . Therefore, he argues, the functionalists became the most influential group of theorists in a large number of European countries and managed to adapt nicely to the conditions of the new global market.

One of the merits of the functionalist approach is its appreciation of extra-textual features also. In their endeavour to produce a functionally equivalent translation, the functionalists pay attention not only to contextual variables along with textual features such as coherence and register parameters, but also to cultural considerations. The

translator is also assigned the role of catering for any possible cultural variation between the ST and TT norms, this being, in the end, very much related to the functionality of the translating act.

The functionalist approach, it is argued, brought with it a greater role for the translator to play. The translator is the main player who shapes the translated text to produce what he/she believes to be the *functionally* best translation. Guided by the brief which specifies the Skopos of the TT, the translator decides the proper translation strategy to follow. He/she can either opt for a word-for-word technique if translating an explicit and a straightforward text (e.g. Nord's 'documentary' text-type), or adopt a 'freer' method if, for instance, dealing with an advertisement (Nord's 'instrumental' text-type) as long as the translation methodology fulfils the Skopos of the translation assignment.

So, the translator's portfolio in this model has been enlarged, compared with that of the older schools of translation. He/she is not merely replacing syntactic and lexical manifestations of the ST with their equivalent TT linguistic elements (the grammatical model), or replacing SL cultural variables with their culturally corresponding features that create the same response in the TL (the cultural model). The functionalist translator, instead, enjoys a greater authority and more flexibility. In the light of the translation purpose, the translator is empowered to handle the TT in whatever way he/she deems appropriate as long as it accomplishes the Skopos of the TT and caters for the commissioner's brief for which he/she is paid to look after.

Gentzler (1993) holds that the functionalist theorists rank the translator equally with authors and editors and therefore entrust him/her to do what is needed (i.e. adapt or reproduce the TT) to accomplish the targeted mission.

The translator's scope of work and criteria according to which he/she handles the translated text is twofold, however. On the one hand, it reflects the advanced status the translator is occupying in this model and the extent of empowerment with which he/she has been entrusted. On the other hand, it may have serious implications in terms of what governs the translator's decisions.

It is argued that the flexibility of the functionalists was marred by the great extent of empowerment entrusted to the translator, and at the same time, the marginalized or demeaned task he/she is supposed to perform.

Commenting on the angle of empowerment, the author alludes to Holz-Manttari, who when referring to a translator in German uses what is equivalent to a 'message transmitter' (Manttari cited in Gentzler, 2001:71) who may choose to be faithful to the ST or decide to add, delete, adapt, or reshape the message he is 'transmitting' to the extent that he/she may even change names in the ST to other names with which the target audience is more 'acquainted' (Nord,1997:75), as long as this serves the purpose of the TT.

The problem envisaged here, however, stems from a concern that given such empowerment, the translator may - deliberately or as a result of professional incompetence - involve personal opinions, beliefs or attitudes in the translated text.

The second aspect, which in essence seems to contradict the notion of authorising the translator, relates to ridiculing the translator's role by entrusting him/her with the job of serving the clients' needs and catering for their requirements.

Gentzler (2001) attributes this aspect to the commercial or market orientation of the functionalist approach which makes the translating process geared toward satisfying the needs and purposes of the client. Discoursal, contextual and pragmatic factors seem here to be compromised or at least marginalized, it is argued, for commercial purposes, i.e. to please the client. Translation, therefore, is made a mere service-providing profession, and the translator is only given the choice to decide what tools he/she is going to use to achieve the communicative purpose of the TT and please the client. Pym (1996:338) argues that such a trend produces "*mercenary experts, able to fight under the flag of any purpose able to pay them*".

Above all, and from the perspective of this study, such an attitude towards translation may open the door for the translator's personal and attitudinal considerations to creep into the translated text, especially in those cases where the communicative goal of the TT is not properly defined in the brief, or if the brief does not exist at all, a case, one presumes, is common in real life situations.

Such a concern of allowing the translator to intervene while processing the TT will certainly hamper the neutrality and objectivity of the translating profession as a whole, especially in view of loyalty to TT as prescribed by the Skopos theory, the backbone of the functionalist approach. Gentzler (2001: 70) even argues that the supporters of the functionalist approaches have been pioneers in shifting the focus in translation from the ST to the TT.

Nord (1997:119) admits that the functionalist model has been criticized for “*betraying the originals* [STs]”.

Newmark (1990) also criticizes the functionalists for concentrating on the TT at the expense of the ST whose richness of meaning is sacrificed and ‘authority’ is shifted to the former, an act seen by Vermeer as legitimate *dethroning* of the ST (Nord:1997).

Governed by and having the goal of achieving the purpose of the translating task and abiding by the TL mores, a functionalist translator would probably translate a ST such as ‘*prior to the independence of Israel*’ to Arab clients as قبل قيام إسرائيل [prior to the emergence of Israel]. Such a translation can be seen as ideological because it implies that the text producer does not recognise Israel as a legitimate and independent state, which is a common belief in the Arab world. So, producing such a TT to Arab text receivers or clients will be functionally expected and probably encouraged by the functionalists because it serves the Skopos of the translation assignment and meets the expectations of the target audience.

The functionalist approach strove in principle, probably as did TT-oriented models of translation, to meet the expectations of the TL audience. This is a common goal among all such models, owing to their willingness to be accepted and well received by the receptors of TT for various reasons, i.e. make a living, selling more of the translated texts (e.g. stories, novels), being ideologically faithful to target audience beliefs, attitudes, etc.

2.4 The Polysystems theory

The Polysystems theory, as a model of translation, is concerned mainly with translating literature. The model, which relied heavily on concepts taken from Russian Formalists of the 1920s, made an influential contribution to Translation Studies. It evolved in the 1970s and was developed by the Israeli scholar Itamar Even-Zohar who looked at (translated) literature as a system that operates in the larger historical, social and literary systems of the target culture.

Even-Zohar introduced the term polysystems, i.e. viewing literature as a system of systems that comprises major (*high*) literatures, which occupy the centre of the polysystem, such as adult and non-translated literature on the one hand, and minor (*low*) literatures which occupy a peripheral position in the polysystem on the other (Even-Zohar, 1978). The latter form is exemplified by genres such as children's literature and translated literature. The minor forms within the literary systems struggle to acquire more importance and gain equality with the central forms (*ibid*).

Gideon Toury is another Israeli scholar whose role within the polysystems model is of paramount importance. Amongst the scholars of this model, the notion of *norms* within Descriptive Translation Studies is particularly associated with Toury. Norms are the conventions that regulate and organise various behaviours in society.

Toury defines norms as "*The translation of general values of ideas by a community - as to what is right or wrong, adequate or inadequate - into performance instructions appropriate for and applicable to particular situations*" (1995: 55).

Norms in the Israeli school of polysystems are related to translation, and in particular to the way the translator is dealing with the text in question. It even begins before that, i.e. with the process of deciding the text to be translated, a process which Toury, after conducting some field studies, found to be underpinned by mainly ideological and political considerations (Gentzler, 2001).

This leads to the important notion of the general trend of target orientation of the polysystems. According to Even-Zohar (1978), if the translated literature (text) is in a periphery form, it becomes assimilated in the target culture and the translator will try to

have the translated text conforming to the target culture norms. When, on the other hand, the original text is superior, the translated text becomes a kind of adaptation or imitation of the stronger ST.

In general, the theory related greater attention to the target culture and believed in the authority and ability of the receiving culture's norms and textual/literary conventions to influence the presupposition of the translator and govern his/her decisions. The previous translation models, on the other hand, believed in the subjective ability of the translator to derive an 'equivalent' text that in turn would influence the literary and cultural norms in a given society (Gentzler, 2001). In doing so, the polysystems theorists have made the translation theory transcend linguistic and literary borders.

Even-Zohar's colleague, Toury, moved, especially through the notion of *translation shifts*, further towards TL orientation. Hatim notes that "*translation shifts have come to be seen as indices pointing to the workings of norms and as attributable to a variety of influences, including translators' individual styles, translation policy, ideological considerations and political decisions*" (2001: 69).

These shifts which underline the translator's subjective involvement in the translated text may be identified through lexical, syntactic, stylistic features as well as diction and register parameters which are deemed necessary (from the translator's own point of view) to make the translated text simulate the target culture norms. The translator may manipulate or reconstruct the text to achieve this goal.

Toury's target culture orientation can also be detected through his *laws of translation* which aim, through rule standardization, to set the scene for translation 'universality'. Toury (1995:268) states that "*in translation, textual relations obtaining in the original [text] are often modified, sometimes to the point of being totally ignored, in favour of habitual options offered by a target repertoire*".

This rule standardizes moulding the original text linguistic features and textual parameters to suit the TT norms, especially if the ST is of a 'low' or 'weak' form. By positing his own model through these laws, Toury seems to distance himself from other equivalence-based translation theories.

It is maintained that Toury's stance of target orientation stems basically from his belief that translation equivalence between ST and TT is not attainable. Toury (1980:94) believed in 'structural differences' between languages because "every linguistic system and/or textual tradition differs from any other in terms of structure, repertory, norms of usage, etc". [emphasis in original].

The notion of equivalence as the single translation criterion was therefore refused and considered ST oriented. It was thought to be useful for empirical purposes only.

2.4.1 Assessment of the Polysystems Model

The polysystems model is commonly seen as development in Translation Studies and theory. Unlike earlier translation models, the polysystemists were not concerned with the form vs content formula. They provided a relatively holistic and comprehensive approach to translation, i.e. a polysystem (a system of systems) that caters not only for literature, since the theory is primarily a literature-based system, but also for extra linguistic and contextual variables, e.g. historical, cultural, social, etc. Context acquires a greater significance in this model. Text does not exist and is never studied independently. It co-exists, in a wider framework, with texts in other systems.

Notions like *equivalence* and *adequacy* of a text or a translation were conceived, as has been seen, from rather a historical, cultural and untraditional perspective. In handling these two important paradigms in translation, the polysystemists moved away from the narrow and traditional approach followed in by the earlier models of translation.

Moreover, the polysystems theory attempted, especially through the works of Even-Zohar, to posit a scientific approach to monitor the interaction between the literary systems for achieving a greater deal of objectivity in translation, and eliminating the translator's bias and interference in the TT through a non-evaluative method (Even-Zohar, 1978). However, the model here seems to be self-contradicting. The position which the theory adopts regarding the translating act is directed towards considering the target culture norms as the parameter for gauging the acceptability and adequacy of the translating process. This stance of loyalty to the receiving culture, by definition, nullifies the objective handling of the ST because it gives priority to the TL social, cultural, political and other norms, especially when translating from a peripheral literal

system into a primary one. This entails fulfilling the discursual, contextual and textual requirements of the TL at the expense of the SL. The translator, while producing such a translation, will be under pressure to satisfy the TL audience and conform to the target culture conventions. To achieve this goal, the translator will therefore make the target audience beliefs, attitudes and ideology override. In such a case, the TT receptors will read what fulfils their own expectations in terms of content and form, and will learn nothing about the original text norms.

To elaborate on this point, which is very much related to the topic of this study, the following example may be considered:

If a ST like "*the June 1967 war also created 40,000 more refugeesmost of whom were made refugees twice over*" (Wright, 1989: 25) is translated to an Arab target audience, whose ideological beliefs against Israel as an occupying country have been referred to earlier, the TT, according to the Polysystems theory, as a target culture oriented model, will probably be

"وقد خلفت حرب عام ١٩٦٧ أربعمائة ألف لاجئ آخر أجبر معظمهم أن يصبح لاجئاً للمرة الثانية".

(Uraiqat and Ayyad, 1992: 29)

[The June 1967 war created 40,000 more refugees, most of whom were forced to be refugees twice].

This is an expectation-fulfilling translation for the TL audience. It caters for the ideological expectations of the Arabs although it brings in contextual values different from those of the ST (i.e. 'were made refugees' was replaced by 'were forced to be refugees').

The Polysystemists have also been criticised for focusing mainly on literary translation and classifying systems into 'high' and 'low', which was seen by some translation theorists as based primarily on "*ideological residues*" (Gentzler, 2001: 121).

2.5 The Manipulation School

The Manipulation model appeared in the eighties, and was closely related to the Polysystems theory and influenced, in particular, by the early works of Even-Zohar and Gideon Toury. It can be argued that the model was basically a continuation of the

systems theory, until a later stage when some of its prominent scholars, such as Jose Lambert (1995), and Lefevere (1988) took a slightly different turn and deviated from the model's basic principles. They found the system "*too formalistic and restrictive*" (Gentzler, 2001:136).

This model concerns itself with translated literature. It believes literature is a dynamic system within which continued interaction between literary translation and practical case studies takes place. It is a model that is functional, descriptive in nature and target-oriented (Hermans, 1985b) and aims to satisfy the target culture mores which govern the production of the translated text.

The Manipulationists share this feature with the Polysystemists, but they have gone a little further. They believe the translator is empowered to make any modifications to the source system or text to make it totally acceptable in the receiving culture. To apply such a criterion, the Manipulations resort to a strategy that alters linguistic features (e.g. lexical, syntactic) or even reshapes discursal values, to conform to the target culture's social, political or cultural norms. In this model, manipulation of the ST, probably to a varying degree, is actually seen as being mandatory in all translations (Hermans, 1985a).

Munday (2001: 122) cites an example in which a popular children story in English took the form of an adult novel when translated into Italian because this was deemed by the translator or even the publisher to be necessary or at least more appropriate to the Italian readers. Munday argues that the names of some characters, the author and even the translator in the original English text were modified and adapted in the Italian translation to "*create humorous sound patterns*" (123) and in the end be more acceptable in the receiving culture.

This, is seen as, an extremely significant indicator associated not only with the Manipulation or Polysystems models, but also with many other translation schools of similar target orientation tendency. By this one means changing the original text genre to suit the target culture genre's requirement, i.e. discourse and attitude. This issue will be dwelt upon later in view of its importance and relevance to the topic of this research.

As in the Polysystems approach, norms, particularly of the target systems, acquire a central position. They govern the translation process and assist the translator in deciding how to handle the ST and what translation strategy to use.

2.5.1 Andre Lefevere: Rewriting Culture and Ideology Through Translation

It is thought, from the perspective of this work, that a particular reference needs be made to Andre Lefevere. Though he was primarily a scholar of the Manipulation model (and the systems theory) as indicated earlier, Lefevere distanced himself at a later stage from the basics of both schools. Instead, he focused more on culture and its impact on translation, and is seen one of the representatives of the ‘cultural turn’ (Mary Snell-Hornby, 1990). He is not interested in text as a unit but in what lies beyond it (i.e. culture, power, ideology) as factors that can motivate translation (it being a form of ‘rewriting’, according to Lefevere) and in general govern the TT reception.

For Lefevere, *“Translation is the most obviously recognizable type of rewriting”* (Lefevere, 1992:9). The rewriting act for him is controlled either by ideological considerations (i.e. of the TL audience, the translator, the benefactor) or literary conventions. Lefevere believes that if any conflict were to arise between the ideological considerations and the linguistic considerations in the process of translating, the former should override in a way that corresponds to the TL conventions (ibid).

To elaborate (and probably legitimize) his approach of seeing translator as a rewriter (i.e. who has the same authority of the original text producer), Lefevere(1992:8) refers to a translation of a famous poet in the Islamic history, Omar Al-Khayyam, by Edward Fitzgerald, a 19th century translator, in which the later almost rewrote the work which he was supposed to translate because as a civilized Westerner, he thought, he is authorised to manipulate what an inferior poet has produced and acclimatise it to conform to Western literary norms.

Lefevere’s understanding of translation as being basically ideology oriented is shared by Maria Tymoczko, who in her article *“Translation as a Force for Literary Revolution in the Twelfth-Century Shift from Epic to Romance”* even considers *“translators as ideology promoters”* (1986:18-19).

2.5.2 Assessment of the Manipulation School

Though very much related to the polysystems theory and based on it, the Manipulation school had its own identity. The Manipulationists tried to follow a systematic and functional method in literary translation that describes the relationship between theoretical models and practical case studies and relates special significance to the norms and constraints that govern the production and reception of translation (Hermans, 1985b:10-11). Such an approach to examining literary models in the light of practical works is thought to be of special importance as it signifies a systematic trend towards adopting more scientific and empirical rather than intuitive and purely theoretical methodology.

However, in their endeavour to systematize the translating act, the Manipulationists went somewhat astray. They did not restrict their scope of work to studying and comparing the characteristics and norms of the two literary systems involved in the act of translating. Instead, they widened their scope of interest to include examining and comparing the intentions of the ST authors and translators. They even went a little further to study the differing sociological aspects between the SL and TL, including commercial factors such as publishing and distribution (Lambert and Van Grop, 1985).

The main weakness of this model, it is argued, is that it imposes no restrictions on the way the ST is handled. As highlighted earlier, the translator here is free to adapt and acclimatize the ST according to the expectations of the receiving audience.

Such an approach of directing attention to the TT and marginalising the ST, among other things, violates some of the basic rules and principles of the act of translating, e.g. ethics, professionalism. In the opinion of the author, the ST pragmatic and semiotic variables should be understood, appreciated and preserved by the translator to reflect the original ST features as expressed in the SL and received by the original audience. The translator's awareness of such textual and extra-textual components, it is claimed, is of paramount importance.

2.6 Domestication vs Foreignisation

These are two translation strategies that are linked with the renowned American cultural theorist and translation theorist, Lawrence Venuti. Venuti's remarkable contribution to translation within the cultural model is represented by his approach of analysing translation which centres primarily on the translator's (in)visibility in the translated text. Venuti looked at this key issue not from a linguistic or literary perspective but from a political and ideological one, i.e. how the translator uses discourse to shape the TT according to certain ideological considerations imposed by key target culture factors, such as society institutions, the publishing industry and market forces (Venuti, 1995,1998).

Venuti's model of translator (in)visibility relates fundamentally to the above two translation techniques which have roots that can be traced back to the German theologian and translator, Friedrich Schleiermacher, (1813 cited in Wilss, 1982:33) who described the two techniques in general and determined their main characteristics as follows: *"The translator can either leave the writer in peace as much as possible and bring the reader to him, or he can leave the reader in peace as much as possible and bring the writer to him"*.

Elaboration on the two terms may be needed to give a general overview of how and why each of them is used within this model.

2.6.1 Domestication

Domestication is seen as a fluent and transparent method of translation that aims to avoid the 'foreignness' or 'strangeness' of the original text (Venuti, 1995). This, in turn, is thought to ensure the good reception of the translated text in the target culture. The criterion for determining whether a translation is good or bad is how close it is to the target norms, which Venuti associates with values, beliefs and attitudes more than with language. According to this approach, of which Venuti disapproves, the 'best' translation would not be the one that sounds or looks like a translation but the one that looks deceptively like an original text (ibid). In such translation, the translator becomes controlled by TL conventions and target audience expectations. His/her existence in the translated text becomes difficult to notice, i.e. invisible.

One of the supporters of domestication is Alan Duff, who termed the non-domesticated translation strategies (e.g. foreignisation) as ‘third language’ to express his extreme disapproval of such methods of translation: “*if there is any single reason for the English-speaking reader being put off by translation, it is (...) that translation does not sound like English*” (Duff, 1981:124).

One of the basic requirements of domestication is that the translation should “*read well*” in the TL (Munday, 1997:170).

An example will further clarify this method of translation. One might consider a ST like: “*by and large [Islamic] philosophers were most deeply impressed by and committed to the view of Aristotle*” (Huff, 1993:45). If this is translated into Arabic, a TT such as: “*فإن الفلاسفة المسلمين كانوا متأثرين بأرسطو*” (Subhi,1997:57) [the (Islamic) philosophers were affected by Aristotle] would probably be considered a good translation for domesticators. It is widely believed in the Arabic and Islamic culture that Arab and Muslim philosophers and scientists in the old ages had made significant contributions to humanity and had the upper hand in science and knowledge for long years. Therefore, the Arabic target audience would most probably accept that ‘*deeply impressed and committed to*’ in the ST be pragmatically devalued to ‘*affected by*’ in the TT. After all, such translation corresponds with the Arabic culture norms, i.e. beliefs, ideology.

2.6.2 Foreignisation

Foreignisation, on the other hand, is a translation method in which the translated text presents in form or content some characteristics that are foreign or strange to the target culture norms. According to Venuti (1997: 242), [Foreignisation] “*entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language*”.

According to Schleiermacher’s definition, in foreignising “*the translator leaves the writer alone as much as possible and moves the reader towards the writer*” (1813/1992:42).

If domesticating represents the translator's invisibility, foreignising represents a case where the translator's presence in the translated text can be felt and recognised. According to this translation strategy, fluency and transparency are resisted and, as a result of the translator's faithfulness to the ST, the receiving audience may come across ideas, beliefs and values in the TT which are seen as foreign and strange. Therefore, a degree of tolerance with 'odd' and probably unfavoured attitudes or ideologies, is required from the TT recipients.

Consequently, in this estranging translating style which Venuti (1995) also calls 'Resistancy' or 'Minoritizing' (1998), the target culture's ideological dominance over the source culture which is seen in domesticating, is resisted.

The following example of the foreignisation technique may be considered here: "*It is precisely here that one finds the great weaknesses of Arabic and Islamic civilization as an incubator of modern science*" (Huff, 1993:70).

A foreignising translation of this text into Arabic could be

"وهذه بالذات هي الناحية التي يجد فيها المرء العيوب الكبيرة في الحضارة العربية الإسلامية بصفتها حاضنة للعلم الحديث"
(Asfour, 2000: 74).

Here the translator opted for a foreignisation strategy, especially that part which is underlined which, it is argued, sounds like a strange metaphor to the Arabic audience (*an incubator of modern science*). Alternatively, or if the TT were an original Arabic text, the text producer would probably have used "أساساً" [a source or generator of modern science].

2.6.3 Assessment of Venuti's Approach

Venuti looked at Translation Studies from a broad perspective that includes extra-linguistic elements (i.e. social, cultural, ideological values) and introduced his renowned theory of translator's (in)visibility that represents a drive to redeem the discipline of Translation Studies from pressures exerted on translators by social, political and economic institutions. It is probably this remarkable contribution that made him "*perhaps the most influential translation scholar of the last decade in North America*" (Gentzler, 2001:36).

His attempt to act against these pressure groups (especially in the Anglo-American culture) that were pushing hard for TT oriented translation and the domesticating strategy it entails, and, by doing so, marginalising or even nullifying the translator's role, is of special importance to the theme of this study. However, what is interesting here in this trend in particular, is the ideological discourse and its linguistic manifestations in the text as well as those ideological considerations that can potentially affect the translating process, rather than the micro-interpretations related to 'cultural imperialism' which Venuti posits.

Venuti attributes the dominance of domesticating technique in Anglo-American translations to the determination of the powerful and developed countries to dominate the cultures of the weaker nations 'imperialistically' through translation by moulding the ST in translations into English to suit and comply with TT conventions, a process that is ideologically driven: i.e. teach the poor and less developed peoples how they should think and enforce into their cultures ideologies and conventions of the powerful masters (Venuti, 1995). In other words, Venuti interprets this linguistic phenomenon in terms of a political agenda (Baker,1996).

To consider how domesticating can reshape the ST to make it ideologically complying with TT norms, the following example may be considered here:

"Peace in the Middle East will at a minimum involve trading lands held by Israel for recognition withheld by the Arab states" (Wright, 1989:100).

" السلام في الشرق الأوسط يحتاج على الأقل إلى موافقة إسرائيل على التخلي عن الأراضي التي تحتلها مقابل اعتراف الدول العربية بها" (Uraiqtat and Ayyad, 1992:117).

[Peace in the Middle East requires at the minimum Israel to relinquish the lands that it occupied for recognition of the Arab states].

The ST involves a political position: i.e. Israel will need to give up the occupied lands and the Arab states will, in return, need to give Israel their recognition (which they are withholding). Therefore, it is expressing an objective, neutral and balanced stand. Various linguistic parameters signifying ideological implications in this example (e.g. passive/active, cohesion, collocation, word choice, etc.) will be discussed in detail in the

following chapters) but now the thesis will be concerned only with the semantic representation of ideology.

The Arabic translation, above all, foregrounded Israel as occupying (Arab or Palestinian) lands (by using 'relinquish', etc.) but suppressed 'Arabs withholding recognition of Israel', which is prominently presented by the original text.

A full account of various ideological manifestations of this example (and other examples) will be given in chapter five.

So, as seen in the example, domesticators would usually opt for a TL oriented discourse "at the expense of weaker [ST] discourse" (Hatim, 2001: 46), a strategy for which they are strongly criticised, while foreignisers, on the contrary, would most probably go for a detached and heterogeneous discourse. Such a foreignisation method would retain the SL conventions and, in doing so, educate the TT recipient on the SL culture, attitudes and value system, which is what translation is all about. Translation is more concerned with knowing about the values, ways of thinking, attitudes, etc., of others, rather than bringing others closer to us to think, behave and believe like us (Hatim, 2002).

If one takes the above example and applies a foreignising technique in translating it, the result will probably be an Arabic TT like:

"يتضمن إحلال السلام في الشرق الأوسط في الحد الأدنى مبادلة الأراضي المسيطر عليها من إسرائيل بالاعتراف المحجوب من الدول العربية".

Pym (1996:176) criticizes Venuti's foreignising (*resistant*) technique as being uneasy to test, but hails his endeavours to

enable us to talk about translators as real people in political situations, about ethical criteria that might relate translators to the societies of the future.

Munday (2001: 155) argues that the socio-cultural context received the attention of some translation theorists (like Toury), but notes that "it is Venuti who investigates it in more depth" and links it to certain translation strategies.

The 'best' translation vehicle, it is contended, would probably combine both domestication and foreignisation because each would probably be convenient to use in a

certain context. Venuti himself, one of the most renowned advocates of foreignisation, believes it involves a certain degree of domestication (1995:29). In the end, the two terms, he believes, do not represent two opposites, and may even change their meaning across time and location (1999).

2.7 The Deconstruction Model

The deconstruction model emerged in France in the 1960s. A main characteristic of this approach is questioning language and its system and relinquishing the tendency to take for granted any of its realizations, in order to foreground its concealed meanings and hidden ideological values (Munday, 2001). The deconstructionists do not concern themselves with traditional translational criteria such as *equivalence*, or measure how *faithful* or *free* a given translation is. Any translation, they believe, involves a certain degree of violation of the original text and therefore is not a process of transferring but *transforming* meaning. In this paradigm, the original text is not the base. It is dependent upon the translated text which is seen to uncover and discover its hidden contents (Gentzler, 2001).

Different translations will even have different perceptions and suggest variant renderings of the same ST (Gentzler, 1993). In other words, scholars of this model hold that the translator ‘deconstructs’ the original text, which is created by him/her (Foucault, 1977) and then ‘reconstructs’ or ‘transforms’ it to present to the reader “*the underlying motives, desires and frustrations which the author of the text has done his best to hide*” (Holmes, 1985:106). So in this sense the translator, as is widely believed amongst the deconstructionists, rewrites the original text and even recreates it. This, in it is held, could indicate an extreme form of ideological manipulation of the text.

Martin Heidegger, one of the deconstruction scholars, believes that by studying and historically ‘recontextualizing’ a given text one can arrive at the real intentions of the text producer and uncover any possible obfuscation or distortion of meaning (1975).

From this perspective, a good translation of “ the *tradition of the Prophet (Suna) was an equally valuable part of the Shari’a* ” (Huff, 1993: 131) into Arabic could be:

“... السنة التي تعد جزءاً متمماً للشريعة” (Subhi, 1997: 189).

[Sunna, which is considered an integral part of the Islamic Shari'a].

From a deconstructionist point of view, the translator of the above example used '*integral part*' for '*valuable part*' in the ST, because he interpreted the intention of the ST i.e. what the ST producer 'wanted' to say, although he may be echoing his own attitude or view and how, as a Muslim, he wanted the text to appear because Muslims believe the *Sunna* (Prophet Mohammad's sayings and actions) is an integral part of the Shari'a (Islamic legislation).

Though it does not offer a specific translation theory of its own, as Gentzler (2001) argues, the deconstruction model is seen to be using translation to explore the nature of language further. Deconstruction is also seen as being related to translation from a different angle. Deconstructionists view and process translation through the notion of '*différance*', a term coined and introduced by Derrida, probably the most prominent deconstructionist, to mean both *defer* (delay) and *differ* (change). The term, which indicates a deliberate spelling mistake, signifies a spatial/ temporal horizon and stands as a shift that represents a core notion of this approach, i.e. to refer not to what is there in the ST but what is not (ibid).

For Derrida, translation modifies, supplements and even distorts the original meaning. Gentzler (2001:162) suggests that Derrida, in doing so, "*adopts Walter Benjamin's concept of 'survival' of language, to explain how translation modifies or supplements the original*".

In this sense the deconstruction approach differs from that of all previous translation schools in that it does not aim at 'smoothing out' any problems in the original text to address the target audience properly and comply with TL conventions as almost all of the discussed models of translation do. On the contrary, the translator, according to this paradigm, should be looking for the differences and irregularities between the ST and the TT. Only in such a situation would the translated text be meaningful and communicative so that it "*lives more and better*" (Derrida, 1985: 178).

Compared with the previous models reviewed so far, the deconstruction school can be seen as 'different' or even unique in the sense that it is loyal neither to the ST, nor to the TT. It is not only the ST producer's motives, opinions and intentions (which the

translator should interpret and redefine) that appear in the TT, but also the translator's own motives and beliefs which also find their way into the TT.

2.7.1 Assessment of the Deconstruction Model

A critique of the deconstruction theory would reveal that its problem(s) or defect(s) relate(s) directly to the deconstruction notion itself. From the point of view of this research, the deconstruction model sways and deforms the concept of translating at its heart. Translation for deconstructionists, as explained earlier, is not a process of transferring meaning. It is transformation or even recreation of 'different' meaning. Translation is not about 'sameness' but 'differentiation' between the original text and the translated text. According to Broeck (1988: 278), deconstruction is "*an act of displacement* [of the original meaning]" through the transformation of the TT language.

If George Steiner in *After Babel* (1975: 302) goes to the extreme by arguing that in translation "*there is, ideally, exchange* [between the ST and TT] *without loss*", a deconstructionist like Andrew Benjamin (1989) goes to the other extreme by suggesting that the original language is a displaced language and therefore no original language even exists and that one can think about translation without an origin to be or not to be retrieved.

In view of this perception, the deconstructionists seem to allow the translator to proceed with using the ST as he/she finds convenient to disclose the concealed frustrations and desires which the ST author has been unwilling to foreground (Holmes, 1985). This, it is believed, opens the way for the translator's own opinions and ideological values to come to the surface through his/ her own interpretations of what he/she believes are the intentions or motives of the ST producer. This extreme discredit, disrespect and marginalising of the original text gives the translator an authority equal to that of the author and therefore opens the way for the possible attitudinal or ideological identity of the author to creep into the translated text.

2.8 Beaugrande's Reader Supplied Information vs Text Supplied Information Theory

De Beaugrande's theory of '*Reader Supplied Information*' vs '*Text Supplied Information*' stems from a premise that what the mind registers in a process of reading should not necessarily match up with what the text physically contains (Beaugrande, 1978). The reader supplied information, from the perspective of the present study, can also stand for the '*translator-supplied*' information as in both processes of reading as well as translating, the perceived/rendered information can either be supplied by the read/translated text or the reader/translator, i.e. his/her own understanding of the text based on his/her personal beliefs and knowledge of the world.

According to Beaugrande's dichotomy, in the reading process (as well as the translating act, as it is claimed) a reader (translator) can either understand the text he/she is reading (translating) in the light of the exact information offered, or otherwise impose his/her own knowledge, presuppositions or understanding of the text.

Beaugrande (ibid: 87) suggests that "*the reader is likely to discover not one definite meaning for the text, but rather an increasing range of possible meanings*". The "*increasing range of meanings*", it is maintained, relates to the reader's (translator's) own beliefs, attitudes and ideological affiliation. But the extent of reader's or translator's involvement in or detachment from the text is by no means stable or unchanging. One can imagine such a relationship between the reader or translator and the text as a continuum-based relationship. It can vary according to the way the reader or translator reacts towards the text. Beaugrande (ibid: 87) argues that: "*a single reader would tend to begin the one end and move toward the other as the confrontation with the text continues*".

Beaugrande indicates that reliance on reader-supplied information (i.e. reflecting personal, attitudinal, ideological meanings) should decrease because as the reader (or translator) moves along the text, he/she will probably discover new meanings for the text.

To shed more light on the distinction between reader supplied vs text supplied information an example with two Arabic translations may be considered here: "*As in the West, it is fair to assume that the religiously orthodox would have little tolerance for such a scientific and religious revolution*" (Huff, 1993: 183).

"ومن العدل أن نشير إلى أنه حدث في الغرب عدم تسامح من منظور ديني لهذه الثورة العلمية والدينية".

(Subhi,1997: 255)

[It is fair to say that in the West there was religious intolerance for this scientific and religious revolution].

"وقد لا نعدو الصواب إذا افترضنا أن أصحاب النظرة التقليدية كانوا سيعارضون مثل هذه الثورة الدينية العلمية

(Asfour, 2000: 206).

كما حدث في الغرب"

[We will not be mistaken if we postulate that, as in the West, the [Muslim] traditionalists would disagree with this religious-scientific revolution].

It is clear that the first Arabic translation is more of the translator supplied information type. Whereas the ST is comparing a negative state or a condition (i.e. the traditionalist Muslims having little tolerance towards the scientific-religious revolution) to something similar in the West, the first Arabic TT is talking about this negative condition in the West (and not in the Islamic world as suggested by the ST). This was reflected in the text by overlooking the adverbial clause '*as in the West*'. Such a translation is highly subjective and ideologically motivated: i.e. unlike the ST it is highlighting negativity of the West only and ignoring a similar trend in the Islamic world. The relationship between the translator and the text here represents one side or extreme of the continuum, i.e. almost total subjectivity and (ideological) interference.

The second translation, on the other hand, is more of the text supplied information type. It neutrally reflects the original meaning without ideologically interfering in the text. The relationship here, therefore, is coming closer to the other side of the continuum i.e. total detachment and objectivity. It is worth mentioning here though that, as Beaugrande (1978:89) argues:

Even if both the writing and reading processes are pursued to a level of maximal objectivity and specificity, the individual language/culture experience of translators would lead to a margin of variation.

No matter how objective, neutral or detached any two given translations may be, there must be a certain extent of variation between them which can possibly be attributed to differences in linguistic competences of the translators, but more important it is argued, to differences in the way they handle text and allow (or not) their beliefs, knowledge of the world and ideological affiliation as well as cultural background to creep into it.

2.8.1 Assessment of Beaugrande's of Reader Supplied Information vs Text Supplied Information Theory

Beaugrande's dichotomy of reader vs text supplied information, which can be viewed generally within the concept of translation equivalence, aims like other translation theories mainly to assess form against content in pursuit of *equivalent* translation.

Assessed from a traditional form vs meaning perspective, the reader (translator)-supplied information would probably stand for "*non-equivalent representation of the original content*" (ibid: 95). This does not necessarily mean that the text-supplied information (i.e. form-based equivalence) provides the proper vehicle for providing *equivalent* translation. But from the point of view of this study the thesis will be concerned more with the reader/translator supplied information because of its relevance to its topic.

This technique of translation, as justifiably viewed by Beaugrande, takes translation away from objectivity, which has always been one of the main pre-requisites for practicing translation, of course together with competence and professionalism. This mode of translation, it is thought, opens the way for the translator's feelings, opinions and even ideological affiliation to intervene in the translated text and even re-shape it, thus transforming the translator's role to that of author or originator.

The author disapproves of this method of translation not only because such a strategy does not convey the 'proper meaning' of the original text, as defined by traditional schools of translation, i.e. mere superficial semantic equivalence. According to Hatim and Mason's pragma-semio-communicative model, which is adopted in this research, the translator supplied information technique is disapproved of because, like the other TL-oriented models covered earlier, it can be used by the translator as a 'vehicle' to 'transport' his/her personal, cultural or even ideological values. In doing so, the translator will be violating the contextual, semiotic and pragmatic specificity of the ST. This understanding of the act of translating and the translator's awareness of the role of extra-textual (i.e. semiotic, pragmatic) variables in translation from the standpoint of Hatim and Mason will be discussed in the following section and re-visited frequently throughout this work.

2.9 Hatim and Mason's Model

Hatim and Mason's model of translation is centred basically on communicative, pragmatic and semiotic understanding of discourse that also takes into account, linguistic and cultural manifestations of text. According to this model, which views text in context, a translating process requires considering the text macro and micro levels to help the translator arrive at a comprehensive and thorough understanding of those textual and extra-textual components that incorporate all elements which make up text with all its contextual, textual, discoursal, pragmatic and semiotic elements (Hatim and Mason, 1990, 1997).

Hatim and Mason's model is a text linguistic-based model of translation that looks at the entirety of the text and analyses its various textual representations to gauge and explore its denotative and connotative meanings in view of pragma-semio-communicative processing guided by contextual factors, and then reflects all of these variables, as much as possible, on the TT. Some of the key linguistic concepts in the model (e.g. register, pragmatics, semiotics, text types) will be briefly highlighted in this section mainly from a translational standpoint, while a full account will be presented, from a text linguistics perspective, in the next chapter.

2.9.1 Dimensions of Context

1- The Communicative Dimension

According to Hatim and Mason (ibid), the process of discourse analysis of a given text, which is mandatory prior to the action of translating, is conducted through identifying and examining three dimensions or levels of context, the first of which is the communicative dimension. The communicative dimension is represented by 'register'.

1-1 Register

Register can be defined as a variation in language resulting from the interaction between the two variables of '*language use*' and '*language user*'. Language use comprises three components:

1. Field of discourse (mainly, subject matter e.g. scientific, literary, legal topic)

2. Mode of discourse (medium selected for language activity e.g. speaking vs writing)
3. Tenor of discourse (level of formality between addressor and addressee e.g. formal vs informal).

The 'language user' variable consists of

- a) dialect (geographical, temporal, social, standard)
- b) idiolect (individual manner of saying things)

Regardless of their key role in uncovering the text and shaping up its discourse as well as helping to perform the communication process, which is the ultimate purpose of the translating act, the language use and user variables represent only one aspect of contextual variation and therefore a mere process of register analysis cannot be relied on in translating a text. Translation in this model is far more subtle and complex than a mere act of substituting ST register with TT register as translation has been viewed primarily by traditional theorists. Register, however, becomes a very important linguistic feature when it tends to relay discorsal values (e.g. racism, feminism, globalisation).

Through register analysis, the Hatim and Mason's model explores discourse in a profound and structured way from a wider perspective to see how register can indicate or signal a discourse which in turn can relay attitudinal and ideological values. Register variation (e.g. when a scientist speaks like a lawyer or a politician speaks like a clergyman) becomes a very interesting linguistic feature in Hatim and Mason's model when it is motivated, because it can express discorsal values and thus have a pivotal communicative role (Hatim and Mason 1990, Hatim, 2002). How to handle such shifts in translation is a matter of great importance. It shows in the end the translator's awareness or ignorance of various parameters of the communicative process. In view of its importance in text linguistics, the register theory will be examined in greater detail in the next chapter.

2- Pragmatics

A notion that is related to register is pragmatics. Hatim and Mason accord great attention to pragmatics, it being an important dimension of context that needs to be negotiated by the translator and reflected onto the TT, as it indicates the intended

meaning of the ST. According to Hatim and Mason (1990:59), it stands for the study of intentionality, i.e. why certain utterances are said in a given context. In other words, it is doing things with words to fulfil a certain purpose, that is to express the attitude of a text producer.

From this perspective, therefore, pragmatics makes use and then sense of individual utterances. They become important as they serve an ultimate goal (pragmatic purpose) and convey contextually shaped discursive meanings. It is worth briefly mentioning here that a simple cohesive feature such as repetition or structural parallelism, for example, can be contextually significant if it helps achieve the rhetorical/pragmatic purpose. In the following chapters examples will reveal the significance of linguistic features in achieving the pragmatic purpose of a text (according to this model).

In his/her quest for equivalence, the translator here will not perform an automatic process of matching SL register with TL register (Hatim, 2002). What he/she does is translating not only what the ST producer is saying through the lexical and syntactic choices made in and by the field, mode and tenor of discourse (as will be seen later), but the (pragmatic and semiotic) discursive values which determine them in order to convey an intended meaning. So the translator in the pragma-semiotic model, in other words, is required to achieve pragmatic and semiotic equivalence between the original and the translated texts rather than a mere grammatical, semantic or cultural equivalence, as in other schools of translation. Even the Skopos theory which can be seen closer to Hatim and Mason's model than other schools of translation e.g. in catering, above all, for the function of the text in hand (i.e. the rhetorical purpose in Hatim and Mason's terms), fails, for example, to recognise, appreciate and relay the discursive values created by the pragmatic and semiotic forces of the text, which usually shape up and deliver the text's overall communicative message.

Before concluding this section, it is worth noting that parameters of pragmatics e.g. locutionary, illocutionary and prelocutionary acts, presupposition, speech act, implicature, text act, etc., will be discussed in detail in chapter three.

3- Semiotics

For the communicative process to materialize, a third important dimension of context is needed, that is semiotics. Semiotics is the outcome of an interacting process between pragmatic values, in a sequence of elements in a text, as signs within a system of signs (Hatim and Mason, 1990). Semiotics takes pragmatic reading a step further and “*helps the reader to locate a given message within an overall system of values appropriate to a given culture*” (p.59).

In other words, the semiotic dimension controls the interacting process between different discursual elements as signs. Such a process of interrelated relationship takes place between different signs (with their respective pragmatic values within a text) and their producers and receptors. Aware of this series of interrelated relationships which occur between pragma-semiotic values in a given text, the translator would be at the centre of the communicative activity and, therefore, in a position to communicate to the TL audience the entirety of the intended message which represents an outcome of the interactive and overall relationship between the three dimensions of context (Hatim and Mason 1997, Hatim, 2001). The translator will thus be armed with the appropriate tools (i.e. pragma-semio-communicative perception of the ST) and therefore able to move efficiently between two different language systems and cultures .

3-1 Text, Genre and Discourse

Within the semiotic component of context there is an important triad of macro-signs comprising text, discourse and genre, which Hatim and Mason (1997: 155) see as representing the “*intertextual membership of an utterance*” and consider as “*intertextually established sign systems together constituting the set of socio-textual practices within which communities of text user operate*” (148).

This linguistic configuration of text, genre and discourse is of paramount importance in Hatim and Mason’s translation model. It is seen as a mechanism to regulate the text message and ensure that it is communicatively effective. Understanding and then processing this configuration of macro-signs are two vital stages that the translator goes through in order to initiate and maintain (a) successful communicative (and translating) process(es) properly.

a- Text:

Text is the basic unit for semiotic analysis and the relevant unit of translation from a text linguistic perspective. It operates within context to signify the meaning of discourse and acts as a manifestation of it (Kress, 1985).

Within the same framework, Beaugrande (1984) considers text as naturally occurring linguistic manifestations, or in other words, a communicative event which operates within context to convey either explicit or implicit information and thus fulfils a process of communication.

Hatim and Mason (1997:41) and Hatim (2001) prescribe certain characteristics for text (oral or written) to make up a well-formed text. They include:

1. Cohesion
2. Coherence
3. Fulfilling a purpose
4. Expressing an attitudinal meaning (discourse)
5. Having a certain conventional form (genre)
6. Serving relevant communicative intentions (pragmatics)
7. Exhibiting distinct register.

b- Genre:

Genre is seen as a conventional form of text which is governed by a set of rules that direct the process of achieving the goal of a participant involved in a particular social occasion. For Kress (1985), genre forms include interview, sports commentary, novel, office memo, political speech, sermon, essay.

Hatim and Mason (1990: 140) define genre as “ *a set of features which we perceive as being appropriate to a given social occasion*”.

Every set of these features is deemed convenient for a certain context and can be associated with certain lexical or grammatical patterns. The phrase, *once upon a time*, for instance, is widely known as a signifier of fairy tales or children’s bedtime stories, and whenever it is heard or seen it would retrieve, in the mind of the receiver, such a genre and its pragmatic function, i.e. to entertain.

Hatim and Mason (1990) correctly argue, however, that there is no simple one-to-one relationship between certain lexical and grammatical features and a given genre. The same phrase (*once upon a time*), it is argued, can appear in a different genre, a letter to the editor for example, in which differing or contradicting opinions are usually expressed in order to fulfil a different pragmatic purpose (e.g. criticism, sarcasm, convincing). To explicate this point the following example may be considered here:

a petroleum engineer who wants to criticise his company's management for its short-sighted policy which resulted in a drop in oil production but does not want to appear critical of his bosses or colleagues, 'deceivingly' uses the fairy tale genre, in a letter he sends to the editor of the company's newsletter, to fulfil his pragmatic purpose (criticism). He says:

"Once upon a time, there was a successful oil company which used to exceed its business targets of producing 1 million barrels of oil per day, but with its management and staff becoming over-confident and complacent, the production halved in 6 months" (hypothetical example).

The text producer here used the fairytale genre to fulfil his intention of indirectly criticising or mocking the company's management and staff. So the text function (*rhetorical purpose* in Hatim and Mason's terms) is decided by the text user's intentionality, which is a pragmatic feature. This, again, is a clear manifestation of the interrelated relationship that exists between the semiotic and the pragmatic dimensions. The *rhetorical purpose* factor will be revisited later when text types in Hatim and Mason's model will be considered.

c- Discourse:

Wales (1989: 129-130) notes that "*Discourse would therefore refer not only to ordinary conversation and its context, but also to written conversations between writer and reader*". For Beaugrande (1984:63) discourse is "*a set of texts considered to be mutually relevant*".

Hatim (1998a: 67) looks at discourse as “*the way texts are put together in terms of product and form, sequential relationships, intersentential structure and organization and mapping*”.

Kress (1985) cited in Hatim (2001) views discourse as institutionalized modes of speaking and writing which give expression to particular attitudes in social-cultural activities.

Discourse, from the point of view of this study, is a reflection of a text producer’s opinions, attitudes as well as ideological beliefs. According to Fowler (1986), ideology shapes discourse and is shaped by it.

Discourse, as Fairclough (1992a) argues, is a system that regulates interaction and guides it in the certain direction intended by the speaker/writer to achieve a certain goal. It is the vehicle through which particular attitudes are communicated on a diverse range of issues. It is an ideological practice (Fairclough, 1992b:67). What particularly concerns this work about discourse here is that it is perceived as the main vehicle for expressing attitudinal and ideological considerations.

Hatim and Mason (1997) underline the importance of discourse in relaying ideological meaning and defining types of relationships. They point out (p.32) that “*discoursal values relay power relations and help define ideology*”.

Hatim and Mason (1990) maintain that discourses can acquire certain features that typify each discourse and relate it to a particular occasion/genre, i.e. political, scientific, racist, feminist, religious discourse(s), etc.

In Hatim and Mason’s model of translation, discourse acquires a central role in processing the communicative action. According to this model, recurrence of lexical item(s) in a text, for instance, can mean far more than the repetition of a lexical or syntactic item. It is a cohesive device which may signify the text response to discoursal constraints which can be mandated by certain attitudinal consideration or ideological meaning (Hatim, 2001:191) as will be seen later.

In view of its importance in the communication process, the three-fold concept of text, genre and discourse will be revisited in greater detail in chapter three within a text linguistic framework.

2.9.2 Text Types

Central to Hatim and Mason's model is the notion of text types. It is a conceptual framework which classifies texts according to their respective communicative intentions to serve a certain function - what Werlich (1976: 19) terms as a 'dominant contextual focus'.

Within this model a text type is defined as "[t]he way text structure and texture respond to context and display a particular contextual focus" (Hatim 2001: 179).

Hatim and Mason (1990, 1997) and Hatim (2001) subscribe to the notion that although many texts tend to exhibit a certain level of hybridisation, i.e. a mixture of functions e.g. narrative, argumentative, descriptive - according to Beaugrande and Dressler (1981), - a particular predominant text function tends to prevail at any occasion of use. This means that other functions may be present but they assume a subsidiary role compared with that of the overall text function. The varying degree of a text user's 'involvement' in the text has been adopted by this model as a criterion for typifying texts and setting up a text typology.

Texts, according to Hatim and Mason (1990, 1997) and Hatim (2001) are divided into three main types:

a) *Exposition:*

This type exhibits a great extent of detachment and non-evaluativeness on the side of the text producer and takes the shape of monitoring a situation or an event: i.e. information is stated flatly and objectively, with no views or opinions expressed by the text producer. In this text type the *rhetorical purpose*, which Hatim and Mason consider as the overall purpose intended by a text producer, as explained earlier, is merely to present information to the text receiver. In exposition, the rhetorical purpose can be attained by either of the two following strategies (Hatim and Mason, 1990:154-6):

- i. *Description* (of an object or situation) or
- ii. *Narration* (of an action or event)

The expository type also has three basic forms (ibid):

1. *Description*, which focuses on objects from spatial point of view
2. *Narration*, which focuses on events from temporal point of view
3. *Conceptual*, which focuses on detached analysis of concepts

This text type, by definition, is not expected to carry any discursal themes of attitudinal or ideological content.

b) *Argumentation:*

Contrary to the first type, this text type exhibits a great deal of evaluation of relations between concepts. Evaluativeness, which is viewed as a process of assessment of concepts and belief systems, is a key factor in distinguishing between this text type and the previous one. An argumentative text will normally be driven towards fulfilling a rhetorical purpose that contradicts that of the expository text type: i.e. persuade and convince in the latter type, by citing a thesis (making a case) and getting the text receiver geared (directly or indirectly) towards accepting the point of view made (Hatim and Mason, 1997:138). In this category of text a situation is managed or steered in a way that matches the text producer's goal.

Two sub-categories of the argumentative text type may be identified. They are:

- a *Counter* argumentation: a thesis or a case is cited, then opposed (rebutted). Substantiation of the opinion or attitude of the text producer is given to convince the text receiver. Opposition of the thesis can take the explicit form (by the use of concessives such as *although, while*), the implicit form (by the use of adversities such as *but, however, etc.*) or the suppressed form (without being introduced by an explicit adversative). A counter-argumentation usually ends with a conclusion.

b *Through* argumentation: a thesis or a case is cited then strongly defended. Substantiation is given later followed by conclusion. This type of text can take an analytical or hortatory form (Hatim, 1997:39-41).

The argumentation text type is characterised by a fairly free texture and a predominance of emotive lexis and subtle use of modality, compared with the neutral and straightforward diction in the expository text type (ibid).

c) *Instruction:*

Similar to argumentation, this text type aims mainly at forming future behaviour on the part of the text receiver. It is through instruction that the text producer attempts to regulate the manner in which people think or act. Like argumentative texts, instructional texts can follow a persuasive strategy (i.e. instruct through persuasion, as in advertising for instance). However, they may at the same time have the power to reinforce their 'contextual agenda' and achieve the rhetorical purpose of regulating future behaviour through direct instructions, i.e. instruct without option as in contracts, agreements, treaties, etc., (Hatim and Mason, 1997:189-190 and Hatim, 2001).

In argumentation, on the other hand, there is not such empowerment. Argumentative texts seek only to persuade and influence with the option on the part of the text receiver to accept or refuse the point of view or attitude expressed in the text.

The notion of text types, one can conclude, poses some challenges on the translator as every text type has its own textual and discursal representations which meet contextual requirements and fulfil pragmatic purposes. Some text types and forms, as explained above, seem to place different demands on the translator which he/she will be able to deliver only if an overall pragma-semio-communicative understanding of the text in question is reached before the translation process commences.

Within the three-pronged text type framework, argumentation tends generally to be the text type that is mostly associated with disseminating meanings of ideological potential, owing to the fact that this text type is the venue where expressing personal views, promoting certain attitudes and beliefs and reinforcing particular thoughts and ideas can usually take place. However, these text types conventions can be deliberately

disregarded, e.g. in texts of hybrid text types where more than one text type can feature in a single text or when a certain genre, for instance, is ‘hijacked’ and enforced on ‘wrong’ text type (e.g. when an argumentative or instructive text type is enforced into a story genre). It needs to be stressed time and again that such violation of discourse, text type or genre norms will not be interesting and meaningful unless and until it is exploited for fulfilling a contextually required rhetorical function.

2.9.3 Socio-Cultural Objects vs Socio-Textual Practices from a Text, Genre and Discourse Perspective

In view of its significance as a distinctive feature in Hatim and Mason’s model, the concept of text, genre and discourse will be re-visited in this sub-section and looked at from a specific angle, i.e. its relation to the concept of ‘socio-cultural objects’ vs ‘socio-textual practices’.

To appreciate further the significance of the triad of text, genre and discourse in Hatim and Mason’s model of translation one should note that static *socio-cultural objects* (i.e. particular concepts of socio-cultural specificity used within a particular geographical area by a particular community of language users) which were viewed by traditional translation models (e.g. Nida’s theory of equivalence) as representing cultural variation that poses considerable challenges on the translator when conveyed to other cultures, and which were later modified by other translation theories (e.g. Peter Newmark’s ‘semantic vs communicative’ approach), can only be treated as contextually important in Hatim and Mason’s model if they develop into *socio-textual practices*, i.e. if they subsume the form and function of such macro-signs as text, genre and discourse (Hatim, 2001:121).

In other words, the stagnant cultural objects become important in the communicative process if and when they develop and take the form of a well-defined structure (text) that has a conventionalised and established form (genre) and expresses a certain attitude (discourse) (Hatim, 2001).

The three-layered framework of text, genre and discourse generates a fully-fledged communicative process if and only when the lifeless cultural objects acquire pragmatic and semiotic ‘accreditation’ as communicatively invaluable. Thus, the static objects that

originally had a certain cultural specificity representing a tiny part of culture in its wider sense (i.e. micro-signs) turn, after they acquire certain pragmatic and semiotic meaning, into important, more general and established practices of wider contextual representation (macro-signs). This applies to what was indicated earlier (sub-section 2.2.3) when an object (micro-sign) like عباءة (cloak) acquires semiotic values (i.e. become a macro-sign) in a phrase like العباءات السود (lit. black cloaks), which has become an institutionalised sign of political or religious fundamentalism.

This, again, shows the vital role of pragma-semio variables as important communicative tools that ensure a balanced act of communication. Such important components in the making of a communicative text need to be looked at and well interpreted by the translator before the translation process commences. It will be noted in this research how, according to Hatim and Mason's model, pragmatic and semiotic variables of a text tend to shape its discourse and are reflected through lexical, syntactic and textual manifestations. Actually, one of the key factors which distinguish Hatim and Mason's model is seen to be the importance which it accords to a given linguistic feature in view of its role in delivering the pragmatic function of the text which is driven by contextual variables. Actually, it is only within a contextual framework that grammatical, lexical or textual features (e.g. modality, collocation, repetition, respectively) can have a significant discursal function i.e. express attitudes, display support or commitment, etc.

To elaborate on such features which acquire even a greater importance in translation, one or two of them will be considered here:

2.9.4 *Transitivity:*

Transitivity is a syntactic feature in which particular parameters (*process, participant* and *circumstances*, according to Halliday, 1985) interact to create a certain state where variations in the structure of a clause tend to express world views that communicate different ideological meanings (Hatim and Mason, 1997) as will be seen below:

“ The West Bank, East Jerusalem and Gaza, along with the Sinai and Golan Heights were captured by Israeli forces in the June 1967 war ” (Wright, 1989:89).

"احتلت القوات الإسرائيلية في حرب حزيران عام ١٩٦٧ الضفة الغربية والقدس الشرقية وغزة بالإضافة إلى مرتفعات الجولان".
(Uraiqat and Ayyad, 1992: 91)

[In the June 1967 war, the Israeli forces occupied the West Bank, East Jerusalem, Gaza and the Golan Heights].

The *agent* in the ST (Israeli forces) was introduced in a passive form but given a non-prominent position most probably for a deliberate reason (i.e. to avoid being critical of the Israelis and supportive of the Arabs) or, less possibly, unintentionally (i.e. for stylistic variation). In the Arabic translation, however, the passive was transferred to active structure, with the agent given a foregrounded position.

Such grammatical shift seems to carry an important ideological message in the TT (i.e. highlight that it is Israel who has occupied the specified Arab lands). This shows the extent to which the translator, if unaware of the text's rhetorical purpose and contextual variables, can intervene intentionally or otherwise in the ST and render a totally different ideological message.

The translator, it is contended, should be sufficiently competent to tell if a passive or any other syntactic or lexical feature is a meaningful discursal tool in a given text, and is fulfilling a certain pragmatic function and should therefore be maintained or compensated in the translated text. Maintaining such 'functional' and contextually meaningful grammatical features is important because it becomes a contextual requirement. It is believed that grammar, as Hatim and Mason (1990, 1997) correctly argue, becomes meaningful, intentional and ideological when its use is pragmatically motivated.

2.9.5 Recurrence:

By the same token, recurrence, which is the repetition of a given lexical or syntactic pattern, is considered a cohesive feature which is usually looked at as a stylistic convention that helps hold the text's form together (cohesion) and ensures conceptual relationships between its textual, lexical or structural patterns (coherence). Traditionally, recurrence used to be viewed, and it can really be, a mere repetition of an item or more, which may be safely overlooked in translation (Hatim, 2002).

Meanwhile, recurrence is viewed by Beaugrande and Dressler, on the other hand, as a tool to “*assert and reaffirm one’s viewpoint*” (1981: 55).

Hatim and Mason have something to add to Beaugrande and Dressler’s opinion.

From a pragma-semio-communicative perspective, such a feature which maintains the surface structural continuity of a text can have a key ideological or pragmatic function which helps to deliver a rhetorical purpose and thus fulfils an important contextual requirement.

How such cohesive devices can feature in argumentative discourse to fulfil attitudinal and ideological purposes will be seen below:

“ *The press too, takes for granted that the Arabs start all the wars, that the Arabs and Jews have been eternal enemies, that Arabs are inherently war-like and fight peace and that the Palestinian refugee problem is of their own making*” (Wright, 1989: xii).

“وكان للصحافة مواقف غير منطقية مستمدة من تسليمها ببعض الأفكار التي تم ترويجها، ومنها أن العرب هم الذين بدأوا جميع حروبهم مع إسرائيل وأن العداة بين العرب وإسرائيل عداة أبدية وأن العرب وراثياً شعوب محبة للحروب تحارب السلام، وأن مشكلة اللاجئين الفلسطينيين هي من صنع العرب أنفسهم.”

(Uraiqat and Ayyad, 1992:8)

[The press took illogical stands resulting from accepting without reservation false propaganda such as that it is the Arabs who started all their wars with Israel, that enmity between the Arabs and Israel is eternal, that Arabs are inherently fond of wars and stand against peace, and that the Palestinian refugee problem is made by the Arabs themselves].

It is argued that the ST relied heavily on the recurrent use of ‘that’ clause (e.g. *that the Arabs start..., that the Arabs and Jews..., that Arabs inherently...that the Palestinian refugee..*) to convey a series of pre-suppositions about the Arab-Israeli conflict, as part of a process of citing a thesis and then counter arguing against it, according to the common structure of argumentative texts, as explained earlier. So, the repetitive pattern appears to be used purposefully and justifiably to facilitate achieving the rhetorical purpose of the text, i.e. counter-argumentation.

The Arabic text, on the other hand, fails to handle the second 'that' clause to maintain the marked repetitiveness sustained in the ST which introduces '*the Arabs*' as a foregrounded agent of 'that' clauses. The Arabic translation introduced the second 'that' clause as a nominal structure '*that the enmity between the Arabs and Israel*' and, in doing so, distracted the text receiver from the increasing attention being deliberately related to '*the Arabs*' and their 'negative' role in the original text through the repetition of the 'that' clause. This pragmatic shift, it is argued, resulted in failure to relay to the TT recipient the pragmatic function of the original text.

This example underlines the crucial role of the translator in dealing with marked repetitive patterns and how and when recurrence should/should not be maintained in the TT. The essential point, is that the translator should preserve recurrence when it is functional and motivated. In this case, the repetition will be serving the pragmatic/rhetorical purpose of the text, and in the end will facilitate the expression of attitudinal considerations. It is the translator who will decide how functional and important the recurrence is and whether it should be retained, hence the need for the translator to be aware of pragmatic, semiotic and contextual values in order to extend the same discursual themes to the TL audience.

Handling marked uses of language in general (e.g. repetitive, parallel, or clefting patterns, etc.) signifies a serious challenge to the translator as indicated above because these uses represent cases of departure from the communicative norms. Catering for shifts between marked and unmarked ('reference switching' in Hatim and Mason's terms) is still a greater challenge which requires the translator always to be aware of the intentionality and motivatedness behind these shifts. It is only when such shifts are judged to be functional and therefore essential to the communicative process that they are retained in the TT (Hatim and Mason 1997, Hatim, 2002).

In recognition of the comprehensiveness and consistency of Hatim and Mason's pragma-semio-communicative approach and in view of its useful and illuminating insights in translation, the text linguistic theory on which this model is based will be further explored to see how it provides a holistic balanced and structured approach to text perception, analysis and translation.

Chapter Three

A Text-Linguistic Perspective

After reviewing the main translation schools and studying their respective characteristics, merits and demerits, the author will examine closely the text linguistic model referred to earlier, it being, as mentioned in the previous chapter, the model being adopted here in view of its comprehensive, holistic and structured approach to text as a unit of translation. In this chapter, a more thorough consideration of this model and its basic components will be taken in order to be more acquainted with its overall strategy of negotiating texts before translating them.

The text linguistic stage marks a change in language studies that took this discipline away from sentence as a unit of study, represented by theorists such as Catford and others, to *text* as a whole, represented by newer linguistic schools, and theorists such as Katharina Reiss, Hans Vermeer, De Beaugrande and Dressler, Hatim and Mason.

To study texts and their theoretical and/or practical manifestations, the traditional linguistic schools adopted rather a structural approach, e.g. text grammar (Van Dijk, 1972) compared with newer approaches such as text linguistics (Beaugrande and Dressler 1981), discourse analysis (Brown and Yule, 1983), (Tennen, 1984), (Schiffrin, 1994).

Text linguistics is concerned with studying and describing texts and the way they are produced and understood. To comprehend the nature of language in use (*parole*), text linguists, regardless of the differences amongst them, study text not only as a mere sequence of sentences but as the minimal consistent linguistic unit within the context in which it is produced. One of the most prominent linguistic features of the text linguistics paradigm is that it tracks down the relationship between *text* and *context*. Gary (1976:1) maintains that “*there are certain types of sentences which we cannot make sense of, either syntactically or semantically, without examining them with respect to a discourse context*”.

Brown and Yule later argued that “*in recent years the idea that a linguistic string (a sentence) can be fully analysed without taking ‘context’ into consideration has been seriously questioned*” (1983:25).

It should be noted, meanwhile, that text linguists use the same tools which the traditional or descriptive linguists used to study (e.g. nouns, verbs, active, passive, etc.) but they explore texts in context. Such a perspective makes these lexical and syntactic features more meaningful (probably ideological) as will be seen later, and thus communicatively more important. After all, it is context that gives various textual variables their communicative value (Hatim and Mason 1990, 1997).

3.1 The Communicative Dimension of Context

Context has three pillars which are implicated to ensure text communicativeness. They are the communicative, pragmatic and semiotic dimensions.

The communicative dimension is the channel through which various register variables are identified (as shown below) by the text receiver in order to work out the context within which the text occurs, i.e. the action that has happened (*field*), who has taken part in it (*tenor*) and the medium through which the message of the text was conveyed (*mode*).

3.1.1 Register

The concept of register which flourished in the 1980s relates primarily to variation in language, which is mandatory since language is used in different contexts and situations by different people. In linguistics this notion is referred to as ‘register analysis’, and it is conceived in terms of lexicogrammar and vocabulary within context. This concept, as will be seen, is very much pertinent to and crucial in the work of translators. Flouting register conventions (i.e. making register shifts) can be very problematic and challenging for translators when these shifts are motivated and therefore important from the point of view of discourse.

Halliday (1978: 111) defines register as “*the configuration of semantic resources that the member of a culture typically associates with a situation type. It is meaning potential that is accessible in a given social context*”.

Hatim and Mason (1990, 1997) rightly argue, however, that register is not an end in itself. It works with semiotics and pragmatics to shape the text's structure and texture. It acts as a link between context and the text structure is needed to make the communication event successful.

If one explores Hatim and Mason's perception of register with a little detail in view of its subtleness, comprehensiveness and insightful contributions, one may find that every register has a pragmatic and semiotic potential that can be realised in the form of normal (unmarked/static) or exceptional (marked/dynamic) use of language. In the first case the text world is unproblematic and can be retrieved easily by the text user. In such a case a scientist, for example, speaks like scientists and a politician like politicians. In the latter case, things are less direct and more difficult for the text user as his/her expectations of the text user are violated. Here a politician, for example, will put on another hat (e.g. social reformer, clergyman, lawyer, etc.) to express a certain attitude. For Hatim and Mason such instances of motivated register shift are noteworthy because they tend indirectly to signify important pragmatic functions and/or discoursal values (e.g. attitude, ideology, etc) as will be seen later. Hence, these shifts develop and become dynamic and therefore cause problems for translators.

According to the framework developed by Halliday, McIntosh and Stevens (1964) and Gregory and Carrol (1978) and others, there are two parameters that cause language as a social system to vary, namely language *use* and *user*. Shifts in these two parameters are of great relevance to and importance in translation. They should be captured by the translator and reflected in the TL if they are intentional and functional (i.e. assist in achieving the rhetorical purpose).

3.1.1.a- Language Use

Language use is the first parameter of register description; within the *use-user* framework—that consists of basic aspects which stand as manifestations of the social structure. Basically, it refers to the use of language determined by the language user. According to Corder (1973), variations in the linguistic system that are attributed to *use* are termed *registers*.

This dimension of language variation is represented by a triad of interrelated and interdependent components, namely the field, tenor and mode of discourse. This triad of socio-semiotic variables tend collectively to determine the text. They stand in a systematic form to represent the type of activity in which the text has a significant function (field), the type of relationship and role involved (tenor) and the symbolic mode and rhetorical choice adopted (mode). The three variables overlap to help define and identify registers.

Now every one of these variables with their relevant concepts will be explored:

I: Field of Discourse

Field of discourse relates to the activity that takes place in the text and the purpose which the language use serves within the context of that activity. It represents the social action in which the text is embedded (Halliday, 1978). Simply, it is *what is going on* in the text or what the communicating process is about, e.g. religious sermon, history lesson, court proceedings, etc. It is what Gregory and Carroll (1978) call the '*purposive*' role or social function of the text.

The term is very general and open as it refers to the type of activity expressed in the text. For Halliday, the field of discourse includes the subject matter as one special manifestation. Crystal and Davey (1969: 73) argue that '*province*' (their equivalent term for field of discourse) should not be identified with *subject matter*. Hatim and Mason (1990) also consider this parameter to be much more complex than 'subject matter' as it can refer to a variety of subject matters, e.g. a religious sermon condemning international terrorism or criticising the educational policy or pension scheme, etc.

From the point of view of translation, *field* shifts can be pragmatically very interesting. When a scientist– in a scientific article– shifts from speaking scientific discourse to religious, political or any other type of discourse, this, pragmatically speaking, is expected to be a conscious and contextually demanded shift, i.e. taking a religious stand about a scientific matter of a social issue (e.g. abortion). Such a transition in the field of discourse requires the translator to be aware of the contextual weight, so to speak, of these variations.

The main features/ aspects that are related to field of discourse are:

(a) The Ideational Meaning

This is a functional component of the semantic system that emanates from field of discourse and represents the speaker's meaning potential as an observer. It stands for the content function of language. Through this component “ *the language encodes the cultural experience, and the speaker encodes his own individual experience as a member of the culture*” (Halliday (1978: 112).

Halliday (1973, 1976b) and Halliday and Hasan (1976) divide the ideational component into:

- 1) ***Experiential*** meaning which signifies the world as it is perceived by the speaker, not necessarily as it is in reality, and thus can be very important from the point of view of this study as it is a channel through which personal views and attitudes and ideologies can be expressed.
- 2) ***Logical*** meaning which is concerned with abstract components embedded in the structure of language. It provides the linguistic expression of such universal relations as those of ‘and’, ‘or’, negation, etc.

According to Halliday, a speaker or writer embodies in language his/her own experience of the real world (e.g. reactions, perceptions, etc.) through the ideational function. In Zequan's (2003) words, this shows who is doing what to whom, when, where, why and how, thus reflecting differences within the field of discourse.

(b) Transitivity

There are some syntactic features, such as tenses (simple, present), and the content aspect of the vocabulary, which are related to the ideational meaning, e.g. naming of objects (Halliday, 1973), but transitivity will be focused on, it being the main and probably the most recurrent and recognized syntactic feature of the ideational meaning. It is a semantic category that organises language into prepositional meaning.

Transitivity is determined by the field of discourse (Halliday, 1978) and is considered central to the ideational function of language. It signifies how one sees things and represents them in the linguistic system by arranging clauses in terms of participants, processes and circumstances.

Without delving into a detailed analysis of transitivity/agency and its significance as a parameter of ideology, which will be investigated later (e.g. sub-section 4.7), it would be helpful here to shed light briefly on the main types of *process* of which clauses and sentences are usually composed.

According to Fairclough's system of discourse analysis (Fairclough, 2001), which will be adopted in this work for analysing ideology-bearing linguistic structures (e.g. chapters five and six), *process* is divided into three types, namely *action*, *event* and *attribution*.

- 1 ***Action process***: this is a process of 'doing' which involves two participants: an *agent* (usually animate) that acts upon the second participant, and a *patient* (usually inanimate) in some way. This type of process is of a subject-verb-object (SVO) structure.

(agent) (patient)

a- John met his friend.

(S) (V) (O)

(agent) (patient)

b- John has completed the course.

(S) (V) (O)

- 2 ***Event process***: this involves one (animate or inanimate) participant, and takes the form of subject-verb (SV) clause.

c- He was fishing.

(S) (V)

d- The ceremony has started.

(S) (V)

The SV sentences should not necessarily refer to an event in every occurrence. If they have animate participants, they may be signaling a special sort of patientless action, which Fairclough calls *non-directed* action. If the SV sentence answers the question ‘*What (has) happened?*’, it is an event, but if it answers the question, ‘*What did (the subject) do?*’, it is a *non-directed* action. On this basis, *the ceremony has started* is an event while *he was fishing* is non-directed action.

3- Attribution process: this involves one participant and takes the form of subject-verb-complement (SVC), but there is some sort of *attribute* after the verb. If the verb is a form of *have*, the attribute will be *possessive*.

e- Algeria has oil

(S) (V) (C) (oil = *possessive attribute*)

With other verbs such as *be*, *feel*, *seem* or *look*, the attribute will be of the *non-possessive* form.

f- She is aggressive

(S) (V) (C)

In this research, it is the role of lexico-grammatical categories such as transitivity in relaying notions of ideological significance that the thesis will be mainly concerned with. Within this framework, chapter five will examine, in detail, the ideological implications of some types of processes, e.g. action, and how the magnitude of ideological content can be either swayed or reinforced in Arabic translation by shifting from one process type to another. Such a shift can attribute/ dwindle responsibility or blame as in the following two examples:

e.g. g- Israeli gunmen killed 10 Palestinians in the West Bank yesterday (action process - SVO: responsibility attributing).

e.g. h- Ten Palestinians were killed by Israeli gunmen yesterday (attribution process - SVC: responsibility dwindling).

The difference in meaning between examples g and h is clear and so is the ideological implication in each of them. The translator, meanwhile, should be able to recognise the

contextually-driven variations and reflect them on the TT. He/she should foreground agentivity when translating example g and dilute casual relations (responsibility), or at least give them a secondary contextual role (backgrounded) in example h.

Another example is a precautionary announcement seen at the British embassy in Oman in May 2003. It says: "*You must go to the customs Red point if you have any food or plants not listed.... If you do not, there are penalties which include...*". The Arabic translation was:

" يتعين عليك أن تتوجه إلى وإذا لم تفعل ذلك سيفرضوا عليك غرامات."

[You must go to If you do not they will make you pay fines...].

Obviously unaware of the contextual requirements and the pragmatic implications, the Arabic translator has erroneously replaced an agentless *event* process - illustrated in sub-section b above- which purposefully dwindles responsibility of the implied action (*penalties*) by an *action* process (*they will make you pay fines*) where the agent is given a prominent and focal position, to the disappointment of the announcers and, more important, contrary to what the ST suggests.

As indicated earlier, this angle of discussion will be elaborated throughout the thesis.

ii: Tenor of Discourse

This is the second situational parameter. It refers to the interrelated relationships among the participants in a social action, i.e. in terms of status and temporary relationships amongst them (e.g. doctor-patient or teacher-student) as well as permanent relationships (e.g. mother-child). According to Halliday (1978:223), the tenor of discourse "*influences the speaker's selection of mood (his choice of speech role: making statements, asking questions and son on) ...; it also helps to determine the key in which [the addressor] pitches his assertions (forceful, hesitant, gnomic, qualified and so on) and the attitudes and feelings he expresses.*"

This parameter also includes the levels of formality that typify the socially meaningful relationship amongst participants. Fawcett (1997) explains that tenor describes mainly the relationship between the speaker/writer and recipient, and the degree of formality, distance and politeness between them, which can be characterised by an abundance of lexical, syntactic and grammatical features.

What concerns this work in particular about this discorsal variable is the possible ideological implications that can possibly be associated with tenor-related features such as formality/informality, when formality stands for power (distance) and informality represents solidarity (closeness). The types of relationship referred to above can stand as examples of varying modes of tenor.

Hatim and Mason (1990) look at such variation of categories (casual, intimate, polite, etc) on a basis of continuum rather than separate categories. Hatim (2002) also refers to an example where a shift in tenor (level of formality of spoken language) between French and British trade unionists was erroneously rendered by the translator/interpreter and consequently disappointed the other delegation because it produced an unwanted effect, i.e. formality which was meant to mark an atmosphere of 'official talks' by one side was taken to mean power/distance (arrogance) by the other, while the informal language used by the other delegation to show solidarity was wrongly perceived as ridiculing or downgrading the level of talks.

It should be stressed here that motivated and intended shift(s) in tenor which aim to achieve a certain pragmatic function (e.g. promote/oppose an attitude or ideology) will be important to analyse and essential to incorporate in translation. So, tenor is not merely formal/informal language. It is what one does with this formality/informality to achieve a certain purpose. In doing so, one upgrades register and views it from a pragmatic perspective.

An interesting example (Fowler et al, 1979.:203) from the translation perspective would be how to handle a formality/informality feature (or power/solidarity from a pragmatics/ideology point of view) as reflected through the use of the pronoun 'we' if used by a doctor asking his/her patient: "*How are we feeling this morning?*" compared with a newspaper article (e.g. an editorial or 'letter to the editor') in which the paper addresses the readers (nation) by saying: "*We will all have to make sacrifices in the coming weeks and months*". The power-laden *we* in the doctor-patient case (distance) fulfils a completely different pragmatic function from the second (solidarity) *we* which indicates an informal addressor-addressee relationship that pragmatically means to say '*we and you are one thing*'. The different ideological implications in each case have to be

catered for and reflected in translation in order not to squander the contextually-driven pragmatic purpose of each of the two STs.

The main features/ aspects that are related to tenor of discourse are:

(1) The Interpersonal Meaning

This semantic component represents the speaker's meaning potential as an intruder into the context of situation. It is activated and determined by the situational element of tenor of discourse. It signifies language as action and a tool through which the speaker/writer can do something, according to his/her own point of view (Halliday, 1978). In this sense the interpersonal parameter is very important as a signifier of ideology, not only because it is the tool through which personal beliefs, attitudes and judgments can be expressed, but also because it is a means of influencing the attitudes and behaviours of others (ibid).

In a similar- though from a more subtle and holistic- perspective, Hatim and Mason's pragma-semio-communicative model, which is being adopted in this research, considers the interpersonal meanings as most naturally associated with attitudinal values prompted by certain discourses (Hatim and Mason, 1990).

According to Fawcett (1997), the personal parameter is signified, through the use of linguistic elements such as personal pronouns, rhetorical questions and connotationally marked words, where a high use of declaratives, for example, can suggest an expert writing from a position of knowledge and power, while the use of rhetorical questions in written texts may be indicative of seeking solidarity and support.

From a pragma-semiotic perspective, Hatim and Mason looked at the textual parameters of power/solidarity relations in view of their ideological significance and contribution to achieving the pragmatic function of the text, thus delivering an overall successful and goal-oriented interaction process (ibid).

(2) Modality

Modality is one of the key linguistic features associated with the interpersonal function of language. It refers basically to the means by which a speaker's attitude towards or opinion about a situation or event is expressed. According to Fowler (1991), modality can signify judgement to truth (e.g. correct), likelihood (e.g. might, certainly), obligation (e.g. ought to, should) desirability (e.g. regrettable) or granting permission (e.g. may).

In this sense, modality can imply or refer to authority which can either be implicit or explicit, and thus stand as a signifier of ideological and attitudinal content. As such, modality, through its various uses and wide range of representation, can relay different interpersonal meanings. Moreover, modality can be seen as an indicator of individual subjectivity in a text, and therefore tends to increase or decrease according to the nature of the text in hand (ibid).

The author tends to support such a conclusion and believes that modal expressions are likely to be more frequently resorted to in texts of evaluative nature (e.g. editorial, news commentary) where personal opinions are expressed and judgements made. By the same token, modal expressions are expected to be minimally employed (if at all) in non-evaluative texts (e.g. scientific report).

Fairclough, whose discourse analysis model is adopted in this work to underline ideological content and power relations in discourse as indicated earlier, divides modality into two types depending on the direction in which authority is oriented (2001):

- 1 **Relational modality:** this signifies authority of one participant in relations to others. It is represented by the use of modal auxiliary verbs like *may, should, must*.
- 2 **Expressive modality:** this signifies the speaker/writer's authority with regard to the truth or reality, i.e. his/her own evaluation of truth (*probably, possibly*).

What is of special interest to this thesis is the ideological manifestations of modality which can express distinctions such as that between 'possibility' and 'actuality' with regard to a given event or state. It is this dimension of modality, it is maintained, that enriches discourse and activates the communication process. Such a perception of the

function of modality corresponds to Fairclough's understanding of it as having a more central and pervasive role than linguists traditionally thought (Fairclough, 1992a).

In translation, contextual awareness is mandatory to assess or, actually, 'filter' the real pragmatic purpose of a modality in order to decode its implications correctly and convey this pragmatic perception to the target audience with all its attitudinal or ideological values. For instance, a statement such as: "*You may wish to remain seated until the aircraft comes to complete stop*" on board of an aircraft will be totally confusing if translated into Arabic as: " ... *يجوز لكم البقاء في مقاعدكم* ..." [You can remain seated until...]. Such a shift (in the Arabic translation) in the pragmatic connotation of the ST (i.e. from a polite face-saving *obligatory* instruction to a normal announcement that has no pragmatic force) is one that translators should avoid in order not to give a TT that has an attitudinal message contrary to that of the ST.

iii. Mode of Discourse

Mode of Discourse is the third situational parameter within the linguistic system that takes place in any act of communication. It represents "*the channel or wavelength selected, which is essentially the function that is assigned to language in the total structure of the situation*" (Halliday, 1978:110).

The variable of mode of discourse includes the medium of communication (i.e. spoken or written) as well as the rhetorical strategy which the speaker/writer opts for, depending on the mode of communication in use and, more important, the context of situation within which the communication process takes place. In other words, the mode of discourse is how meanings are exchanged through a certain channel of communication to fulfil a certain function in a specific social action. It is the role that a text or language, from a wider perspective, is playing in a certain situation (ibid).

Gregory and Carroll (1978) divide mode of discourse into an intricate network of divisions and subdivisions for each of the 'speaking' and 'writing' variables, e.g. written to be spoken, written to be spoken as if not written, spoken non-spontaneously as in reciting, etc.

The main features/ aspects that are related to mode of discourse are:

1- The Textual Meaning

This is the third component of the semantic system. It represents the language user's text-defining or forming potential that leads to weaving the texture of a text in a way that is relevant to the context of situation. It is concerned with how parts of a text are linked to the preceding as well as the following parts in relation to the context (Halliday, 1978).

From a broader and more generic perspective, the textual function of language expresses the relation between language and its environment. Hence, Halliday underlines the enabling role of the textual component of language with regard to the ideational and interpersonal functions, because he argues it is only in combination with the textual function that the other two functions can become operational in a given situation (ibid).

Hatim and Mason (1990) also underline the key role of the textual variable, especially in view of its close relation with the rhetorical purpose, being the prime mover in text production which is realised through thematic and information structures (order of words and structural elements) and cohesion.

2- Cohesion

Cohesion is a key aspect of texture and a main parameter of discourse analysis which is believed to be acquiring increasing significance and greater deal of attention in Translation Studies (Fawcett, 1997).

In its broadest sense, cohesion is the way in which linguistic items (of a text) are linked to make up a meaningful sequence of utterances based on grammatical rules.

Being one of the standards of textuality (Beaugrande and Dressler, 1981), cohesion signifies the diverse relations which links together words, phrases and sentences in a text, and needs to be maintained for achieving successful communication.

Halliday (1985) explains that cohesion can be detected through the parameters of reference, ellipsis, conjunction and lexical organization.

Beaugrande and Dressler (1981) maintain that cohesive devices include linguistic parameters such as recurrence, parallelism, paraphrase and ellipsis.

For his part, Fairclough (1992b, 2001) argues that cohesion can involve:

1. Vocabulary links between sentences (e.g. repetition of words or use of related words).
2. Connectors that mark temporal, spatial and logical relationships between sentences.
3. Reference words which can either refer back to an earlier sentence (anaphora) or forward to a later one (cataphora).
4. Conjunction (*therefore, however, but, and, etc.*)
5. Ellipsis of repeated words.

Lexical cohesion, for Fairclough, can be represented by synonymy, collocation, substitution devices (e.g. pronouns, definite article, demonstratives). Some of these cohesive features will be analysed to underline their pragmatic and semiotic significance in text, mainly in chapters five and six, and the role of cohesion and other textual elements in conveying important discursual values (e.g. ideology) will be also frequently visited throughout the thesis. It is sufficient now to refer to one example of synonymy, a cohesive feature which will be referred to frequently in chapter six.

A ST such as “*and visitors are passing and being told ‘it was all a desert’*” (Wright, 1979:82) is replaced in Arabic by

”وحتى يتم إيهاام الزوار الذين يمرون في هذه القرى بأن جميع هذه المناطق كانت عبارة عن صحراء مقفرة”

(Uraiqat and Ayyad, 1992:85).

[Visitors of these villages are deliberately given the wrong information that all these areas were merely a desolate desert].

The context from which this extract has been taken suggests that Zionists give visitors of the areas where Palestinian settlements used to exist (before Israeli forces demolished them in the 1984 war) wrong information by telling them that the areas were originally deserted. The Arabic translator has magnified the ideological meaning of the ST to suit his own ideological affiliation. Such a cohesion shift distorts and reshapes the ST message and opts for a TT of a high level of markedness that is not pragmatically

motivated by the ST rhetorical purpose.

3.1.1.b- Language User

The Language user is the second parameter of register. It gauges variation in language (in a particular situation) that is attributed to language user, and is termed *dialects* (Corder, 1973). It primarily signifies who the speaker/writer is.

User-related varieties are capable of reflecting differences at all levels. However, they differ from one language user to another. Language variations (*dialects*) are directly related to and instigated by the language user, and hence overlap considerably. They can be divided into:

1. Geographical Dialect

Linguistic varieties are often attributed to geographical variation. A change in geographical location is bound usually to bring about some dialectal changes (e.g. rural vs urban dialects or, in a broader sense, British English vs American English).

The distinctions between geographically-based linguistic variations are by no means clear-cut or neatly defined. The borderline between these variations is so fuzzy because by definition language knows no political or geographical borders.

Geographical variations and, by the same token, dialects are bound to overlap, which makes the mission of the translator extremely sensitive, especially if the dialectal variations happen to have attitudinal/ideological significance. To this effect, Hatim and Mason (1990:40) refer to a controversy that took place in a Scotland when a speech of Russian peasants in a TV production was reproduced in English with a Scottish accent, thus creating an unintended humiliating effect because of the wrong association between the Scottish accent and the low status that tends to be associated with peasantry. Such a variation in geographical dialect can convey (or mis-convey) meanings of attitudinal or ideological significance.

2. Temporal Dialect

Linguistic variations occur through time to form temporal dialects. Dialects usually have a tendency to change from one generation to another (e.g. from Shakespearean to modern English). Such a changing 'behaviour' of languages and dialects - which we believe are more susceptible to temporal and other variations - can mark variations that range from minor to considerable. It is widely acknowledged that any linguistic change is prone to take a lengthy period of time to make its presence felt (ibid).

In time, linguistic elements will probably fade or even completely disappear, allowing new ones to replace them. Such a linguistic phenomenon depends on various factors which are irrelevant to the theme of this work and therefore will not be dwelt upon. What is of concern in particular here is meaningful translation problems which translators of archaic texts or texts comprising modern idioms may come across. Shifts in the translation of texts involving temporal dialect features can have varied or even conflicting implications, especially if no helpful dictionaries have been available (e.g. translating a book written in the 1930s into the language of the 1990s).

3. Social Dialect

Social dialects reflect linguistic variations that are attributed to differences in social belonging. People who belong to a certain social group (e.g. upper class) tend to have their own respective dialect that reflects particular characteristics which differ from one social group to another (e.g. working class). Such linguistic variations tend to be limited in number but reflect, in nature, social specificities that typify each and every social group (ibid).

The challenge that translators face when dealing with linguistic variations as a result of dialect differentiation is related mainly to delivering whatever discursal values and forces the text may have. Social groups or communities in society tend to have their own respective political, social, ideological meanings that they relate to certain linguistic manifestations. Using 'dinner' to mean 'lunch' by the mining community in Britain (Hatim, 2002) is just an example of how different and even conflicting meanings can be for different social groups and communities. Translating such meanings which are associated with certain linguistic forms (known to one particular group in the society) to another group belonging probably to another social class can even be more complex and problematic than this example. Translation in this case can, perhaps, create

major shifts in meanings and even involve important discursal values if the miners, or any other social group, for example, have their own attitudes or opinions regarding certain social, political, economic issues.

4. Standard Dialect

Several factors, such as education and mass media, for example, interact to form standard/non-standard dialect. Hatim and Mason (1990) argue that to understand and describe standard/non standard dialect, it is important to take into account functional variation and how it is expressed linguistically.

What is of special importance here, for instance, is code switching in one speech (e.g. from standard to non-standard dialect, especially if such a shift in speech is not incidental i.e. fulfilling a certain pragmatic/ideological function. The late King Hussein of Jordan used to make several shifts of this kind which are pragmatically driven to fulfil a certain rhetorical function that implements a predetermined text plan. These sorts of standard/non-standard shifts in speech are very challenging, especially if they are not arbitrarily employed. Linguistic and pragmatic competence as well as contextual awareness are believed to be necessary tools for the translator to handle such shifts efficiently.

5. Idiolect

The specific personal speaking features of a person form his/her 'idiolectal behaviour'. Idiolect stands to represent the person's selected speech patterns which comprise words, phrases, idioms or syntax that are used uniquely by him/her. Uniqueness in this sense is not in the grouping of words or patterns; it is rather in their use. Idiolect, therefore, is a variation of language that is unique to one person. It has to do with using certain favourite expressions, different pronunciation of peculiar words or excessive use of certain syntactic structures (ibid).

According to O'Donnell and Todd (1980), the kind of variety between idiolects makes up dialect and the kind of variety within idiolects makes up style.

For Hatim and Mason (1997: 98), idiolect is “*the individual’s distinctive and motivated way of using language at a given level of formality or tenor*”.

According to Hatim and Mason’s perception of idiolect which is adopted in this dissertation, idiolect is not a mere uniqueness of the speech mode. It is (or more precisely) can be a *motivated* uniqueness through which the speaker may opt to convey to the addressee certain contextual and discursal values. It is in this sense that idiolect becomes an interesting variable of register (Hatim, 2002).

Looked at from this vantage point, idiolect can be seen as conceptualised, i.e. an indicator of important contextually motivated pragmatic and semiotic meanings which serve the rhetorical purpose of the text in place. It will then incorporate features from all temporal, geographical, social and other variations and reflect them into the text and, in doing so, represent an overlap between different varieties within the user-related variation.

To reinforce the contextually substantiated role of idiolectal occurrences in fulfilling the overall function of the text, Hatim and Mason (1997:102) cite an example from Bernard Shaw’s *Pygmalion*. They underline the idiolectal use of a peculiar form of tagging (e.g. *I’m a good girl, I am*) by the ‘Flower Girl’ as an indicator of Cockney English. They explain how such a recurrent tagging (register) is purposefully used in all its occurrences to reflect certain functional/motivated meanings via discourse.

Translating the idiolect of one person to another of different idiolectal identity can be problematic because people or groups of people tend to have their own Idiolectal Profile (IP) which incorporates elements from all geographical, historical, social and other idiolects (Hatim, 2002) and therefore can involve pragmatic content. These elements make up the individuality of a person and assume a pivotal contextual role when they become functional and recurrent. They will, then, be carrying pragmatic and semiotic meanings (Hatim and Mason, 1997). As a result, capturing the meaning inflicted by such features and relaying it into another language becomes very challenging. The tagging feature of the Flower Girl, for example, will pose a considerable challenge for the Arabic translator because a literal translation such as "أنا فتاة طيبة... أنا" will miss the motivated pragmatic values of the original text, and the challenge becomes apparent. The translator, it is maintained, needs to compensate the important implications of the

ST by opting for a highly marked rendering, probably through emphatic repetition, parallelistic patterning, a clefting or a nominal structure with إن..

3.2 The Pragmatic Dimension of Context

Register analysis and identification, which implies discourse processing (a process of 'register membership' in Hatim and Mason terms), is assisted by the pragmatic level of context.

Pragmatics is defined as the study of how utterances acquire meaning in different situations. Hence, the meaning in pragmatics is defined with regard to a speaker or user of language (Leech, 1983).

Stalnaker (1972:380) defines pragmatics as "*the study of the purposes for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance*".

Pragmatics is widely known as '*doing things (actions) with words*' (Austin, 1962) or the ability of words and sentences (grammar and meaning) to perform actions. In other words, it is the study of the relations between language and its context of utterance or, as Baker has put it: "*the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation*" (1992: 217).

So pragmatics, simply, is language in use (i.e. semantics in context). It is studying the purpose for which sentences are used, and this is why it is important in performing, conceiving and translating any communicating act.

As far as translation is concerned, any translated text will be meaningless if it has no purpose (i.e. no pragmatics). And translation becomes particularly interesting when it moves, on the pragmatic continuum, towards higher pragmatic levels, that is towards more markedness in use. For instance, an oil company with a declining oil production appoints a new director for a new directorate established exclusively for finding more oil. Its newsletter (PDO newsletter, issue 119) says: "*The company's director of the newly created Enhanced Oil Recovery (EOR) directorate is considering the tasks. And if*

anyone is up to the job of making EOR the mainstay of future oil production in the country, it is Jan Van Buitenen". The markedness (pragmatics) continuum moves, perhaps, towards its maximum level with the introduction of the second sentence because it aims to tell the reader that the company has found the person who "knows it all" (i.e. who will solve its production problems). An Arabic translator will probably give a TT like "عينت الشركة... . وإذا كان أي شخص قادر على جعل ... فهو جان فان بوتين" which replaces the ST with semantically, but not pragmatically, 'equivalent' translation. This translation misses the pragmatics (purpose) behind the ST; i.e. production problems will eventually come to an end. A proper (i.e. pragmatic) translation could be "وليس هناك من شخص أقدر من السيد جان فان بوتين على ..."

3.2.1 Speech acts

The speech acts theory goes back to the 1930s and is related to the English philosopher J. L. Austin (Malmkjaer, 1991). It implies that sentences not only impart information but perform an act as well. The acts are performed when one wants to use language for a specific purpose, e.g. request, order, complaint, apologise, complement, etc. So according to this theory, language has a dual function not only of giving a meaning but also exercising a force behind the meaning.

Austin was reportedly the first to study the ability of sentences to perform actions. He maintained that, within their above explained dual function, utterances exert a communicative force (dynamic element behind any communication process) in addition to the normal meaning associated with them.

The concept of speech acts becomes particularly important in translation when a speech act is 'camouflaged' in the form of another. For instance, Fowler *et al.* (1979:28) refer to swimming pool rules which sometimes say what rules and regulations are supposed to say (e.g. "*Parents must accompany and take responsibility for their children*"). But, interestingly enough, particularly from the point of view of translation, at other times the rules are disguised when the swimming pool users are indirectly instructed to avoid giving instructions all the time (i.e. pragmatics). The 'camouflaged' instructions included: "*Please respect the facilities and equipment*" but actually the members are indirectly told that they must respect the rules. Another similar example is: "*No shoes will be worn when in the pool area*". The *command* speech act was replaced, for a

pragmatic (ideological) purpose, with a *request* one. If these examples are translated into Arabic as "لا تُستخدم الأحذية في منطقة بركة السباحة" and "نرجو احترام أنظمة النادي" which reflect polite *request*, the real speech act will not be conveyed to the Arabic receiver. A proper translation, it is maintained, can be "ينبغي احترام أنظمة النادي" and "ينبغي عدم استخدام الأحذية" because it reflects the real purpose of the original text.

According to Austin's theory of *speech acts*, which considers the utterance as a form of act of activity, there are three types of actions (ibid):

1) Locutionary Act

It merely signifies the act of performing something (i.e. making a meaningful sentence) that conforms to the grammatical, phonological and semantic rules of language; e.g. *John (not Brett) says to Smith (not to David) that the concert's venue (not time) will change.*

Performing a locutionary act, therefore, is just the ordinary act of saying something in a normal and direct way. Such a process or an act will certainly involve encoding a set of notions into lexical items in a way that conforms to syntactic rules and constraints.

This shows the interrelatedness between the concept of locutionary act and translation. The locutionary act signifies transmitting a message by saying it, and translation, of course, is the act of conveying a ST message (to a TT audience). Translation shifts can happen, for instance, if a locutionary act has a pragmatic meaning different from what its lexicogrammatical elements suggest; (e.g. a command is given in the form of a request or a question).

To consider how the three kinds of speech acts integrate, it will be seen what (pragmatic) signification a sentence like, *it's too crowded here* - which is an example of locutionary act - can have compared with the other two types of speech acts below and what other levels of interpretations can evolve.

2) Illocutionary Act

This type of the speech acts is the most important. It gives a communicative force to the utterance with which it is associated. It justifies or interprets the intended reason for making a locutionary act (e.g. promising, requesting, ordering, warning, denying, etc). So, in the above example (*it's too crowded here*) the illocutionary act will probably be, *let's get out of the place right now!*

Obviously, it is crucial that the addressee understands and interprets the illocutionary act and the force behind it properly according to the relevant contextual particulars so that the purpose of the utterance is well decoded. Such a force (illocutionary force), which represents the interactive values assigned to an utterance, is defined by Leech (1983: 200) as “ *the communicative plan or design*” [of an utterance], whereas the locutionary act is the “ *fulfilment of the communicative plan*”.

Hatim and Mason (1990, 1997) relate a key role to the illocutionary force by expanding its pragmatic scope not only to act as a vehicle for expressing beliefs and attitudes in an immediate situation, but also by relating it indirectly to the social institutions within which the communicative activity takes place, and thus linking it to the relative power and status of the language users.

In this regard, lexical devices, Fairclough (1985) has noted, tend to reflect social role and status, and alternative wording may emerge to signify different ideological positions. This shows the key function which illocutionary force can perform in a text in the light of social factors that envelop the social scene in which the communication act is taking place.

In addition to being a vehicle through which ‘real’ attitudes, beliefs and intentions are expressed, this kind of speech act acquires further significance from the point of view of translators when the (illocutionary) force “*departs form conventional sense*” (Hatim, 1998:180). In this case, it becomes extremely important that the translator comprehends the real attitude, for example, that the text aims to express. If a company manager is writing to his/her deputy: “*perhaps you could consider reviewing the final report before presenting it to the committee*” (hypothetical example), and it is relayed in Arabic as “ربما بإمكانك مراجعة التقرير” the real ST message will be missed because in the original text it is not really up to the deputy to consider or think about reviewing the report. The

actual illocutionary act is commanding and instructing. This again shows how challenging and demanding the translator's task can be.

3) Perlocutionary Act

This level of action represents the effect which the illocutionary act has on the addressee (e.g. convincing, deterring, misleading, etc). It is performed *by* (rather than *in*) saying something. In the above example (*it's too crowded here*), the perlocutionary act would probably be to influence the addressee by convincing him/her to change his/her attitude regarding the place. This act represents, therefore, the ultimate intention or final goal which the addressor is trying to achieve through the communicative process.

The actual effect of a perlocutionary act may of course differ from the intended effect i.e. the addressor may fail to influence the addressee's point of view (regarding the place in the above example), but regardless of that, the perlocutionary act represents the culmination of the communication process. By the same token, it shows, partially at least, how successful the translating process has been, in terms of relaying the ST message, decoding its 'real' purpose or force and responding accordingly, e.g. change of attitude or opinion. Therefore, a successful perlocutionary act means a successfully communicated speech act and eventually a successful contextualised (not only pragmatic) translation that is accepted by the TL receiver.

3.2.2 Implicature

One of the major concepts of pragmatics or probably its major hallmark is implicature. Some speech acts speak for themselves because they are clear and direct (e.g. 'command' as in *Open the door*) while others are obscure: they do not clearly indicate the purpose of the utterance. For instance, a statement like *you are advised to keep the receipts after you pay your bills tomorrow* (hypothetical example) is actually telling the addressee that *you have to pay your bill tomorrow*. It is commanding the addressee rather than giving him/her choice. This is the notion of implicature.

As Baker (1992: 223) has put it, implicature is "*What the speaker means or implies rather than what s/he says*".

In Simpson's (1993: 129) words, *"implicatures are... those meanings which unfold when it is clear that the semantic content of an utterance is alone not a reliable guarantor of the meaning of that utterance in context"*.

Implicature then is what the speaker/writer wants the receiver to perceive without telling it to him/her overtly (for various reasons). It is the implied meaning which the receiver can grasp by reading or listening to what is between the lines.

According to Munday (2001) cultural variations may have a role in limiting the range of implicature because what can be meant and understood as implied meaning in one language can be easily missed or misinterpreted in another. So, in this sense the successful use of implicature, which entails proper decoding of the implied meaning by the addressee, is culture-bound, i.e. what can be correctly inferred by a speaker of one language should not necessarily be expected from a speaker of another. This becomes particularly more important when implicatures are translated.

The concept of implicature is related to Paul Grice (1975) who postulated four rules or maxims that should normally operate in any proper and 'cooperative' communicative interaction. These are:

1. Quantity: give the amount of information needed; no less, no more.
2. Quality: convey clear information that you know to be true.
3. Manner: say what needs to be said in a way that is appropriate to the message you want to communicate and in a way that can be understood by the receiver.
4. Relevance: be relevant in what you say.

Some theorists (see Brown and Levinson, 1987) add also the maxim of Politeness (i.e. be polite in whatever you say).

According to Grice, these maxims together help the addressor to be maximally effective and efficient in communication. But Hatim and Mason (1990) rightly argue that these maxims may not be universal and can change to a certain extent from one language/culture to another.

It is actually when these maxims are flouted that implicature is produced. In such a case the addressee will (or is expected to) realise the breaching of the communicative norms and, in a normal process of interaction, recognise the implicated meaning which he/she is supposed to work out. Motivated (intentional) flouting of the maxims is very interesting as it introduces important pragmatic meanings and leaves it to the addressee to appreciate (Hatim, 2002) and to the translator to comprehend and convey.

Beaugrande and Dressler (1981: 223) state that *“participants will infer unexpressed content rather than abandon their assumption that discourse is intended to be coherent, informative, relevant and cooperative”*.

However, the communicative interaction will be obstructed if the implied message has not been properly decoded by the addressee. Grice (1975) stresses that implicatures must be capable of being worked out by the addressee in order for the communication process not to be aborted.

The workability of implicated information acquires further significance when one takes into account the fact that the addressee cannot be quite sure that he/she has captured the right meaning implicated by the speaker (Lee, 1990), especially that implicature in general cannot be accidental. It is a purposeful communication technique that tends to have a specific contextual role (e.g. to disseminate or oppose certain ideological values).

Fowler (1985) maintains that the implicated part may add up to the semantic system *“a set of ideological commitments invoked to underpin the discourse - this would be a way in which one speaker imposes an ideology on another”*.

Fairclough also refers to the importance of implicature in conveying ideological considerations and to *“implicit an unconscious materializations of ideologies in practices”*. (1992a:92) He alludes to Gramsci’s (1971:92) notion that ideology is *“a conception of the world that is implicitly manifest in art, in law, in economic activity and in the manifestation of individual and collective life.”* (Emphasis is the author’s).

Fairclough (1989a, 2001) also highlights the significance of implicature in being one of the contextual parameters of ideology. He further argues that implicit ideological meanings are much more effective than explicit manifestations of ideology.

A central issue in communicating implied (e.g. ideological) information, as indicated above, is that the addressee should accept what the addressee is embedding in the communicative process. Likewise, translators, as has been pointed out, should make sure the implicature they are 'selling' will be successfully 'bought' by the TL readers.

If the company which is suffering from declining oil production (sub-section 3.3) tells its staff that *the newly established Enhanced Oil Recovery technique will be 'the golden egg' for the company's future* (hypothetical example), the Arabic translator should ensure that the TT recipient will correctly decode the implied meaning (i.e. the new directorate will solve the production crisis). If the translator replaces the implicature in English with an exact Arabic translation like:

" إن طريقة الاستخلاص المعزز للنفط هي البيضة الذهبية بالنسبة لمستقبل الشركة"

will not be meaningful and clear for the Arabic reader who will be disappointed because the pragmatic chain (Hatim, 2002) will then fail to reach the TT audience. A proper and pragmatically sound translation, it is argued, can be

"إن طريقة ... ستكون الدجاجة التي تبيض ذهباً بالنسبة لمستقبل الشركة".

A successfully translated implicature, therefore, is a well-received implicature (by the TL receiver).

3.2.3 Presupposition

In addition to implicature, which is considered as a form of inference (Levinson, 1983), the concept of presupposition stands to represent an important aspect of pragmatics. It signifies assumptions shared by interlocutors that form the background of an ongoing discourse between them (Stalnaker 1972, 1974).

The concept which Baker (1992:259) defines as '*pragmatic inference*' refers to assumed information, i.e. propositions that are taken by speaker of text producer as 'already existing'.

As Munday (2001: 98) has put it: "*presupposition relates to the linguistic and extra linguistic knowledge the sender assumes the receiver to have or which are necessary in order to retrieve the sender's message*".

To illustrate how presuppositions work and what they may entail, the following example cited by Fawcett (1997:123) may be considered.

'Have you got any children?'

Such a simple and probably basic question, according to Fawcett, entails the following presuppositions:

1. there is an addressee who understands and speaks English;
2. the addressee is in a physical position to answer the question e.g. not lying with his/her face down the bottom of a swimming pool;
3. the addressee is willing to answer;
4. the addressee does not mind to talk about personal matters.

The question, it is argued, may also entail a cultural dimension that is related to contextual factors, e.g. the religious and cultural backgrounds of the interlocutors and where they come from, etc. If the interlocutors are Muslims or religious Christians, for instance, the question would also entail an additional presupposition, that is the addressee is married.

The non-linguistic (cultural, contextual, etc) dimension of presupposition touches upon a very important issue: that is the communicators' need to ensure the other party to the communication process is acquainted with whatever implications the presuppositions may entail (e.g. cultural, religious, social, political, etc).

What is of concern here in particular, with regard to presuppositions as pragmatic indicators, is their (potential) ideological content.

Presuppositions, as indicated earlier, are usually considered as true information that is accepted by the addressee. It is in this sense that presuppositions can be viewed as implicit transmitters of ideology which is presented in the form of commonsensical and taken-for-granted propositions. Thus, presuppositions can be frequently employed to disseminate personal assumptions, attitudes and ideological meanings.

The following example may be considered here: *"The President's poorly received 'address to the nation' was his last chance to win the upcoming elections"* (hypothetical example).

It is clear that the presuppositional part of the sentence (*poorly received*) will most probably be taken as true and sincere information by the addressee although it might not be so.

This shows how presuppositions can direct the receivers and impose certain propositions upon them. They are viewed as '*manipulative*' (persuasive) presuppositions which are very powerful in contributing to the ideological constitution of subjects as they are "*difficult to challenge*" (Fairclough, 1992b:120).

Presuppositions, especially the implicit ones, have a powerful role in configuring and shaping the views of the recipients because they are difficult to identify and therefore can employ "*commonsense in the service of power*" (Fairclough, 2001: 128).

This leads to the issue of identifying presuppositions through their lexical manifestations.

Fairclough (1992b, 2001) highlights lexical features that can help identify presuppositions. Among them are *subordinate clauses, the definite article, wh-questions, 'that' clauses*, and after certain verbs and adjectives such as *realise, point-out, regret, forget, angry, aware, etc.*

Simpson (1993) also considers *cleft* sentences as another indicator of presuppositions e.g. "*It was John who angered the teacher*".

The pragmatic force of presupposition echoes quite clearly in translation. A properly received presupposition (i.e. accepted without challenge from the receiver) ensures a good perception of the pragmatic role of a translated text, otherwise the translating and, of course, the communication process will be thwarted.

In a text like "*You know, the president of the United States of America will be the president of the whole world*" (CNN interview, July 2004) the translator should pass to the TL receiver the ideologically motivated presupposition (pragmatics) involved in the text without any flaw or shift in meaning. Therefore, an Arabic translation such as:

"... من المعروف أن رئيس الولايات المتحدة" or "كما تعلمون فإن رئيس الولايات المتحدة..." conveys the presuppositional (ideological) message which the ST producer wanted to present as commonsensical information and, more important, ensures the TL receiver will accept it without difficulty or challenge.

This angle of discussion (presuppositions and their contextual role from an ideological perspective) will be discussed in greater detail in chapters four and five.

3.2.4 Text Act

The last pragmatic concept which will be tackled here amongst the main important elements of the pragmatic dimension is *text act* which represents the predominant illocutionary force of a series of speech acts (Hatim and Mason, 1990). Here, the force of a given speech act is assessed mainly with regard to its contribution to a global sequence of speech acts, rather than to the local sequence in which it is embedded. Within the scope of text act, as an important pragmatic tool, the force of action emanates not from individual speech acts, but from a general perception of a series of speech acts within a given text (ibid).

The concept of text act, therefore, marks a considerable shift of focus from pragmatically viewing parts of the text to evaluating text in its entirety from the point of view of pragmatics.

Illustrating this transition process towards a global sequence enveloping the entire text, (Hatim, 1998b:181) maintains that "*argumentative texts have been found to display a global problem solving structure, with the problem section being typically 'assertive' in its illocutionary value, and the solution section typically 'directive'.*"

Seen from this perspective, text act can be viewed as a problem-solving technique that can be helpful in handling certain linguistic phenomena.

According to Horner (1975), text act stands for the cumulative effect of sequences of speech acts. This perception of text act as a manifestation of the force embedded in a sequence of speech acts is also supported by Ferrara (1980) who stresses the notion that

speech acts do not exist in isolation but come in sequence of discourse and are, therefore, related to one another.

This emphasises the point that text acts are perceived through an overall context-based understanding and processing of speech acts at the entire text level. An attitudinal meaning or ideological value, for instance, can be reinforced through context by using an illocutionary force that signals the pragmatic purpose of the text and predominantly prevails in a series of speech acts.

Within the context of the Arab-Israeli conflict, for example, the recurrent use by Western media of the term '*security barrier*' to refer to the huge wall that Israel has erected along the borderline between the West bank (and Gaza) and Israel in 2004 to bring security to Israelis, is seen by the Palestinians as signaling a pro-Israel media language. The Arab media chooses to use '*segregation wall*' which revives semiotic values and ideological considerations that conceive the term as a sign that relates to other similar signs (e.g. the apartheid racist system in old South Africa or the notorious 'Berlin wall'), with all the pejorative meanings related to these older terms (i.e. macro sign). So a text act can, in such cases, stand to represent an entire ideology.

As regards translation, it is very much related to the concept of text act because text act, as indicated earlier, concerns itself primarily with speech acts in discourse i.e. at a text level. Similarly, and as explained in chapter two, a text linguistic-based translation theory, which is advocated in this work, aims to achieve equivalence at a text level, rather than at word or sentence level(s), like traditional grammatical translation models.

For example, expressions like 'migrant influx' or 'migrant waves' may be accepted as non-ideological terms if read in a news report or heard in a radio news bulletin. But if these terms are uttered by the former Australian member of parliament, Pauline Hanson, for example, who was known for her strong anti-migration attitudes, each of the terms will probably stand to represent a whole racist ideology or (anti Asian) political stand. It is then that these expressions become semiotic macro-signs and thus go beyond word level to represent a text act or a text world which is full of discoursal values. And it is then that the translation of these signs become a challenging task because the translator will need to incorporate the above discoursal themes and the ideological values they entail.

3.3 The Semiotic Dimension of Discourse

When one talks about a pragmatic meaning in a text as a sign that interacts with other signs to produce general discursual values, then one is coming closer to a very related discipline, which is semiotics. Semiotics, which represents the third dimension of context, together with the pragmatic and communicative dimensions, deals with and studies signs and their interaction in life and society as well as the controls that govern their existence. *Heart-shaped* objects and a *V-shaped* finger sign, for instance, signify ‘love’ and ‘victory’ respectively throughout different parts of the world.

Pierrce (1931-58 cited in Hatim and Mason, 1997:40) defines a sign as “*something which stands to somebody for something in some respect or capacity*”.

Jackobson explains that semiotics, which envelops all sorts of signs, “*deals with those general principles which underlie the structure of all signs whatever, and with the character of their utilization within messages as well as with the specifics of the various sign systems*” (1971:698).

Semiotics takes pragmatic values (of a text) to a more general and comprehensive, even global dimension and, in doing so, brings into the process of interaction additional important elements, e.g. cultural, social, value system, etc.

As Hatim and Mason (1990: 59) has put it, semiotics “*takes pragmatics reading a step further and helps the reader to locate a given message within an overall system of values appropriate to a given culture (the ideological stance of the writer as a scientist, arguing for a particular course of action)*”.

Semiotics stands to represent the way in which language use relies on a system of signs which signifies the knowledge and value system that a member of community needs to operate effectively. It embodies a combination of two components: a ‘signifier’ (linguistic features – i.e. syntax, lexis, etc. - and their shapes) and a ‘signified’ (the content of the message - i.e. implication - and how it is communicated) which together

form a semiotic sign that relays a certain value (meaning) and is in a way independent from but interrelated with other signs in the language system (ibid).

Very much related to the discipline of semiotics and the notion of 'signs' is the concept of *culture*.

Fiske (1993:4) maintains that "*the only way we can perceive and make sense of reality is by the codes of our culture*".

For Hatim and Mason (1991, 1997) and Hatim (2001) culture subsumes paramount importance. It is viewed from a more comprehensive perspective according to which cultural values are expressed in the form of semiotic manifestations after being incorporated into the sign system.

Signs, hence, are not value-free. They implicate knowledge, beliefs and even ideological values through 'signifier'/signified' representations. Such values and meanings are originally culture-based (i.e. confined to a certain culture) but some of them may develop later into larger entities and therefore take a universal shape after acquiring global accreditation.

Semiotic signs have two different levels (referred to from a translation perspective in sub-sections 2.2.3, 2.9.3):

1. Culture-bound level within which a sign can be recognised as signifying certain values in a certain culture (micro-level which caters for *socio-cultural objects* in Hatim and Mason's terms). This type of signs refers to objects as perceived within a specific social and cultural framework and may be signified by a word, a phrase or even a clause or a sentence e.g. ablution (الوضوء) for Muslims.
2. Large-scale level which goes beyond the individual and direct meanings of words or phrases. It utilises contextual variables and discursal values to shape up and acquire attitudinal and ideological implications of more important meanings (macro-level which accommodates *socio-textual practices* in Hatim and Mason's terms). So, language here becomes a conduit for expressing subtle contextual and discursal (attitudinal) meanings (Hatim 2001:121, Hatim, 2002).

Circling the black cube-shaped structure in Mecca during the Muslim pilgrimage (الطواف), for instance, is a micro-sign that has specific realisations confined to the Islamic culture (i.e. socio-cultural object). In a religious sermon (genre) on the spirituality and holiness of *al-hajj* (pilgrimage), the same static sign may be seen as the encapsulation of ultimate submission of a Muslim to God's will and may therefore develop into a lively *socio-textual practice* that evokes deeper religious interpretations and implications that transcend the surface meaning (macro-sign).

By the same token, the concept of *land* may be a mere material sign that has a definite meaning (socio-cultural object) for an Englishman or an American, i.e. just a property like car, furniture, etc. For Arabs (Palestinians in particular) *land* stands for a person's dignity, identity and virtual existence (socio-textual practice). A static and well-identified sign has, therefore, developed into an entity of a symbol that incorporates in itself a cluster of signs i.e. acquired intertextual meaning (Hatim, 2002).

In general, the interaction of these semiotic signs and the values associated with them, should be organised within semiotic structures, and a link amongst them needs to be made to help study and analyse them. The structures needed are:

1. Text
2. Discourse
3. Genre

Before text, genre and discourse are discussed, it is important to point out that each and every element of this triad has its own constraints within which it operates. The three macro-signs are interrelated in the sense that every one of them interacts with the others and imposes its own controls and restrictions on them. The relationship between them, however, is not conflicting. On the contrary, it is a pretty harmonised relationship that acts as a collective strategy to help execute the communicative transaction (Hatim and Mason, 1990, 1997).

According to Hatim and Mason's model of discourse analysis, texts embody rhetorical purpose (i.e. to report, argue or instruct), as indicated earlier. If a text is to posit a certain viewpoint it will employ the proper tools to do that. It would use a convenient - normally conventionalised - format (genre membership) which will in turn determine

how to express the needed attitudinal meaning (discourse) through certain lexicogrammatical choice to achieve the purpose of the text.

In line with this trait of discourse analysis and in agreement with Hatim and Mason, Kress (1985 cited in Lee, 1992) notes that text can be seen to emerge partly from the interaction between discourse and genre.

3.3.1 *Text*

Text is a set of linguistic variables with mutual relevant communicative functions which are linked together in a way that responds to contextual requirements and fulfils a certain function (rhetorical purpose).

Literally, text represents whatever is said or written in an operational context. It is the basic unit of the semantic process that is encoded in the lexicogrammatical system, and functions in a certain situation or environment through the lexicogrammatical realisations it contains (Halliday, 1981).

Halliday compares the relationship between text and the semantic system to that between a clause and the lexicogrammatical system, or a syllable and the phonological system. This underlines the importance of the way a text hangs together in terms of its organisation, sequential relationships, intersentential structure and, of course, its pragmatic and semiotic variables which, together, define the text within its relevant context in view of its intended purpose.

Therefore, all parts and elements of a text with their interdependent relationships (e.g. coherence, cohesion) are functional, in the sense that they tend to serve a specific purpose, depending on the text-type, i.e. to narrate a story (*expository*), promote/oppose certain ideological beliefs (*argumentative*) or direct and guide the text receiver (*instructional*).

It is in this way that texts, while imposing their own textual restrictions, form discourses, which are perceived within genres, and act as manifestations of them (Kress, 1985).

At this stage, texts become developed and fully-fledged so that they can stand as signs i.e. they move from the static state to the dynamic state. At the latter stage texts stand for macro-sign (i.e. they have pragmatic/rhetorical purpose and can express attitudes) and become identifiable by the text user as text types (e.g. *story, letter to the editor, instruction manual*). They become conventionalised (Hatim, 2002). At this advanced stage of text formation, translating will require a high level of pragma-semiotic awareness from the translator who will be able to expect to see an argumentative text type upon seeing a logical connector, like *of course* at the beginning of a paragraph, an expository text type upon seeing *once upon a time* or an instruction text type when seeing *the first party shall provide*, for example (ibid).

3.3.2 Genre

Genre is viewed as a type of communicative event that shares a communicative purpose. Genres are generally determined on the basis of external (contextual, cultural) criteria (Biber, 1988) and identified by their function and communication purpose (Swales, 1990).

As for Fowler (1991), genre is a kind of textuality because a text represents a genre that relates to other texts of the same type (genres).

Genre is widely viewed as a category of language that is usually defined and recognised in terms of what people usually do with it, i.e. fulfilling conventional social roles that are recognised by certain communities (e.g. blood money reconciliation meetings in Middle Eastern tribal societies) or are much more widely acknowledged at a global level (e.g. documentaries, cooking recipe, letter to the editor, sermon, political speech, official memorandum, job interview, etc).

Bakhtin (1986) considers genre as combining the history of society with the history of language. He focuses upon genre as a text type that has its particular '*compositional structure*'- ('*activity type*' in Levinson [1979] and Fairclough [1992] terminology) - that is the sequence of actions of which the genre is composed.

Bakhtin (ibid) points out that the fields in which language is used develop their own relatively stable types of speech (genres). He categorises genres into:

1. Primary: e.g. (everyday) conversation
2. Secondary: e.g. novel, scientific article, play, etc.

Fairclough (1992b) maintains that genre corresponds closely to a certain type of social practice and tends to be associated with a particular style, although it may be compatible with alternative styles.

Following the same line, Swales (1990) argues that genres tend to be closely related to the discourse community in which they occur, and hence certain genres, e.g. 'service encounters', will be defined differently by people living in different countries in which the procedures and constraints of such encounters differ. Genre, therefore, has its own cultural criteria that may vary from one culture to another.

Lee (1992) advocates Swales perception of what Hatim (2002) calls *contextualised genre* (i.e. that genres are identified to a great extent by their respective context) and stresses that there might be a difference between an archbishop's address to the congregation in Westminster Abbey and a radio talk given by the same speaker. He concludes that the former stands to represent a better example of sermon than the latter.

Lee (1992) argues that genres tend to have common predictable and conventional structures (as explained earlier) but are likely to develop and adopt new format(s) over time. He states that old television commercials can hardly be seen as similar to contemporary commercials. The former, he elaborates, used to be much more integrated into the surrounding programmes while the latter are not.

Put in a nutshell, genres are defined by Hatim (1997:31) as "*conventionalised forms of language in use, each with its own functions and goals adopted by a given community of text users of socio-cultural grouping to cater for a particular social occasion*".

By '*conventionalised*' Hatim means standardised formats that are associated with certain text types and fulfil a particular pragmatic function (rhetorical purpose), i.e. to convince, narrate or mandate. Within such a developed operating framework and governed by their respective text-type (contextual) requirements, genres may function as a proper conduit even for disseminating attitudinal and ideological values (Hatim, 2002).

Having reached this advanced textual status, genres will have to have their respective lexico-grammatical features; e.g. in a scientific text form within the expository text type one expects to encounter passivised verbs, as in the following example: *Water is added, the solution is stirred, the mixture is then filtered and poured in a container* (hypothetical example).

In a different genre, an address to the nation (mostly argumentative text type), on the other hand, active structures will probably be a common feature as they are seen as a convenient textual tool to fulfil the rhetorical purpose of such a text, i.e. deter enemies as in the following example: *We will defend our lands and waters to the last soldier* (hypothetical example).

Hatim (1998c) maintains that genre refers, at a general level, to linguistic expression that is conventionally related to specific social occasions and definite types or forms of writing (e.g. letter to the editor).

Like discursal (attitudinal) values, generic values need to be observed and upheld when analysing, benchmarking or translating texts belonging to different cultures and ideologies (Hatim and Mason 1997, Hatim 2002). Shifts of genre can also distort important discursal meanings and hamper accessibility to the text by readers of different cultures/ideologies.

Generic constraints, Martin (1985) maintains, are indices of particular cultures which exercise considerable influence over the way in which genres are determined in a text.

In addition to being reflectors of discursal (attitudinal and ideological) manifestations, genres may reveal ideology in their own terms.

Martin (ibid) notes that “[i]deology and genre are intimately related in any culture, from both the perspective of latent ideology and the challenges to ideology” (36).

He holds that illiterate people, for instance, cannot have access to written genres which are accessible by other groups in the society in the same way that children have access to fewer genres than adults, e.g. religious ceremonies, political activities, etc.

It is worthwhile reiterating here that genre norms, rules and conventions are very important variables when transferring between different semiotic systems, especially from a translational viewpoint, as was emphasised in chapter two. Therefore, they need to be preserved in translation in order to maintain the cultural variations encountered when translating a specific genre from one language where such conventions are acknowledged and properly interpreted by the text receiver, to another culture where such generic features and constraints are likely to be misinterpreted. This, of course, requires translators to have overall genre awareness that will assist them recognise the significance of genres and appreciate the semiotic values they can uphold.

Such awareness and appreciation of genre norms and conventions will help the translator when he/she comes across a text like "*the holiday season is here. It is of relevance that we are aware of risks associated with travel and take measures to prevent them*" to expect when seeing the first sentence that the type of genre involved is a *novel* or *travel brochure*, for example. It is more important, however, but still expected from a translator who is armed with genre awareness, to recognise when he/she reads the second sentence (and the rest of the text) that he/she is dealing with a health travel circular/ notice (instruction) detailing health precautions to be followed by travellers (as the rest of the text shows). An 'aware' translator will surely realise that the story or travel brochure genre has been utilised (*hijacked* in Hatim's terms) in order to mislead the reader and flout the conventions of *distance* and *power* usually associated with such instructive text types. These genre-related specifications are of central significance in translation and require to be noted and appreciated by the translator.

3.3.3 Discourse

Discourse can be defined and understood in different, probably conflicting, ways depending on the perspective from which it is viewed (Fairclough 1989b, 1992b).

One of the general characteristics of discourse is that it reflects what one believes and how one sees the world.

Everett (1992: 19) explains that "*discourses ... force us to draw upon all we know about our culture, language, and the world*".

There are two main levels of discourse interpretation or analysis:

1. Grammar-based level: discourse is seen in the form of declaratives, statement-making sentences or even smaller grammatical units i.e. traditional linguistic analysis.
2. Text/ discourse analysis level: discourse is seen at higher-level organisational properties (of spoken and written texts) in which context plays a central role and text is regarded as one dimension of discourse.

The first approach is represented by Longacre (1983) who was driven by a grammatical perception of the concept of discourse.

The second trend of discourse analysis has looked at and dealt with the notion of discourse from a different perspective. Within this perspective, discourse is viewed not only in terms of how texts are put together (i.e. sequential relationships, intersentential structure and organisation) but also in terms of the interpretation of sequence and structure as well as the overall social interaction process emanating from discourse processing (Widdowson, 1979).

The new perception of discourse and discourse analysis has a socio-cultural/cross-cultural scope (Hatim, 1998a) and even extended recently to include an ideological dimension (Hodge et al. 1979, Fowler 1985, Kress, 1985) that does not restrict itself to political discourse but also includes areas such as academic discourse, industrial discourse, classroom discourse, media discourse, etc.

Within this perspective, discourse has become closely linked with social practices and language manifestations in society and its institutions. Discourse analysis has become a form of social analysis (Foucault 1982,1984).

According to Fairclough (1989b, 1992a, 1992b) discourse is determined according to social factors and in view of the social situations it is used in. He states that discourse is shaped by relations of power, e.g. medical interview genre (where the interviewer dominates the interview in terms of turn taking and imposing ideological assumptions about medical knowledge) or doctor-patient relations (where the doctor dictates what

the patient should do). In this sense discourse stands to reflect power differential between social groups and in turn is controlled and determined by social structure. So, discourse within this conceptual framework operates as a vehicle through which language communicates meaning as well as social and power (ideological) relations.

According to this holistic approach, discourse is defined as “*ideologically determined ways of talking or writing about persons, events or phenomena*” (Fairclough, 1992a: 68).

Fowler (1991) agrees with this perception of discourse and maintains that discourse originates ideological meanings.

Kress (1985) also underlines the power of discourse in expressing and shaping attitudes, and at the same time signifying the point of view or area of concern of the institution whom it is representing and providing rules, permissions and prohibitions of social and individual actions. In this capacity discourse does not only reflect social entities and relations, but also constructs and constitutes them by promoting (or opposing) certain ideas, beliefs, attitudes, etc. Discourse within this vision has become the pre-eminent linguistic material form of ideology (Pecheux, 1982).

Hatim and Mason also share this vision of discourse functionality and potentiality. They envisage discourse in its wider sense, however, within socio-cultural context. They define it as “*modes of speaking and writing which involve social groups in adopting a particular attitude towards areas of sociocultural activity (e.g. racist discourse, bureaucrats, etc.*” (1997: 216).

These modes of expression - referred to as ‘*discourses*’ by Foucault (1977) and Kress (1985) - can originate from socio-cultural situations or occasions and tend to relay attitudinal and ideological meanings.

Illustrating how different cultures differently interpret discursal values which may be ideologically loaded, Hatim and Mason (1990), compare the negative impact which Senator Ed Muskie’s emotional or even tearful speech (in a televised US presidential campaign) had on his presidential hopes, to a similar occasion which earned President

Nasser of Egypt additional popular support when he addressed the nation offering his resignation following the 1967 war defeat.

For Hatim and Mason, the discorsal values expressed in a text determine the way how the text is put together, and can influence the text receiver because they can act as a vehicle that conveys opinions, beliefs and attitudes. In this way discourse practices can promote or challenge ideological beliefs. This, however, should not suggest that the influence is unilateral.

The text receiver or reader is not powerless. He/she can exercise his/her power by understanding and interpreting the information offered in the text according to his/her own knowledge, beliefs or ideology (Beaugrande, 1978). This is what Fowler, Kress, Trew, Hodge (1979) call '*transformation of discourse/ideology*'.

In emphasising the 'latent' power of the text receiver/reader, Gee (1996:174) holds that a text receiver is "*at one and the same time an active subject (agent) in the discourse and passively subjected to its authority*".

Hatim and Mason (1990, 1997) advocate this perception of reciprocal relationship between text and user in which each side has some thing to add to the communicative act, and a role to play in it. They believe it is a two-way process in which each side has some sort of authority over the text.

It is worthwhile pointing out before this section is concluded that for the text user to understand the meaning of the text and properly decode its discorsal values which reflect various pragmatic and semiotic variables, discourse awareness is needed. It is discourse awareness that assists the text user in handling the text and correctly retrieving its contextually controlled pragma-semiotic values.

Parallel to its recognised paramount importance in any communicative act, discourse has probably a greater role in any translation process. Those discourse practices, themes and values which make up the core of any communication activity, need to be analysed, comprehended and then replaced (by the translator) with corresponding (pragmatically and semiotically driven) discorsal values in the TL. For instance, when translating a text promulgating 'racist' ideological values associated with the

terminology used by the Australian politician Pauline Hanson (subsection 3.3.6) against (Asian) migration - e.g. (Asian) migrant *influx* or migrant *waves*- the translator should reflect a certain discourse because Hanson's views on Australia's migration policies have acquired semiotic significance (signs) and therefore reflect a whole discourse which is associated, for many people in Australia, with racism, discrimination, Nazism, etc. Such important discursal meanings should be highlighted in translation and conveyed to TL readers as they are in the ST, hence the need for translator's discourse awareness, as indicated above.

3.3.4 Intertextuality

The concept of intertextuality is one of the factors that, together with other principles such as cohesion, coherence, intentionality, effectiveness, situationality, acceptability, informativity and appropriateness, define textuality and regulate the communicative behaviour (Beaugrande and Dressler, 1981), (Hatim, 2001).

Fairclough (1992a) argues that intertextuality points to the productivity of texts and how they can transform prior texts and restructure existing conventions (genres, discourses) into the present to generate new texts. Within this vantage point, intertextuality is seen from a historical viewpoint, i.e. bringing past texts and textual conventions to the present.

Within this perception, a text cannot exist independently. It interacts with other texts and exists in intertextual relations with them. Consequently, text analysts need to study texts and interpret them by studying the whole intertextual system.

Compared with Fowler (1991) or others who view intertextuality simply as an explicit reference from one text to another (or others), Hatim and Mason examine intertextuality from a broader and more comprehensive standpoint. It is seen to represent "*Semiotics at work*" (1990:121).

Intertextuality for Hatim and Mason ceases to be a mere 'allusion' between texts. It is within intertextuality that cross-fertilisation takes place between pragmatics and semiotics (Hatim and Mason 1990, 1997, Hatim 1997), and textual occurrences are related and recognised as signals which evoke in the text user his/her previous textual

experiences. Such a process of pragma-semio interaction is usually indicated in the text via linguistic as well as non-linguistic realisations, i.e. phonology, morphology, syntax, the entire compositional plan of the text.

For Hatim and Mason intertextuality can have *passive* or *active* form. The *passive* form aims only to maintain a well-formed text (i.e. the text should be internally coherent and understandable). Intertextual occurrences here usually refer to socio-cultural objects (micro-signs) and can be retrieved easily and directly by the text user.

Intertextuality can, alternatively, have an important or *active* form. The function of this form goes even beyond maintaining textual coherence or cultural significance, an approach advocated by Barthes (1970). Intertextual occurrences within this form of intertextuality refer to socio-textual practices (macro-signs) and may be expectation-defying for the text user. The process of retrieving them can be intricate and less transparent because they become important contextual factors that may operate across a wide range of languages and cultures (Hatim:2001).

Texts, discourses and genres and their linguistic expressions in this case need to be recognised by the text user as signs.

The function of the latter form can be illustrated in Kristeva's (1969) definition of text, which emphasises the tendency of a text to go back to what precedes it and adds to its ideologically neutral form what accumulates from personal experience, awareness, belief system, etc.

From a relatively similar but narrower perspective (than that of Hatim and Mason), Fairclough (1992b) asserts that intertextuality constitutes part of a writer's assumptions about the reader's knowledge and how it expands to include other texts and genres.

Hatim and Mason's dynamic form of intertextuality involves different levels of mediation through which the text producer disseminates his/her own beliefs and ideas in the communicative situation. It is in this sense that intertextuality assumes paramount importance as it becomes part of the semiotic dimension which can reinforce personal, social and cultural attitudes, and, at the same time, ensure constant interaction between various domains of context (Hatim, 1997).

Related to Hatim and Mason's *passive / active* forms, Lemke (1985) identifies two types of intertextual relationships. These are relationships that exist between elements of a certain text and relationships that exist between separate or distinct texts. The latter type helps perceive relations between the functions of one discourse and other relevant discourses.

The two types, according to Hatim and Mason (1990), help maintain socio-semiotic structures such as ideologies, power and cultural norms.

Chapter 4

Theories of Ideology

In this chapter the major paradigms of ideology will be reviewed, examining their common grounds and/or variations and exploring the relationships between discourse and ideology, and how each of them affects (and is affected by) the other.

How a process of Discourse Analysis (DA) - which is concerned with identifying quasi-systematic ways for analysing texts and studying relations between meanings and social and semiotic structures governing discourse (Fowler, 1991:5) - can disclose certain lexical, syntactic and structural features that may stand as indicators of explicit or implicit ideological content, will be discussed. This approach is very much related to Halliday's systemic functional linguistics which is primarily geared towards relating structure to the text communicative act (ibid:5).

Such a methodology is meant to assist text analysts, readers and translators to recognise ideological-laden discourse and properly decode the 'real' message conveyed to fulfil a particular function in certain contextual settings.

The relationship between language and ideology will be considered by visiting the major trends which studied ideology in discourse, as represented by a number of theoreticians who have conducted extensive work in this area of language studies and discourse analysis. They were not concerned with the concept of ideology in terms of right/wrong or bad/good perception of life, but rather as a linguistic system in which people disseminate their points of view, beliefs and attitudes.

At the end of the chapter one analytic approach will be highlighted, it being the model which will be adopted in this study for identifying, analysing and interpreting ideological meanings as displayed in discourse through a cluster of lexicogrammatical forms which can function as signifiers of ideology. It will be argued through the selected model that each and every one of these linguistic forms, in its own merit, can relay part of the overall ideological message of the text. These theoretical indicators of ideology will be looked at from a practical perspective in the following chapters.

4.1 Linguistic models of Ideology

The major linguistic approaches to the study of ideology in discourse through a process of DA have shared the basic notion that ideology can feature in discourse through a set of linguistic forms (syntactic, lexical, textual). It needs to be emphasised at this stage that all these schools have agreed that such lexico-grammatical discoursal manifestation should not be taken as definite and direct parameters of ideological discourse. Instead, they function as signs that should receive the attention of linguists, discourse analysts and translators, since they are potential carriers of ideological content.

Now these major schools will be considered to explore their perception of ideology in discourse and how it may be reflected into the text through a set of lexico-grammatical signifiers.

4.1.1 Fowler: *Ideology as a social manifestation*

Like other linguists who devoted a major part of their works to the relationship between language and ideology in different social contexts within a Critical Linguistic (CL) perspective, Roger Fowler believes that language is not a neutral mediator but rather a 'constructive' system of manipulation. In such a system, each and every particular form of linguistic expression in a text (e.g. syntactic, lexical, etc.) is motivated. Hence, "[t]here are always different ways of saying the same thing, and these ways are not random" (ibid:4). These linguistic variations will be fundamentally caused by various reasons (social, political, economic, etc.) and serve certain ideological (and probably conflicting) purposes (ibid:36).

An ostensibly minor difference such as that between 'Mr. Gorbachev' and 'Gorby', if used for example by late U.S. President Ronald Reagan in 1986 to address the then Soviet Union president Michael Gorbachev, indicates completely different ideological settings in terms of 'power/solidarity' or 'formal/friendly' framework (Fowler in Vessy 1977, Fowler, 1991).

Like Halliday, Fairclough and other social functionalistic linguists, Fowler believes in the close relationship between linguistic forms and social circumstances. He holds that particular linguistic features tend to be closely related to social and personal needs (e.g. expressing ideological meanings) which language as a whole is required to serve

(Fowler, 1991:32).

Fowler believes in the key role that discourse plays in the communicative process, and argues that this significance derives mainly from the interaction between language structure and the context in which it is used, thus giving language the power to shape discourse. He considers that *“any discourse socially and institutionally originates ideology that is encoded in language”* (ibid:42). Therefore, discourse tends to be impregnated with meanings that are ideologically motivated. Like other representatives of the CL school, i.e. his *East Anglia group*, Fowler argues that various kinds of discourse can be better understood if subjected to CL analysis, and that anything written or spoken about the world would be representing a particular ideological position (Fowler, 1979, chapter 10).

Discourse, for Fowler, is always shaped according to an implied addressee in mind who is required to occupy an imagined position. However, this should not be wrongly taken to mean that the text receiver has a minor role in the communicative process, as the early models of critical linguistics probably used to believe. Actually, Fowler criticised these trends which considered the text receivers as *“passive vessels or sponges, absorbing an ideology which the source of the text imposed on them”* (ibid:43). For him, the text recipient has a central task to fulfil, being a participant (in the communication process) who is responsible for exercising an active and creative role, that is the deployment of mental schemes and processing strategies. The reader is not without power as it is his/her responsibility to find values and beliefs embodied in the language of a given text.

“Unconsciously, readers ‘read in’- a more active process than ‘reading off’- the ideology which shapes the ...representation of reality” (ibid: 46).

The concept of *‘power relationships’* also forms a major part of Fowler’s perception of ideology. He believes that power relations are not natural and subjective: they are *“artificial, socially constructed intersubjective realities”*; however, people who have power and authority will behave as if these relationships are inevitable (Fowler, in Van Dijk, 1985:61). Language, Fowler asserts, constitutes a major mechanism in these socially imbalanced relationships as it is used, by the powerful side, for consolidating

their power and control and reinforcing their ideological affiliations (Kress and Fowler, 1979, chap 2).

One practical linguistic manifestations of this one-sided relationship which Fowler examined, like many other linguists who studied language and ideology, is the use of *pronouns* to reflect power/solidarity (*vous / tu* in French), an area which was pioneered by Brown and Gilman (1960/1972). In this sense solidarity/power relationships act as ideological constructs that give meaning to the pronoun usages, thereby making the pronoun systems represent imbalanced social relations which can be attributed to various reasons, i.e. social, economic, political, etc. Pronouns such as *we/us, they/them* also can be used for the purpose of expressing solidarity and power with the reader (respectively).

Syntax, according to Fowler, is a linguistic level which may be affected by the notion of power relations because in grammar people with authority tend to occur as subjects (semantically *agents*), while people with less power tend to be treated as objects (semantically *patients*). Such structural options in discourse can be viewed from the point of view of elements such as power, distance, formality, solidarity, intimacy, etc. (Kress and Fowler, 1979, chap 2).

It is worth noting here that according to Halliday (1970a:142)“ *the particular form taken by the grammatical system of language is closely related to the social and personal needs that language is required to serve*”.

Another syntactic construction that can be impregnated with ideological meanings according to Fowler is *modality*. Modality, which was referred to in chapter three as one of the ideological representation of discourse, can signify obligation (*should, must*), judgment (*correct, wrong*), likelihood (*might, sure*), desirability (*regrettable*) or permission (*may, can*). Modality, Fowler maintains, suggests individual subjectivity behind the text, qualified with the knowledge required to pass judgment, assign responsibility or grant permission. It entails comment or attitude, and the frequent use of modal expressions is taken to signify enhanced subjectivity (Fowler, 1991:64). This, it is argued, justifies the scarcity of modal constructions in expository texts, especially in the scientific text form.

Nominalisation is another important linguistic form with special ideological significance in Fowler's model. It is a rendering of the content of a verb in the form of a noun (e.g. '*Failure* to observe the University rules will result in *three-month suspension*' instead of '*if you (student) fail to observe...you will be suspended for...* '). Nominalisation is a grammatical strategy frequently resorted to, especially by newspaper journalists in view of the substantial ideological opportunities it offers (e.g. agency and modality concealment), thus mystifying responsibility, obligation and participants (Fowler, in van Dijk, 1985). The significance of this linguistic construction is reflected in Fowler's claim that English, the most widely spoken language in the world, is a nominalising language.

After discussing these linguistic forms, it will be sufficient to say that other syntactic constructions which Fowler relates to ideological manifestation in discourse analysis (as will be seen in Fowler's checklist later) include *transitivity*, *passivisation* and *agency* (deletion).

Lexis is another particularly important level of linguistic representation in Fowler's analytical model, it is believed, owing to its potential ideological significance. Fowler considers vocabulary as a representation of the world from the vantage point of a given culture and its ideological needs. Categorisation by vocabulary, for Fowler, is an integral part of the reproduction of ideology, especially since it marks discrimination in discourse, i.e. when dealing with 'groups' of people such as youth, women, ethnic minorities and so on (Fowler, 1991). One form of lexical representation in discourse which can be seen as an ideological signifier is '*overlexicalisation*'. It is a term which refers to the provision of large number of synonymous or semi-synonymous words for communicating a certain or specialised area of experience. An interesting example which Fowler refers to is an advertisement published by a financial institution in the *Observer* newspaper of 26/03/1978 in which the advertisers who promote funding projects through offering loans to customers were keen not to use the word *loan* in order to avoid any sense of financial burden that might be related to the word. The alternative tactic was overlexicalising through options such as 'special credit scheme', 'low interest finance', 'credit alternatives' and so on (Fowler, et al, 1979:211). A clear example of such ideological implementation of this linguistic feature may be illustrated in the

following example: “*The two [Palestinian banks] that do operate with permission have limited access to credit*”. (Wright, 1989:93)

"فالبانكان اللذان يعملان في الأراضي المحتلة بناءً على ترخيص خاص يواجهان مصاعب كبيرة وقيوداً مالية مشددة مفروضة عليهما".
(Uraiqat and Ayyad, 1992:94-5)

[The two banks operating in the occupied territories according to a special permit are facing major difficulties and stringent financial restrictions imposed on them].

It is clear that the Arabic translation includes a case of relexicalisation where ‘*limited access to credit*’ of the ST was replaced in the TT with ‘*are facing major difficulties and stringent financial restrictions imposed on them*’ for clear ideological reasons that have to do with the ideological affiliation of the Arabic translator.

Another form of lexicalisation which can probably have similar ideological potentiality in certain usages and contexts is ‘*relexicalisation*’. The word refers to the provision of new lexical items which force the recipient to work out the new concept that these items signify. To exemplify this term Fowler refers to an advert in the *Sunday Times Magazine* of 30/04/1978 which says “*WE FAX IT ON OUR INFOTEC 6000*”. The *INFOTEC 6000* which is not comprehensible by the reader at the first glance turns out to be a relexicalised form for a *fax machine* (ibid:210).

Fowler relates relexicalisation to ideology as he considers it a means to ‘control’ through a one-way flow of information (Fowler in Vesey, 1977, Fowler, 1991).

A good example of (ideologically-driven) relexicalisation is the following example: “*the Arab Muslim world from the eighth to the fourteenth century achieved significant heights of scientific advance*” (Huff, 1993:52).

"بلغ العالم العربي الإسلامي من القرن الثامن إلى الرابع عشر أعلى مستوى من التقدم العلمي"
(Subhi, 1997:77)

[The Arab Muslim world from the eighth to the fourteenth century achieved the highest level of scientific advance].

Relexicalisation is very clear here as *significant heights of scientific advance* of the English text has been reworded in the Arabic translation into *the highest level of*

scientific advance. For obvious ideological reasons, the Arabic translator 'twisted' the ST message and made it suggest that Arabs have reached the highest level of scientific advancement, which is not suggested by the original text.

Other lexical manifestations of Fowler's analytical methodology which will not be elaborated on any further now include style, implication, speech acts, coherence, thematisation.

In conclusion, the author will break down those main components of Fowler's linguistic checklist for discourse analysis which he considered useful in detecting ideological parameters in text. The checklist comprises:

1) Syntactic features:

- Transitivity e.g. *the hunger strike leaders were detained*
- Nominalisation e.g. *Today's incursion of the ... forces left 10 casualties.*
- Modality e.g. *All road users must observe traffic rules.*
- Power relations e.g. *The doctor diagnosed case [patient] number three as pneumonia.*
- Speech acts e.g. *You may open the window; the room is getting hot.*

2) Lexical features:

- Overlexicalisation e.g. *The government is always aiming at the development, progress, prosperity and advancement of our country.*
- Relexicalisation e.g. *Our brave soldiers captured a lot of the enemy's scared fugitives* (the original sentence- without relexicalisation- would probably be: *Our soldiers captured a lot of enemy soldiers*)
- Implication e.g. *I would love to see you if I am still around.*

3) Textual features:

- Coherence (e.g. [through cohesion]) *He showed the utmost loyalty to his country and his people, and that brought him and his family a great honour.*
- Thematisation (e.g. *The government is enjoying wide support, an opinion poll has shown*).

- Style (e.g. clefting): *It is the government's efforts that brought the parliamentary crisis to an end*. (hypothetical examples)

(Fowler et al. 1979, Fowler 1981).

It has been shown in this section how language, for Fowler, is not a neutral mediator but rather a 'constructive' system of manipulation in which every linguistic element fulfils a contextual function and serves certain ideological purposes.

4.1.2 Gunther Kress: *Discourse and ideology as aspects of one phenomenon*

In Kress's model ideologies are considered as systems of ideas that help individuals to make sense of the world from their own perspectives. These systems that constitute ideology are expressed through language, which supplies the models and categories of thought that make up people's experience of the world. Like those of ideology, the categories of language, Kress holds, may seem fixed and given, but can be subjected to constant change as well (Fowler et al., 1979:81).

According to Kress, language has a central role to play especially with regard to ideology. The analysis of language, Kress maintains, helps in studying ideological processes because it is through language that ideology becomes observable (Hodge, Kress and Jones, 1979:81), and it is through language that a text producer (speaker or writer) can manipulate the addressee or intentionally mislead him/her by hiding information. But these processes tend usually to be unconscious for most members of the speech community, for much of the time (Fowler et al, 1979:186).

Such manipulation of language that leads the addressee in a certain direction is believed to represent an implicit ideological processing of discourse, which, as explained in earlier chapters, is seen by Kress, Fairclough and others to be more effective and convincing than explicit ideology.

Kress points out that linguistics is based on a number of assumptions which constitute an ideology of a subject. He reiterates that linguistics is not a neutral instrument for studying ideology but may be neutralised.

Like many other linguists, Kress attaches great significance to the concepts of 'text' and 'discourse' and associates the latter to society and social attitudes. He says: "*Discourse is a category that belongs to and derives from the social domain, and text is a category that belongs to and derives from the domain of linguistic domain*" (Kress, in van Dijk, 1985:27).

Discourse finds its expression in text, but a single text can sometimes signify or reflect a number of competing or even contradictory discourses which will tend to reflect various or conflicting ideologies. For Kress, the relationship between language and ideology depends upon the category of discourse which gives meaning to linguistic forms. These forms will have no specifically determinate meaning or ideological function. If they do not appear within a systematic organization of contents (i.e. text in discourse), one will not be able to attribute ideological significance to them. In this sense, discourse and ideology, from the point of view of Kress, are aspects of the same phenomenon (Kress, 1979, chapter 10).

Kress relates discourse to the notion of 'social institution' in the sense that social institutions produce their own discourses (about certain areas of social life), so that concepts like *authority, gender, race, science*, etc., will have specific discourses associated with them (Mueke, 1983). In this sense discourse is not neutral with respect to language because certain syntactic features will tend to correlate with certain discourses (Hodge and Kress, 1979) to fulfil the text function (rhetorical purpose in Hatim and Mason's terms).

Kress maintains that ideology, which finds its clearest representation in language, could either have a common normal meaning (i.e. when it expresses '*world view*' or '*systems of ideas*') or a contested meaning in which it correlates with subtle and more complicated knowledge systems (when the term expresses '*false consciousness*' or '*ideas of the dominant ruling class*' (Kress, in van Dijk, 1985:29). The former level of meaning seems to be related more to the social function of language, whereas the latter to class structure and hence reflects economic manifestations of language.

Actually, ideology and its linguistic representations in discourse (at either of the above meanings within what the author calls the *semantic gradation* of ideology) are inseparable from society and societal values from Kress point of view. Language, the

channel through which ideology is expressed, is seen an integral part of social processes. The relationship between language and society, however, is never one-sided. Kress is of the opinion that it is a two-way relationship, within the framework of which language influences social structure, and at the same time, the language system reflects societal values and ideological beliefs (Kress, 1983a, 1983b).

With regard to the relationship between language (with its textual ideological manifestation) and society, and in requiring that social meanings be included within the scope of a grammatical description, Kress is following the footsteps of Halliday who claims that since language is learned in contexts of interaction, the structure of language in use responds to the communicative needs of these interactions, and will, in general, be formed in response to societal considerations and requirements (Kress, 1976). It is in this way that Kress believes social relationships and facts influence the linguistic behaviour of speakers and writers and determine categories of linguistic structure.

Within the socio-linguistic correlation, social meanings can be represented and distinguished in discourse through lexical and syntactic representation which can probably have significant ideological potential that aims at manipulating people by consolidating certain ideas or beliefs to serve 'institutional' interests of some organizations. Such a process of overt or hidden '*cognitive moulding*' (as called by the author) is affected, as Kress maintains, "*partly by direct and indirect speech acts, partly by more generalized processes in which the theory or ideology of a culture or a group is linguistically encoded, articulated and tacitly affirmed*" (ibid: 190).

When speaking about language use (with its potential ideological significance) in a context of social practices, it is worth noting that examining linguistics forms, particularly at lexical and grammatical-syntactic level, are seen as a powerful tool for identifying ideological structures since the relationship between language and ideology is mainly manifested at these levels (Kress 1976, Kress in van Dijk, 1985).

Kress stresses that ideological content is expressed (at these lexical and syntactic levels) in discourse through the sign of ideologically determined selections made by the speaker/writer and in association with other linguistic forms in a text (discoursal dimension).

Modality is one of the key syntactic constructions that can be embedded with ideological meanings. It is so seen as Kress (Fowler et al., 1979:200) argues, because it “*includes linguistic constructions which express speakers’ and writers’ attitudes towards themselves, towards their interlocutors, and towards their subject-matter, their social and economic relationships with the people they address; and the actions which are performed via language (ordering, accusing, promising, pleading*”, hence the relationship between modality and speech acts. It is through modality that commanding, requesting, promising, informing and other speech acts are made. The ideological content that such language functions may imply, especially with regard to overt or covert control of the addressee’s behaviour has been elaborated on earlier. For example, a declarative sentence such as “*you may need to wait until after 8 o’clock*” does not pragmatically offer the addressee the option to wait (if he/she wants to see the doctor, for example) as the modal auxiliary suggests. The modality has a pragmatically less polite implication which really means “*You should (or have to) wait*”. This shows how modality can be very much ideologically manipulated, though it should be stressed that this is not a ‘default’ interpretation of the modal. It can of course be semantically interpreted, in the general sense, to suggest probability. The point that is being stressed here due to its relevance to the subject of this dissertation is that modals such as *may* can also be indirectly used to instruct or give permission

Kress underlines the field of advertising as an important covert medium for controlling and directing the addressees (potential customers) by subjecting them to what the author termed ‘*cognitive moulding*’ which is implicit -*latent* in Martin (1985) terms- in this case. The significance of implicitly promoted ideology has been frequently highlighted in the thesis. The hidden control of advertisements and commercials stems from the pseudo-power which the addressee believes he/she has, i.e. not to listen to what the advert promotes. So, modality here is implicitly promulgating certain attitudes, manipulating the recipient towards a certain goal, and if the same sense of directing is used in another genre or context it will probably be seen as authoritative or persuasive (Fowler et al., 1979:205).

Transitivity (with all its relevant details about the ‘initiator’, the ‘actor’ and how events are presented) is another example of the importance of syntax in decoding discursal elements and how ideological meanings can be carried out or expressed through syntactic forms and processes. Kress (ibid:199) maintains that these details will reveal

among other things differing linguistic dispositions of events, and that it will be also useful, with regard to transitivity, to ask who benefits from the action, who is affected by it, what and how other circumstances are related to the event.

Passivisation is a grammatical feature related to transitivity. A passive structure, it is argued, allows a writer or a speaker to emphasize his/her thematic priorities, e.g. by deleting participants and obscuring agency. Passivisation is particularly important, it is claimed, because of its susceptibility to communicate ideologically motivated discursal components. It has the power to put the addressee under a false impression that an affected participant (*patient*) is an actor (*agent*), thus probably deliberately confusing the recipient as 'who' did 'what' to 'whom'. Kress accentuates that passivised objects (patients) may seem to be agents, despite their real function as having affected rather than affecting roles (ibid:208).

A clear illustration of the important (contextually-motivated) role of passivisation is the example: *Ten Palestinians were killed in an Israeli raid after a Palestinian remote control detonating bomb wounded two Israelis* (BBC, 12 August, 04).

The passivised structure (*.. were killed*) displays the strong neutralising effect which passivisation can have. Whether deliberately or otherwise, casual relations are dwindled here as no direct agent is given (*...in an Israeli raid*). On the other hand, agency is foregrounded in the second (active) clause, with the Palestinians bomb wounding two Israelis.

One will see through extensive exemplification in chapters five and six how transitivity can convey or otherwise mask important ideological signification which the text producer (or translator) wants to expose or hide for ideological purposes.

Another syntactic feature that is as interesting as passivisation, Kress believes, is nominalization. It tends to weaken any feeling of activity and instead gives a sense of impersonality in style as a result of the deletion of participants (often the agent) which must be understood from the context: e.g. *'There was much criticism of the World Trade Organisation (WTO) negotiations which resumed today'* (i.e. 'who' is criticizing 'whom').

Nominalisation is also characterised by obfuscation of tense. The time of the action is kept unknown probably for ideological reasons (i.e. hide real attitudes). According to Kress, (1979, chapter 10:208) nominalised structures are also associated with 'Objectification' - in which a process (underlined in the next example) is rendered as an object: e.g. *We still need lots of contributions to make the fund raising event successful* - and 'Raising' in which a constituent of a subordinate clause (underlined in the next example) is 'lifted' to be a constituent in the main clause: e.g. 'The prisoners are expected to stop their hunger strike tomorrow'. The *prisoners* (a noun phrase) is the subject of the subordinate clause in the underlying sentence: *Somebody (the prison authority) expects the protesting prisoners to stop their hunger strike*. The noun phrase (*the prisoners*) has been lifted to become the direct object of 'expect' in a passivised form in which it occupies a *thematic* (i.e. first and more important) position which is the focus of attention. This syntactic technique can be resorted to for ideological reasons, i.e. to neutralise the subordinate clause which usually conveys ideological substance, according to Fairclough (2001).

Like Fowler (et al., 1979 and Fowler 1991), Kress states that in syntactic techniques, such as nominalisation, passivisation, and thematisation, parts of the utterances are moved about to focus one's attention, and to direct perception in certain ways. He points out that in such cases one's attention and the sequence in which one decodes the text are being manipulated in complex ways and that, therefore, discourse analysts (and translators from the point of view of this study) should take note of these grammatical strategies and be able to interpret them appropriately.

Kress argues for the unity of syntactic (and lexical) structures in a text. He holds that one cannot isolate specific forms, focus on one particular structure while neglecting others (in the same text) or remove components of discourse from their context and consider them individually "*because different features and processes must be related to one another*" (Kress, 1979:198) (Kress, 1983b).

In terms of lexis and its (ideological) representation in discourse, it is sufficient to say that Kress (in Fowler et al., 1979:210) refers to *classification*, which he considers as representing *overlexicalisation* and *relexicalisation*. Coherence is another category of lexical forms which Kress considers responsible for presenting the speaker's/writer's conception of the inner order of the material included in the text. Coherent discourse,

Kress argues, reflects unity and order through the interrelation of events, their respective sequence, importance and interdependence (Kress and Hodge 1978a).

Regardless of the importance he associates with the role in which lexicogrammatical forms play with regard to signifying particular contextual meanings (e.g. ideological) in discourse, Kress asserts that there is no predictable direct association between any linguistic feature and any particular social meaning, and that speakers make systematic selections to create new discourse on the basis of systems of ideas (i.e. ideologies).

In this section, how Kress views ideology as a system of ideas through which every one makes his/her own view of the world from his/her own perspective has been noted. This is expressed, according to Kress, through varying linguistic categories. By studying these linguistic variables one uncovers their ideological implications because it is through language that ideology becomes observable.

4.1.3 Bob Hodge: 'Facts of discourse' and 'Facts of language' as Carriers of Ideology

Similar to those of his colleagues of socio-linguists (Kress, Fowler and Trew) Hodge's approach to ideology, which is largely based on Halliday's theory, centred mainly on proposing a methodology for analysing discourse within a social system framework, based on examining linguistic forms to determine how meanings of ideological significance are articulated.

Within a mechanism of Critical Discourse Analysis (CDA) in which lexical and syntactic constructions perform important functions orchestrated by contextual forces and replicated in the form of discursal elements, Hodge believes language plays a central role that tends to be ideologically driven in many ways, and that by analysing linguistic forms and processes, the textual realisations of an ideology can be examined and the implications manifested.

Actually, the approach to discourse analysis taken by Hodge et al., is characterised by the attention allotted to linguistic features, especially syntax as a carrier of ideological meanings, as explained before, the aim being to set up a model for linguistic description that gives a precise account of the transactions that compose social meanings. Within

this perspective, language (with its linguistic forms and processes) is seen as the product of social practices which form one semiotic mode through which social meanings are coded. These meanings may have ideological significance which can be detected and disclosed mainly through linguistic (particularly syntactic) forms. For Hodge and Kress (1988) and Kress and Hodge (1978), syntactic signs are ideologically infected with social meanings. These meanings, they argue, are ideological because they are seen as traces or mobilisations of discursive activities, and are at the same time representing social existence, as indicated earlier. Linguistic forms, they claim, must play a basic role in the study of social meanings. To this effect, Bell (1991) argues that there is ideological significance in every syntactic option.

Hodge asserts that what he calls '*facts of discourse*' (such as positioning of speakers and topics, circulation of texts) are inseparable from what he termed '*facts of language*' (such as syntax, phonology, semantics, grammar), and both types of facts are indispensable in tracing ideological forms and processes (Kress and Hodge, 1978:201).

Among the important features of the syntactic system, modality, in particular, constitutes a major element of Hodge's perception of ideological realizations in discourse. He adopts Halliday's account of modality as introduced in the latter's book '*Functional Diversity in Language, as Seen from a Consideration of Modality and Mood in English*', which comprises modal verbs, modal adverbs and adjectives, as well as the combination of these along with intonation and the choice of words (ibid:101).

Modality, which is taken to express the speaker's indication of generality, truth and validity as explained earlier, indicates the mode within which an utterance is presented as true, reliable, and authoritative. Modality has traditionally been regarded as part of the verbal system, where it is used to describe the set of modal verbs. Hodge, however, argues that modality pervades every part of an utterance and is not restricted to the verb alone.

Modality, for Hodge, tends to refer to truth and establish the degree of authority of an utterance. The modal auxiliaries (must, may, can, etc.) perform this function, but they contain a systematic ambiguity about the nature of authority i.e. whether it is based primarily on knowledge or on power (ibid:122). For instance, *She can talk* represents the speaker's knowledge about her capacities, while *She is allowed to talk* indicates the

speaker's permission. By the same token, *She must talk* indicates either the speaker's prediction or an expression of *force*, while *She may talk* either gives permission or suggests a *possibility*.

Hodge rightly asserts that the context of an utterance plays a pivotal role in eliminating ambiguity of modal structures, and claims that in practice unambiguous uses are exceptional, especially if the ambiguity is contextually motivated. The author tends to agree with Hodge here, and believes that ambiguity or vagueness in the modal system becomes important if and when it is functional, e.g. when it has an ideological function. *He may talk to her*, for instance, can be used to signify *possibility* whereas the actual intended meaning could be *permission*, i.e. the speaker is in a position to *allow* him to talk to her *or not*.

Hodge also establishes a link between modality, tense and meaning. He argues that modal auxiliaries indicate time reference, but are less precise in this respect even than the conventional tense markers; e.g. *You may fly* can be either permission given in the *present* tense or a reference to a possibility in the *future*. Modal auxiliaries in the past tense (e.g. *could*, *might*, *would*, *should*), he maintains, indicate uncertainty (or less certainty) and tentativeness (Hodge and Kress, 1979 chapter 5).

The relationship between modality and tense form ideological perspective can be looked at from another, but ideologically similar facet from the point of view of Hodge, that is the lexico-syntactic realization of tense for signifying reality/non-reality, i.e. by expressing certain information from the point of view of the speaker in the *present* tense, (even if it is not related to the present time), e.g. *I wonder if you can help me?* The statement here is more certain and less tentative. On the other hand, as explained above, what the speaker considers less certain or actual will be expressed in the past form, even when it refers to an event that is occurring in the present time e.g. *I wonder if you could help me (Sir)?* Similarly, a speaker's wish to express conceptual or social distance from propositions of persons can be coded in the past form (ibid:90).

As regards 'untraditional' forms of modality, Hodge argues that there are various ways for recognising modality, such as non-verbal and verbal, through non-deliberate features such as hedging (*hesitations*, *ums*, *ers*, etc.) and deliberate systematic features which

include fillers (*sort of*), adverbs (*probably, quite, better*), modal auxiliaries (*must, can*) and mental-process verbs (*think, understand, feel*) and intonation. (ibid).

A major area that received great attention in the works of Hodge and his *East Anglia* colleagues pertaining to ideology is the notion of *power*. Structure and processes of language in society, from Hodge's perspective, are seen as being inseparable from its power and ideology, and power in turn is related to *knowledge* in the sense that the former leads to the latter. For example, in a teacher-student situation, if a student who gets a low mark says: "*I have studied hard; I wonder how I got a low mark?*" and the teacher, judging from the mark replies: "*No. You haven't studied hard*", it is clear that it is the teacher's power that gave him/her the knowledge to make this declarative statement (judgment). Such an utterance is ideology-laden because the stronger side is claiming (true or untrue) knowledge which is derived from the power he/she is enjoying.

Another area with relevance to the omnipresence of ideologically governed power relations in the linguistic- particularly the syntactic- structures that Hodge examined, is the relationship between *pronouns* and authority/reliability. Hodge maintains that the 1st and 2nd person pronouns imply some authority and thus credibility e.g. *I convinced him not to go to the party, You convinced him not to go to the party*, but a 3rd person pronoun, as in *He convinced him not to go to the party* is not reliable as a source of information because of the uncertainty about the authority of the person (*he*) (Hodge and Kress, 1988).

Lexis, however, which represents the other important linguistic level in the process of discourse analysis that can bear important ideological implications, is represented through a cluster of linguistic forms (overlexicalisation, relexicalisation, word-choice, coherence, etc.), which have already been visited in the previous sections on Fowler and Kress. Hodge and Kress adopt a Hallidayan term, *anti-language*, which can be defined as a device for managing reality and creating the necessary counter-reality (Halliday in *UEA Papers in Linguistics*, 1976). The term refers to a language used by a group of people with many relexicalised (reworded) words that express certain ideological meanings which reveal the ideology of the group through a set of ideological transformations. In chapters five and six in particular, how a process of discourse analysis can cascade and expose the ideological potential of lexical features which can

significantly contribute to fulfilling the pragmatic (ideological) function of a given text, will be assured.

Within a framework of *anti-language* strategy, Hodge and Kress (1979:162) refer to a list of lexical items used by American and British newspapers during and after the 1991 Gulf war (against Iraq) to fulfil certain ideological functions within an overall ideological strategy that tells the addressee '*we* are right and good; *they* are wrong and bad'.

The list includes:

1. 'We [American and British forces] *neutralize*' VS 'they [Iraqis] *kill*'
2. 'We *take out*' VS 'they *destroy*'
- 3 'Our *press briefings*' VS 'their *propaganda*'
- 4 'Our *loyal* soldiers' VS 'their *blindly obedient*'
- 5 'Our *brave* soldiers' VS 'their *fanatical mad dogs*'
- 6 'Our *confident* men VS 'their *desperate hopeless soldiers*'

Hodge, on the other hand, refers to the '*mother of all battles*' (196) as used by the Iraqi media to describe the war which some American and British newspapers have sarcastically named as the '*mother of all defeats*'. This quick reference to lexical devices used by the two opponents is meant to show how language can be impregnated with ideologically motivated meanings expressed through meticulously chosen lexical items to serve ideological function.

After all, linguistic forms, within this perspective which was pioneered by Hodge and his team of socio-linguists near the end of 1970s, become a product of social, political and ideological processes.

It will have been noticed in this section how, according to Hodge, contextual variables are seen as forces that orchestrate certain textual functions through discourse (*facts of discourse*) and are manifested through linguistic elements, especially syntactic (*facts of discourse*) which operate as indispensable tracers of ideological meanings.

4.1.4 Tony Trew: *Reproduction of Ideology vs Ideological Transformation*

Following the same methodology of discourse analysis adopted by his associates (Kress, Fowler and Hodge) which is CL-based, Trew considers linguistic representation of discourse as *the* parameter for understanding and interpreting texts and their ideological signification, although he distinguished himself by positing a twofold gradation system of ideological representation in text (*reproduction of ideology vs ideological transformation*), which will be examined in detail later in this section, to identify the significance of this ideological dichotomy.

Trew's perception of ideology, is initially characterised by a theoretical framework through which ideology is realized as a system of concepts and images within which things can be seen, heard or read, then grasped and interpreted. All perception, he believes, involves 'theory' or ideology and there is no un-interpreted or 'raw' theory which represents mere facts (Fowler et al., 1979:95).

In dealing with ideology, Trew refers to '*theory*' and '*ideology*' as a single term or separately as two different terms according to the common usage as prescribed by a particular context. He uses '*theory*' to mean a model representing the reality of things underlying what we say (Trew, 1979, chap. 7). Trew employs the terms '*ideology*' and '*theory*' to mark important distinctions primarily in philosophical use, but argues that language representations cannot decide which systems are imaginary representations of reality and which are not, or which are practical and which are purely knowledge-producing. He maintains that "[d]ecisions about which systems of [language] representation are correct and which are not can be taken only in the light of the relevant scientific and social practices and processes to which the systems belong". Hence, social representation of ideology is essential to the legitimization of a social order, and its acceptance is essential to the sustainability of that order (Trew, 1979, chap. 6:95).

The social dimension of ideology, therefore, is important for Trew as it materialises through linguistic forms to assume a significant communicative role by propagating ideology-loaded meanings. Recognising the strong relationship between the language system and social structure, which represents a major dimension of the Hallidyeian model, Trew argues that "*social ideology or theory involves the representation of the*

social in terms of social entities engaged in relations and processes of action and interaction. Such representations constitute the ideological determinations of social discourse and effect a perception of the social. It is for these reasons that a linguistic analysis aimed at presenting the ideological character of discourse must be based on a linguistic theory” (Trew, 1979, chap. 7:154).

In this linguistic theory, two linguistic categories, namely *process* and *participant*, assume a key role in determining and analysing ideological manifestation in discourse. According to Halliday’s theory, which Trew advocates, *process* in a given text can be categorized according to three criteria: *events*, *relations* and *states* (ibid:123). However, *participant* can be typified in terms of its frequency (i.e. number of occurrences) and/or distribution, that is being referred to as *agents* or *affected* (patient, according to the terminology of Fairclough, Simpson and others) as will be done in chapter five. Processes according to this model are primarily but not always expressed with verbs: e.g. ‘The riot (*process*) began’ while *participants* should always be nouns. A process can function as a process and as a participant (‘participating process’) which may be ideologically significant, e.g. hooligan (participant), hooliganism (process), (ibid, Kress and Trew, 1978c).

A frequent reference to participants as agents or patients (*affected*) as active or passive in processes of causal transaction seems to signify ideological content, from Trew’s viewpoint. Such transactions, he asserts, are important textual devices that stand at the heart of the expression of ideology and can at the same time typify discourse according to certain linguistic variables (e.g. dominant passivisation in scientific and medical discourse vis-à-vis recurrent active patterns in legal discourse).

It is important to signal here that the way in which the processes and participants of a given text are handled can have strong relevance to and impact on the scenario according to which the ideological signification of the text will be represented. Passive structures with deleted agents (agentless), for instance, will have no direct reference as to ‘who’ did the action because there is a separation of the action from whoever did it. A good example here would be the conflicting ideological news reporting about the *killing* (*death*) of *demonstrators* (*rioters*) in South Africa in the era of apartheid, which Trew refers to as linguistically represented by active/passive forms. The Times newspapers reported the incident as ‘Rioting blacks shot dead by police’ compared with the ‘Racists

murder Zimbabweans' as reported by the Tanzanian Daily News (Trew, 1979, chap. 7:115).

Such an example shows how linguistic representation can shape the ideological rendering of any given text or part of text.

However, Trew argues that a single linguistic transformation, such as passivisation for instance, does not have a fully determinate theoretical significance if it exists on its own. But if it comes as one feature in a cluster of sequential shifts that probably includes deletion of agents, nominalisation, relexicalisation (rewording), implicature or any of the other linguistic parameters of ideology which have already been discussed in this work, then that single linguistic change will tend to belong to a structured sequence of changes, which has (as a whole) definite theoretical or ideological significance (ibid:111).

According to Trew, theoretical and ideological processes that take place in discourse, such as interpretation, selection, abstraction, are particularly interesting. They can be affected through a series of linguistic changes (shifts) like agent obfuscation, rewording, modality, nominalisation and embedding. He claims that there can be no simple one-to-one correspondence between linguistic processes and theoretical or ideological processes, because "*the latter are structured sequences of the former and can occur in various forms*" while "*individual linguistic changes can occur in different kinds of sequence*" (Fowler et al, 1979:111).

The above example about demonstrations/riots of South Africa, with its conflicting ideological implications, illustrates an important two-level concept of ideological manipulation which Trew introduced, i.e. what he calls *ideological reproduction* vs *ideological transformation*. Each of the two terms is signified by different lexical and syntactic representations and has its own semantic implications.

Elaborating on the distinction between the two terms, Trew stresses a basic fact that deciding the linguistic elements used in expressing an ideological message depends partially on the effect of the ideological determination of the speaker/writer, which in turn determines the distinction between transformations of discourse which reproduce ideology (type one) and those which involve substantial ideological shifts (type two).

This ideological mapping, so to speak, establishes whether or not the ideology present in the text (news report in the example) is a *reproduction* of the ideology present in the source material or a *transformation* of that ideology (ibid).

Trew points out that in **type one** of ideological manipulation all the elements of the original (non-ideological) message should be present in the ideologically reproduced message and these elements can be detected easily by a relatively smooth process of selection, abstraction and shifts in focus to make sure the ideological input of the message (text) remains within the terms of the given theory of ideology; i.e. ‘*The Times*’ editor in the example did not have to do much to produce the reinterpretation of the killing of unarmed demonstrators because the ideology shaping the end result was present in the original system of categories. What was needed is a mere ideological adjustment or ‘fine-tuning’ process. In **type two**, on the contrary, the ideological message has to be re-created because the message existing in the original text was not ‘ideologically accepted’. This requires a shift to be made from one theory to another, to allow producing a new message shaped according to the ideological determination of the writer, probably in harmony with the beliefs and attitudes of the newspaper, society or country as a whole (ibid:113).

One of the key elements of Trew’s approach to ideology identification in discourse is that ideology is best understood not by analysis of given texts (e.g. reports, articles, etc.) but by analysing the processes which make up the texts (ibid). He deems that “[i]deological or theoretical processes come into play when discourse contains material which needs explaining, interpreting, appropriating, suppressing, translating and so on” (ibid:155). The implication of this argument seems to suggest the need to make transformations of wordings (relexicalisation) and sentences in discourse.

Another major premise in Trew’s theory is that variation in the general sense should not necessarily lead to ideological difference. The latter also involves ideological conflict of various modes which have a wide range of linguistic expression. This includes variation in wording (i.e. lexical variation) because even this involves the occurrence of one lexical option and a rejection of others. According to Trew, forms of negation and modalities of rejection and distancing indicate explicit ideological conflict (ibid:155).

A fundamental part of Trew’s model relates to what he sees as a limitation of the linguistic theory to signify ideology in discourse. He emphasizes that “*ideological*

processes are manifested as systems of linguistic characteristics and processes"(ibid:155). He also argues, that, as shown earlier, linguistic analysis can and does offer a reliable grasp of ideological determinations of discourse. However, he warns, the linguistic theory has limitations in expressing or indicating some ideological content. This limitation, he believes, is attributed to the fact that although the linguistic theory is involved in social processes and even in the reproduction and transformation of ideology, ideologies are genuinely considered representations of social reality and can, therefore, vary to greater or lesser extent. Linguistic theory and analysis, he envisages, may not be able to determine and communicate this relatively complex dimension clearly (ibid).

Before concluding this section, it is important to point out that the salient feature of Trew's model is the notion that ideology in discourse can either be reproduced (i.e. adapted, fine-tuned) or altered completely (i.e. transformed) to convey certain discursal values and, in doing so, achieve ideologically-driven purposes.

4.1.5 David Lee: Ideology as a Naturalizing Force

Ideology in Lee's perception is very much related to language which is seen as a channel through which ideological shifts or transformations are expressed not far away from those social processes which Lee considers as highly relevant to ideology.

Ideology, from Lee's perspective, is mainly realized through linguistic characterization. And language, therefore, is seen as a tool through which ideological manipulation can be exercised. The strong and important relationship between language and ideology can be realised through Lee's understanding that who controls language and the subsequent process of text production will control the operating of ideology (Lee, 1992).

Lee agrees with Saussure (1974) in associating a central role to language through which it shapes reality in different ways, and structures one's experience of the world. According to this perception each language assigns to a particular lexical or syntactic category a range of phenomena that do not correspond to any lexical or grammatical category in another language. Saussure (ibid) points out that lexical items in a given language are associated with *values* that are different from the values that can be created by the same lexical items in another language.

Like the multi-faceted nature of language which is the end result of a process of interaction between various discourses and interplay of lexico-grammatical variables, texts, Lee asserts, are the product of complex interaction between social, psychological and linguistic factors (at all levels of the linguistic system) impinging on the producer of a text at a particular time in a particular situation (1992:136). This shows that textual structure can indicate the ideological perspective of texts and that *“the processes operating in the production of text are profoundly ideological”*. (ibid:83)

According to Lee’s perception of ideology in language, the ideological use of language is very much related to the language user, whether addressor or addressee, because every utterance one produces is shaped by one’s evaluation of the position from which addressees view the situation as well as by one’s own perspective. In other words, what one says/writes is expected to interact with the knowledge, presuppositions and attitudes of the addressees as they are perceived.

More important, from the point of view of this thesis, perhaps, is the ideological function which Lee relates to language and language use. He claims that in one’s usage of language one may employ linguistic processes to construct a viewpoint for addressees and assign them to it by imposing one’s own modes of interpretations (ibid:136). This is seen as a very important tool that speakers and/or writers have a privilege to own, which tips the ‘ideological balance’ of the communication process (so to speak) in their favour vis-à-vis the addressee’s weaker side. A practical realisation of this power available to the speaker/writer is the pragmatic tool of ‘presupposition’ which was described earlier (mainly in chapters two and three), i.e. what the addressors presuppose the addressees know or what they would like to assume that they know e.g. *“This war [11/9 attacks in the US] against us...”* (*‘To War, not to Court’*, an article by Charles Krauthammer in the *Washington Post* dated 12/09/01, in van Dijk, 2002 *“Discourse knowledge and Ideology- Reformulating old Questions”*). To this effect, Van Dijk (*Ideology and Discourse: A Multidisciplinary Introduction*, Internet course for Oberta de Catalunya (UOC 2003:59), describes presupposition as *“true [information] whether or not the current proposition is true or false”*.

Lee (1992:12) emphasizes the ideological significance of presupposition even further by arguing that “*it is often much more persuasive to assume one’s audience holds a particular view than to attempt to persuade them into it by explicit argument*”

(emphasis in original text).

Another indicator of presupposition that Lee highlights is the definite article ‘*the*’. He holds that using the definite article can perform the ideological function of influencing the addressee because it gives the information presented the form of presupposed, assumed or given information. An utterance such as ‘*The problem with John’s argument*’, for example, will suggest that everybody who encounters the utterance already knows that there is a problem (ibid:12).

Having emphasized the role of the addressor in inflicting meanings of ideological significance as denoted through certain linguistic parameters in discourse, Lee still claims that the contribution of the addressee to the interpretation of text is very crucial. Lee (1990) maintains that language does not communicate meaning; it basically helps in producing it because it assists the addressee to make use of background information. The construction of meaning for Lee involves an ongoing process of hypothesis formation, which in turn entails interaction between language and the receiver’s beliefs, attitudes and value system (what the author calls ‘*mental reservoir*’), hence the importance of context (or ‘*contextual formations*’ to use Lee’s term). How this *mental reservoir* can be ideologically manipulated and utilised in (English-Arabic) translation especially when the translators handle texts which may relay ideological and attitudinal meanings that do not serve their own beliefs and views, i.e. the opponents’ ideology, will be seen in chapters four and five.

Lexicogrammar, with syntax at its heart, is a major area of where linguistic items can be inflicted with important meanings such as ideological shifts, as we have seen so far, and Lee is no exception. It is, therefore, sufficient to make brief references in this section to the ideological parameters already covered in other sections of this chapter, and basically highlight the areas which are considered to characterise Lee’s approach to this issue.

Needless to say that such major syntactic features as nominalization, agency (or agentivity in Lee’s words) passivisation, modality, causality are central in Lee’s

approach, as they are in other models of ideology in discourse. Still, Lee, the author believes, has left a mark in this area which has received much interest and attracted a lot of research, particularly in the last decade. Certain features which other discourse analysts have already touched upon have been dealt with by Lee in a way that makes them noteworthy from the perspective of this study.

Clefting, a structure in which a particular piece of information is emphasized in a sentence with two parts each containing a verb: e.g. *It was 11 September that changed the course of modern history* (hypothetical example), is a syntactic tool that enables the speaker to place certain elements in focus and others in the background. Lee (1992:11) points out that such a structure in English forms an important aspect of interpersonal communication in general as it involves processes of selection and arrangement that are strongly influenced by the speaker's judgements concerning what can be called the 'knowledge base' of the addressee (Moore and Carling 1982:11). Thus, such a linguistic feature can be used as a highlighting device probably to foreground certain ideological implications as envisaged by the speaker, depending on his/her beliefs and attitudes. Hatim and Mason (1997) and Hatim (2001) relate a significant contextual role to cleft sentences in view of their ideological potentiality as reflected through features such as markedness (pragmatics), evaluativeness (discourse).

Another relevant structure with regard to the contextual function of highlighting or foregrounding for pragmatic (ideological and non-ideological) purposes is Thematisation. It is defined as "*shifting a noun phrase to an informationally significant place in the sentence*" (Fowler and Kress, 1979:208): e.g. *Salt has been associated with high blood pressure*. Lee (1992:107) argues that at the grammatical level, processes such as thematic selection "*mediate perspective in a variety of ways*" because thematic choice tends to allow for alternative encodings of agency (agentivity), in some cases also involving downgrading and suppression for ideological purposes: e.g. *Police fired at the marchers* versus *The marchers encountered hail of fire*.

The social dimension of language also constitutes a substantial part of Lee's perception of language and ideology, for language is seen as a principal medium of social interaction. Normally interlocutors attempt to reinforce their own mode of interpretation on others or negotiate a way through the social tensions that may arise

from social differences, thus opening up a conduit for propagating ideologically laden meanings.

The exercise of power in discourse, according to Lee (1990, 1992) is very much related to the production of texts, as explained earlier. The relations of power/ solidarity tend to originate from and respond to the social roles which interlocutors assume in the communicative act. Such relations can take interchangeable roles that correspond to the ideological function of a given discourse.

To clarify this important aspect of power relations in Lee's approach, one might imagine that two people of the same nationality, Indians for example, meet at a railway station in Britain. If they start speaking in Hindi or Malayalam, such a linguistic practice will be interpreted as a sign of solidarity amongst themselves. But should they, instead, switch to English, one can logically interpret this functional shift as a marker of power (distance) that should be expected to perform a contextually motivated (ideological) function in the communicative exercise (e.g. express differentiation in authority, social position or conflicting political or religious stances, etc).

This section will be concluded by briefly referring to two linguistic items which the author considers to be worth noting from the perspective of this topic, namely tagging and metaphor.

Tagging, a linguistic conversational technique used (by women more than men according to Lakoff, 1975 and Holmes, 1984) usually to perform a facilitative function (i.e. to help a conversation to move along smoothly), is considered by Lee (1992) to have a more contextually important function than was usually thought. Lee claims that hesitancy, which characterises tagging, could be a functional contextual device used to mark "*in-group solidarity*" (Lee, *ibid*:135) by signifying taken-for-granted information, which, as explained earlier in this section, can entail meanings of ideological significance. Tagging can also have another key contextual function, i.e. emphatic (Carter and Nash, 1990), which can in turn signify important ideological implication. It is important to reiterate here the significant ideological (attitudinal) function that Hatim and Mason (1997) assigned to tagging in Bernard Shaw's *Pygmalion*, as explained earlier.

Metaphor is another important feature that can have substantial ideological potential (Fairclough, 1992b, 2001). In view of its important role in language at various levels, and pervasive power in particular, Lee extensively studied this linguistic as well as conceptual phenomenon.

Lee (1992:x) argues that metaphor is not a process that is confined to the literary discourse but has a vital part in the everyday production of meaning. He says metaphor enables language to adapt to an ever-changing world, hence the comprehensiveness and richness of it. Lee points out that a possible result of metaphor is to “*diminish the effect of an event and thereby express an ideological meaning*” (95).

He refers specifically to the ideological input of metaphor with regard to the discourse of nuclear weapons (or ‘nukespeak’) which has drawn upon a wide variety of metaphors (84). The process of metaphor, he notes, has important implications that signify the relationship between language and ideology.

The interesting feature of the ‘nukespeak’ discourse, he asserts, is related to the names given to the first atomic bombs; ‘Little Boy’ and ‘Fat man’, referring to Truman and Churchill respectively. He advocates the opinion that metaphor is not a matter of words alone but of thought and action by which government officials attempt to impose a particular ideology on the public.

In conclusion, it needs to be stressed that regardless of the important implications he assigns to language - the most important of which it is argued is generating ideologically motivated meanings, - and although he considers language as a tool of ideological manipulation, Lee argues, however, that this should not mean that every language use should be taken to have ideological content.

4.1.6 Paul Simpson: Ideology as point of view

Simpson’s model of discourse analysis relates a great deal of attention to *point of view* in language in terms of its ideological significance as realised through linguistic manifestation in text.

Simpson (1993:11-12) considers point of view a key conceptual parameter of ideology in discourse that has been receiving increasing attention, especially in narrative fiction, in recent years. He divides point of view into spatial, temporal, psychological and ideological. For him, point of view in language explores the ways in which it intersects with, and is shaped by, ideology. It focuses on the way in which writers/speakers encode their beliefs, interests and attitudes in a wide range of genres.

No description of the language of texts can be neutral and objective, Simpson claims, because the socio-cultural position of the analyst means that the description will certainly be political. He relates language and point of view to the particular social, cultural and ideological positioning of various factors within a text, and considers language, primarily, to be a means of communicating meanings of ideological nature expressed through one's attitudes and assumptions (ibid).

With reference to ideology, Simpson believes there is a large number of definitions available for the term, and many of these are related to the political framework favoured by the analyst. From a CL perspective, the term normally describes the ways in which taken-for-granted assumptions interact with societal values and considerations. An ideology for Simpson (ibid:5) therefore *“derives from the taken-for-granted assumptions, beliefs and value-systems which are shared collectively by social groups”*. When an ideology is the ideology of a particularly powerful social group, it is seen to be dominant. Thus, dominant ideologies are mediated through powerful political and social institutions e.g. government, law, the medical profession, etc. (ibid).

CL, which, as was explained earlier, is an analytical enquiry methodology first used in its currently accepted sense in 1979 by Roger Fowler and his associates at the University of East Anglia at the time (Malmkjaer, 1991), has been adopted by Simpson as an appropriate analytical tool for identifying and interpreting ideological meanings revealed through textual and structural variables to suit contextually posed functions.

A central CL component, as explained earlier, is the conviction that language reproduces ideology. Simpson considers the relationship between language and ideology as being intricately woven especially since it is through language that ideologies operate as a mechanism for maintaining asymmetrical power relations in society. In this sense, language is used by powerful groups to reinforce their dominant

ideologies, and hence, language needs to be targeted as a specific site of struggle (Simpson, 1993:6).

Thus, language and ideology are seen as being interrelated in many senses, to the extent that dominant ideologies become ingrained in everyday discourse. When they reach this status, Simpson - like Fairclough (2001) - believes, they become rationalised as common-sense assumptions about the way things are or should be. Such a process of '*naturalisation*' takes place covertly and smoothly to the extent that people are often unaware of the hierarchies and systems which shape their social interaction (e.g. doctor-patient relationship).

Simpson, however, argues that notwithstanding the strong relationship that CL presumes between linguistic realisations and ideological signification, and in spite of the growing conception that no use of language can be truly objective, neutral or value-free, discourse analysts should not be persistent or "*going too far*" in searching for ideology in language (1993:7). He criticises the 'apparent pervasiveness' of ideology and the trend of "*seeing features of major ideological significance in inconsequential, prosaic discourse*". He refers in particular to Hodge and Kress's (1988:102) deconstruction of the word "*tinnie*" (Australian English terms for the word tin) or "*junkie*" (for the word junk) as carrying a degree of ideological feminine solidarity, arguing that, most of the time, a tin means only a tin.

Simpson's model of discourse analysis is basically grammatical. He posits, as much as this work is concerned, a clearly structured grammar-based approach that imparts what may be viewed as a standardised methodology for analysing texts through identifying syntactic patterns and highlighting their ideological potential. Simpson's analytical set-up which, it is believed, gives lesser weight to lexical variation and pragmatic implications in discourse processing, is primarily centred on two syntactic pillars; *modality* and *transitivity*.

Simpson adopts the system of modality introduced by Fowler but adds some modifications to it (Simpson, 1990). Fowler identified a variety of grammatical devices for conveying modal commitment; amongst these are modal auxiliaries, modal adverbs, evaluative adjectives and adverbs, generic sentences and verbs of knowledge, prediction and evaluation (Fowler in van Dijk, 1985, Fowler *et al.*, 1979, Fowler, 1991).

In the light of its key role in Simpson's model, modality will be reviewed in a relatively detailed manner.

Simpson (1990, 1993) identifies four modal systems in English:

1. *Deontic* modality: expresses duty and the speaker's attitude to the degree of obligation regarding performing certain actions. This system comprises three categories:
 - a) Permission (e.g. *You may leave*)
 - b) Obligation (e.g. *You should leave*)
 - c) Requirement (e.g. *You must leave*)

The deontic modality may also combine adjectives and participles expressing a degree of commitment in the form of '*You are permitted to leave*' or Be + adjective + that (e.g. *It is necessary that you leave*). The deontic system is relevant to strategies of social interaction, especially to tactics of persuasion and politeness as exemplified by the persuasive discourse of advertisement.

2. *Boulomaic* modality: related to expressions of desires. Modal lexical verbs indicating wishes and desires of the speaker (e.g. *I wish/hope/regret that you will leave*) are central to this form of modality. This type of modality can take the deontic form (Be + participle + to) or Be + adjective + that. Related modal adverb constructions, however, may be used (e.g. *Hopefully, you will leave*).

3. *Epistemic* modality: expresses the speaker's confidence or lack of confidence regarding the truth of an expressed proposition. It also expresses varying degrees of commitment to the proposition. For instance, with regard to a basic proposition such as: '*You are right*', the epistemic degrees of commitment will be: *You could/may/must be right* or *you might have/should have been right*.

This form of modality, which is related mostly to the analysis of point of view, can also take the form Be++ to or be.... + that (e.g. *You are sure to be right, it is certain that you are right*). The list of modal adverbs within this form of modality includes: *possibly, certainly, supposedly*, etc. The speaker, however, may opt for the basic proposition *You are right*, a structure which Simpson,

following Lyons (1977: 763) categorizes as “*categorical assertion*” and relates to it the important ideological function of expressing the strongest possible degree of the speaker’s commitment.

4. *Perception* modality: a subcategory of the epistemic modality (Perkins, 1983). It is distinguished by the fact that the degree of commitment to the truth of a proposition is predicted on some reference to human perception, (normally visual perception). Adjectives in ‘Be...that’ structure are particularly important, as are the following related modal adverbs:

- a) *It is obvious/clear/apparent/evident/ that you are right.*
- b) *You are obviously/clearly/apparently/evidently/ right.*

Verbs which represent straightforward mental processes (e.g. *I saw the game, I heard the noise*) do not constitute part of the perception modal system.

Simpson (1993) notes that these forms of modality are distributed unevenly across the point of view categories, and certain modalities are related specifically to, or at least dominant in, particular categories.

He argues that this modal system facilitates the systematic analysis of point of view so that modality can become a criterion against which different styles of writing could be measured, and different genres identified. However, he admits that there will surely be some sort of flaws and overlaps in the model, and that modality is only one dimension of the complex, multidimensional process of linguistic communication (Simpson, 1990).

Transitivity, the second main constituent of Simpson’s analytical model, is a technique through which one can express one’s experience of a particular event and, more important, fulfil the pragmatic (ideological) function of the text in hand.

Transitivity, which basically identifies ‘*who/what does what to whom/ what*’, has proved a very useful analytic model in CL, which makes it a useful bridge between the analysis of narrative fiction and other discourse types (Simpson, 1988).

To explore the wide range of contextual (ideological and non-ideological) functions that different renderings of any given proposition may have, and identify the respective implications and interpretations every form of transitivity may have, the following four different linguistic renderings will be examined here and their possible ideological significance will be highlighted according to Simpson's model of transitivity (1993:87):

1. *I broke the vase* (active): agent foregrounded i.e. committing responsibility = least ideological
2. *The vase was broken by me* (passive): agent downgraded, patient foregrounded) = less ideological
3. *The vase was broken* (passive): agent obfuscated, patient foregrounded) = ideological (with a possibility for asking about agent)
4. *The vase broke* (middle voice i.e. neither active nor passive): agent obfuscated, patient foregrounded) = most ideological (no possibility for asking about agent)

These different renderings of one proposition with varying degrees of ideological significance represent different ways of linguistically encoding one's experience of a particular event. The wording selection and the transitivity form, it is contended, may be ideologically driven.

Simpson maintains that, because transitivity is concerned with transmitting ideas, it is considered part of Halliday's *ideational* function of language which is expressed through *processes*. The semantic processes expressed by clauses have three potential components (Simpson, 1988):

1. *Process* itself which is expressed through a verb phrase in a clause.
2. *Participants* involved in the process repressed through a noun phrase in the clause.
3. *Circumstances* related to the process, expressed through adverbial and prepositional phrases.

Processes in turn are classified according to what they represent, i.e. *action*, *speech* or *state of mind* (or *being*).

Major types of processes realised in Simpson's transitivity system are:

(A) *Material processes*: processes of *doing* that has an *actor* (agent) and aims at achieving a *goal* (patient) e.g. Andrew kicked the ball
(actor) (process) (goal)

Material processes in turn are divided into:

1. *action* process (John kicked the ball)
2. *event* process (The car backfired)
3. *intention* process (the lion sprang)
4. *supervention* process (Mary slipped)

(B) *Verbalization processes*: processes of *saying* that has participants who are functioning as *sayer* (*doer* of the saying action), *target* (addressee to whom the process is directed) and *verbiage* (that which is said).

e.g. *They announced the decision to me*
(sayer) (process) (verbiage) (target)

(C) *Mental processes*: processes of *sensing* that can be divided into:

1. *perception* process (*John saw Mary*)
2. *reaction* process (*He hates her*)
3. *cognition* process (*He thought hard*)

(D) *Relational processes*: processes of *being* that have participants, which can be classified into:
(a) intensive (*Tom seems wise*)
(b) possessive (*John owns a guitar*)
(c) circumstantial (*Bill was at home*)

Such a model of transitivity, Simpson (1988, 1993) claims, helps account for the ideational aspects of point of view by showing how one's experiences of events and activities are encoded in grammatical configurations of the clause. This is mainly intended to supplement the interpersonal dimension of point of view which is realised primarily through the system of modality. In chapter five Fairclough's similar but, in the author's opinion, more comprehensive and consistent model of analysis will be explored in detail.

Simpson (1988) identifies a close relationship between CL tradition and transitivity, stating that the latter has been employed to uncover how certain meanings (e.g. agency) are foregrounded while others are suppressed, a linguistic characteristic which, it is argued, closely relates to ideology and ideological manipulation of language. In doing so, the transitivity model provides a means for investigating how the text receiver's perception and, subsequently, interpretations are led in a particular direction and how the linguistic structure of a text effectively encodes a particular 'world view', a relationship which Fowler (1986) identifies as ideological.

Simpson (1993:106) alludes to Trew's example of '*Eleven Africans were shot dead*' to emphasise that such agentless passive constructions tend to be ideologically motivated, but warns, at the same time, like Fowler *et al.* (1979) and Hatim and Mason (1990, 1997) that not every agentless passive clause has ideological implications. He argues that some registers, such as scientific reports (discourses), tend to require agentless structures, a writing technique that may also be resorted to for a stylistic variation purpose, i.e. to break the rigidity of a dominant active pattern. So, it is context, in the author's opinion believes, that helps to decide the type of structure needed for a specific contextual (pragmatic) function.

Chapters five and six will provide an extensive account of transitivity and how through passivisation important discursual values can be obfuscated or (at least) dwindled by the translator (or text producer) for ideological reasons related to him/her or the receiving audience.

Closing this section, it is important to conclude that the main feature in Simpson's model of discourse analysis has been the concept of point of view. He considers it a key parameter of discourse that (purposefully) disseminates ideology in language especially since it tends to mirror the speaker's social, cultural and, above all, ideological affiliation.

4.1.7 Norman Fairclough: Ideology disguised in commonsense

Fairclough's approach to discourse analysis, known as Critical Language Study (CLS), aims basically to highlight (implicit) connections between language, power and ideology through analysing social interactions in a way that focuses upon linguistic

elements and explores their generally hidden determinants in the system of social relationships (Fairclough, 2001:4).

Fairclough's approach, which is centred on the concept of ideology, is also known as textually (or linguistically) oriented discourse analysis (TODA). According to Fairclough (1992b) it is a form of ideological critique that leads to more satisfactory and stronger social analyses.

Fairclough's model, which is equivalent to Critical Discourse Analysis (CDA), places particular emphasis on '*commonsense assumptions*' which are implicit in the conventions according to which people interact linguistically, and of which people are not usually aware (e.g. teacher-student, employer-employee relationships). Such assumptions are ideological. They are linked to power because the nature of these embedded assumptions and therefore the nature of the conventions governing them depends on the power relations which underlie the conventions (Fairclough, 2001:2).

Unlike traditional trends of text analysis which distinguished form from meaning, Fairclough's approach combines both basically because analysts interpret 'signs' which involve meaningful words or longer stretches of text ('signified') combined with form ('signifier'). What makes these signs more interesting, from Fairclough's viewpoint, is the fact that they are socially motivated, i.e. there are social reasons for combining particular signifiers with particular signifieds (Fairclough, 1989b).

Text analysis, in Fairclough's model, can be organised under four main headings:

1. Vocabulary
2. Grammar
3. Cohesion
4. Text structure". (Fairclough, 1992b:75)

Fairclough also applies three more headings: 'force of utterance' i.e. what sort of speech act (e.g. command, request, promise, threat), coherence and intertextuality of texts (Fairclough 1989c, 1992b:75). Discourse analysis for Fairclough implies analysing the ideational, interpersonal and textual aspects of the text with all their respective sub-categories, e.g. transitivity, passivisation, thematisation, modality, etc.

Fairclough advocates the CL school of analysis represented by Fowler *et al.* He finds the CL approach particularly interesting on grammar (Fowler *et al.* 1979; Kress and Hodge 1979). Leech, Deuchar and Hoogenraad (1982) are seen by Fairclough as providing an accessible introduction to grammar, and Halliday (1985) as giving a more advanced account of a form of grammar that is particularly useful in discourse analysis (Fairclough, 1992b:27).

CL differs from other approaches in the attention it gives to grammar and vocabulary of texts. In the CL approach there is much reference to transitivity, 'process types', nominalisation, passivisation, e.g. "*demonstrators are shot (by police)* rather than *police shot demonstrators*). Such shifts may be associated with ideologically significant features of texts such as "*systematic mystification of agency*" since both allow the agent of a clause to be deleted" (ibid:27)

However, Fairclough (ibid: 28) criticizes critical linguists for believing that "*the relationship between textual features and social meanings tends to be portrayed as straightforward and transparent*" despite their insistence that there is no predictable one-to-one association between any one linguistic form and any specific social meaning (Fowler *et al.*, 1979:198). He argues against what he sees as a tendency on the part of critical linguists to attribute certain attitudinal and ideological values directly to particular structures (e.g. agentless passives) in rather a 'mechanical way'.

Fairclough, (ibid:28) criticises CL for what he sees as placing a "*one-sided emphasis upon the effects of discourse in the social reproduction of existing social relations and structures*", e.g. highlighting ideologically-motivated meanings in discourse while neglecting both discourse as a domain in which social struggles take place and change in discourse as a dimension of wider social and cultural change.

He also maintains that the language-ideology interface is too narrowly conceived in CL, and argues that "*aspects of texts other than grammar and vocabulary may be of ideological significance*" as well e.g. the overall argumentative or narrative structure of a text (ibid:29).

In addition to syntax, lexis stands as a major dimension of Fairclough's model. He points out that the terms 'wording', 'lexicalization' and 'signification' (Kress and

Hodge 1979; Mey 1985) are better than 'vocabulary' because they imply processes of wording (lexicalising, signifying) which happen differently in different times and places and for different groups of people.

One focus for analysis with regard to vocabulary, according to Fairclough, is alternative wordings and their ideological significance upon issues such as how domains of experience may be 'reworded' as part of social and political struggles. A well-known example is rewording 'freedom fighter' as 'terrorist' or vice versa.

For Fairclough, there are always alternative ways of giving meaning to (or 'signifying' according to Kristeva, 1986) particular domains of experience, which entails 'interpreting' in a particular way, from a theoretical, cultural or ideological standpoint. Different perspectives on domains of experience, in this sense, involve different ways of wording them. Fairclough (1992b) contends that it is in these terms that one should view alternative wordings, especially those referring to immigration as an 'influx' or 'flood' as opposed to a 'quest' for a new life (cf sub-section 3.4.3).

Another analytical focus in terms of lexis is word meaning and particularly how the meaning of words come under the framework of wider struggles. Fairclough suggests that particular structurings of the relationships between words and the relationships between the meanings of a word are forms of *hegemony*, which he considers not only in terms of domination but also leadership across the economic, political and ideological domains of a society. Hegemony, from Fairclough's perspective (ibid:92), is "*the power, over society as a whole, of one of the fundamental economically-defined classes in alliance with other social forces*". It is about creating alliances, and integrating with (and not only dominating) subordinate classes, through ideological means (Fairclough 1988, 1989b:92, 2001). Defined as such, hegemony in this sense harmonises with Gramsci's (1971:328) perception of the term as providing a way of theorising change in relation to the evolution of power relations.

'Power relations', actually, is a key component of Fairclough's analytical model, as it is considered to form a genuine part of the language system. .

According to Fairclough (1988,1992b), language is centrally involved in power and struggles for power, which are very much ideologically driven. He acknowledges that

language has become perhaps the primary medium of social control and power, and argues that ideology is pervasively present in language and the ideological nature of language should therefore be one of the major themes of modern social science.

As it is seen by Fowler *et al.* (1979), Simpson (1988, 1993), Lee (1992) and others, the relationship between language and power, which Fairclough (1992a) claims not to have been sufficiently explored, can be detected in various types of everyday-life situations and can take different forms, e.g. teacher-pupil, doctor-patient, solicitor-client, shop assistant-customer, etc. He argues that there is a shift in power now in favour of clients, customers, patients, i.e. the weaker side in communicative relationships (Fairclough, 1992a:306).

Fairclough points out that power relations are becoming increasingly exercised at an implicit level in discourse (*ibid*:1), and probably more ideologically implicated and certainly more interesting from the point of view of this study. This, it is argued, signals a growing demand for further researching in this area as will be argued later.

Implicating discourse with meanings of ideological significance further highlights the importance of the notion of discourse and discursal practices as perceived by Fairclough.

Fairclough envisages discourses, (e.g. newspaper, advertising, medical consultation, politics, etc.) as not just reflecting or representing social entities and relations, but constructing or constituting them (*ibid*). Discourse is shaped and constrained by social structure in the widest sense and at all levels. *"It also contributes to the constitution of all dimensions of social structure which directly or indirectly shape and constrain it"*, i.e. its own norms and conventions (Fairclough, 1992b:64).

For Fairclough, *"discourse is a practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning"*. (*ibid*: 64)

In this sense, discourse contributes to the construction of systems of knowledge and belief because it can be implicated with economic, political, cultural, ideological orientations associated with different sorts of social practices.

Fairclough (1988, 1992b:64) refers to aspects of the constructive effects of discourse (what he calls ‘three-dimensional framework for discourse analysis’) thus:

- 1) Discourse contributes to the construction of what are variously referred to as ‘social identities’ and subject positions’ (Weedon 1987).
- 2) Discourse helps construct social relationships between people.
- 3) Discourse contributes to the construction of systems of knowledge and belief.

The three effects correspond respectively to the Hallidayean system of language functions (Halliday, 1978).

Fairclough’s approach to discourse can be considered as an attempt to integrate a variety of theoretical perspectives and methods in a powerful resource for studying discursive dimensions of social and cultural change.

Like Gramsci (1971) and Althusser (1971), who stressed the significance of ideology for modern social reproduction, and Pecheux (1982) who identified discourse as a pre-eminent linguistic form of ideology, Fairclough, (though he disagrees with their *confined* perception of ideology) considers discourse to be invested with ideologies from a social, particularly power/solidarity point of view, and therefore attaches considerable significance to the relationship between discourse and ideology. He regards discourse as an ideological practice that constitutes, naturalizes, sustains and changes significations of the world from different positions in power (Fairclough, 1989a, 1989b).

Fairclough argues that discourse is a favoured vehicle of ideology, and that owing to its important function as a means of control by consent, its role in achieving social control is expected to increase (1992b, 2001:30).

He maintains that the struggle over language can manifest itself through discourse as a struggle between ideologically diverse *discourse types* (conventions, norms, codes or practice underlying actual discourse) which are ideologically particular and variable. For Fairclough, (1992b:82), “[d]ifferences between discourse types in this respect are

socially interesting because they point to implicit assumptions and ground rules which often have an ideological character”.

Fairclough asserts, however, that although all types of discourse are open in principle to ideological investment, they are not ideologically invested to the same degree; i.e. advertising is in broad terms more heavily invested with ideology than physical sciences, for example (ibid:91).

The effectiveness of ideology, he believes, depends to a considerable degree on the common sense of discourse being merged with the common sense backgrounded in discourse and other forms of social action (Fairclough, 2001:91).

A major concept which tends to be associated with Fairclough in relation to ideologically-encoded discourse, as indicated earlier, is *common sense*.

“[c]onventions that are routinely drawn upon in discourse tend to embody ideological assumptions which come to be taken as mere ‘common sense’, and which contribute to sustaining existing power relations” (ibid:64). This signifies an intimate relationship between ideology and power upon which ideologies embedded in features of discourse are taken for granted as matters of *common sense*.

Commonsensical meanings, according to Fairclough (1989b, 2001), embody assumptions which directly or indirectly legitimise existing power relations, and in this sense become ideological. These conventional practices become *institutionalized* when they take a more commonsensical, comprehensive and structured form, and then sustain unequal power relations, i.e. become ideological.

The notion of *Naturalization* (of a discourse type) for Fairclough refers to a stage at which a particular ideological common sense has become extremely powerful and fixed to the degree of becoming *Naturalized*. That is to say, *“ideologies come to be ideological common sense to the extent that the discourse types which embody them become naturalized”* (Fairclough, 2001:76) in the sense that it has gone beyond one particular discourse type or ideology to become a common sense practice of a particular institution (e.g. enquiries at police stations). Thus when ideology becomes common sense, according to Fairclough, it apparently ceases to be ideology; because ideology is

truly effective only when it is disguised. Reaching this stage depends on the power of the social grouping whose ideologies and discourse types are at issue. In this sense, common sense in its ideological dimension is itself an effect of power.

“Naturalization, then, is the most formidable weapon in the armoury of power, and therefore a significant focus of struggle” (Fairclough, 2001:87).

A clear example that illustrates naturalization is the way medical interviews tend to be organized, in terms of the distribution of ‘turns’ at talking or in terms of their topics. In this sense, conventions of this genre embody particular ideological assumptions about the relations between doctors and patients and the social identities of doctors and patients.

In conclusion, it is noteworthy that a prominent feature in Fairclough’s model is the role of commonsensical assumptions in propagating ideological values. Such values, Fairclough maintains, are implied in (power) conventions according to which people communicate. More important, perhaps, is that people are unaware of such ideology-laden conventions.

4.1.8 Fairclough’s Analytical Model in Action

In this section Fairclough’s model of analysis will be considered in greater detail, as it is the analytical approach which will be adopted in the analysis in chapter five, in view of its clarity and comprehensibility in identifying and interpreting ideological meanings (i.e. it relates special significance to linguistic features which probably have discoursal and pragmatic/ideological significance such as recurrence, parallelism and other cohesive devices).

Fairclough (2001) explains his three-stage model of discourse analysis as follows:

Stage (1): *Description* of text (in terms of lexical and syntactic features as well as textual structures).

Stage (2): *Interpretation* of the relationship between text and interaction through various levels or domains of interpretation.

Stage (3): *Explanation* (of the relationship between interaction and social context). This stage implies portraying discourse as part of a social process or practice and showing how it is determined by social structures (which determines background information about the world, which in turn shapes discourses).

For the purpose of this research, the first (description) stage of the Fairclough's model will be explored mainly to assist the recognition of ideologically-implicated meanings (in different discourse types, in Fairclough terms) through a ten-question analytical strategy which Fairclough proposes. Each of the ten questions has a number of sub-questions, each of which in turn handles certain ideological aspects or parameters in discourse as revealed mainly through a set of lexicogrammatical features.

Fairclough's ten questions:

A. Lexis

Q1. What *experiential* values do words have?

- a) What classification schemes are drawn upon?
- b) Are there words that are ideologically contested?
- c) Is there *rewording* (relexicalisation) or *overwording* (overlexicalisation)?
- d) What ideologically significant meanings relations (synonymy, hyponymy, antonymy) are there between words?

Q2. What *relational* values do words have?

- a) Are there euphemistic expressions?
- b) What metaphors are used?

Q3. What *expressive* values do words have?

Q4. What metaphors are used?

B Syntax

Q5. What experiential values do syntactic features have?

- a) What types of *process* and *participants* predominate?
- b) Is agency unclear?
- c) Are processes what they seem?

- d) Are nominalisations used?
- e) Are sentences active or passive?
- f) Are sentences positive or negative?

Q6. What relational values do syntactic features have?

- a) What modes (declarative, grammatical question, imperative) are used?
- b) Are there important features of relational modality?
- c) Are the pronouns *we* and *you* used, and if so, how?

Q7. What expressive values do syntactic features have?

- a) Are there important features of expressive modality?

Q8. How are (simple) sentences linked together?

- a) What logical connectors are used?
- b) Are complex sentences characterized by coordination or subordination?
- c) What means are used for referring inside and outside the text?

C. Textual Structures

Q9. What interactional conventions are used?

- a) Are there ways in which one participant controls the turns of others?

Q10. What larger-scale structures does the text have?

This detailed review of major paradigms and schools of ideology tried to show how discourse can be ideologically inflicted and how important discursal values (e.g. ideology) can be manipulated in text (e.g. pragmatically foregrounded or backgrounded) through lexicogrammatical features which can stand as important linguistic indicators of ideology in language. In the next chapters, an extended account will be given of linguistic forms of ideological potentiality to show how these theoretical aspects can feature in concrete examples through two case studies (chapter five) and practical experiment (chapter six).

To wrap up, it will be useful to reiterate here that this chapter visited the main theories of ideology by reviewing what they have in common and what makes them

distinguishable as well. The relationship between ideology and discourse has been highlighted for every one of these schools by examining lexico-grammatical devices and exploring their possible ideological potential from the standpoint of each and every one of these theories as seen by (one of) its main representative(s) with their respective understanding as regards the main manifestation of ideology. Within this framework, the chapter underlined concepts as *ideology as a social manifestation* (taken as a main aspect of Fowler's perception of ideology), *discourse and ideology as aspects of one phenomenon* (Kress), *facts of discourse and facts of language as carries of ideology* (Hodge), *reproduction of ideology vs ideological transformation* (Trew), *ideology as a naturalizing force* (Lee), *ideology as point of view* (Simpson), *ideology disguised in commonsense* (Fairclough). It was also explained that Fairclough's model of discourse analysis has been adopted as the approach followed in analysing examples in this thesis in view of its simplicity, clarity and comprehensibility in identifying, and interpreting ideological meanings, in the opinion of the author.

Chapter Five

Analysis

Having discussed ideology in language and the importance of linguistic forms in promulgating meanings of ideological significance in discourse, and reviewed the linguistic formations that are prone to carry ideological values (in fulfilment of contextual requirements) according to different discourse analysis practices, a practical methodology of discourse analysis will be followed now for detecting and analysing linguistic formations of ideological potential. As explained in the previous chapter, Fairclough's approach to discourse analysis will be applied, in view of its comprehensibility and far-reaching nature which will be displayed through practical examples taken from the two case studies examined earlier:

- 1 One Arabic translation by Uraiqat and Ayyad (1992) of "*Facts and Fables- The Arab Israeli Conflict*", (author: Clifford Wright, 1989).
- 2 Two different Arabic translations by Subhi (1997) and Asfour (2000) of "*The Rise of Early Modern Science- Islam, China and the West*" (author: Toby E. Huff, 1993).

The examples will reflect ideology at three main levels: Syntax, Lexis and Texture. Every one of these levels will comprise different categories of linguistic formations of potential ideological meaning. Under **syntax**, for example, examples related to 1) *transitivity* 2) *modality* 3) *subordination* 4) *process shifting* 5) *nominalisation* will be considered. Under **lexicon**, and according to Fairclough's model, 1) *overlexicalisation* 2) *relexicalisation* 3) *synonymy*, 4) *ideologically contested words* 5) *metaphor* will be discussed. In the last domain, **texture**, features such as 1) *thematization* 2) *parallelism* 3) *recurrence* 4) *collocation* will be explored. Under every one of these (syntactic, lexical, textual) categories three examples will be examined, as explained in chapter one. The number of examples is seen to give a clear idea of the potential ideological signification conveyed. The examples have been chosen within every section to reflect various aspects of ideological meaning in (translated) Arabic discourse and to show how lexicogrammar can be used as a vehicle for expressing explicit and (probably more importantly) implicit ideological content.

Every example will be examined by presenting the original English text followed by the Arabic translation: in the first case study "*Facts and Fables - The Arab-Israeli*

Conflict”, and two Arabic translations in the second case study “*The Rise of Early Modern Science- Islam, China and the West*” and then the author’s own back English translation of the Arabic translation followed by the analysis. The examples (excerpts) will be fully documented in the first occurrence only. In the following occurrences only the page number(s) will be indicated to avoid redundancy.

It is quite important to note that the above analytic classification has been followed only for the sake of consistency and proper description of the analysis because these ideology-bearing features, whether syntactic, textual or lexical, are not absolute and clear-cut, and it is very difficult to attribute one ideological value to a definite linguistic feature, as has been emphasized by different models (e.g. Fowler, Fairclough, Kress, Hatim and Mason). The overall ideological picture is relayed, it is believed, as an outcome or end product of an integration process of interrelated linguistic elements, each of which contributes in its own terms to the overall ideological meaning created in a given text.

5.1 Syntax

This section will explore how meanings of ideological significance can be expressed through some syntactic patterns which tend, according to Fairclough’s model of analysis, to be ideology-bearing features. To achieve this goal he will focus on some key grammatical categories, within the analytical model which, he claims, can assist discourse analysts, translators and text users to better detect, interpret and comprehend ideology in discourse. These categories are transitivity, subordination, process shifting, nominalisation and modality.

5.1.1 Transitivity

In grammatical terms, transitivity is “*a semantic property of the clause, specifically associated with the verb*” (Carter and Nash, 1990:264). It is a linguistic system which is concerned, among other things, with different kinds of *events, processes* and *participants* (Hatim and Mason, 1997:225) and can be related to ideology and ideological meanings as a result of the perception that it is a means of reflecting reality (Fairclough, 1992b) through the expression of experiential meaning. It is believed that the importance of transitivity relates primarily, also, to its relationship with concepts

such as agency, causality and responsibility which are formulated through various grammatical representations, e.g. passive, active, participant, process, etc. It should be noted here that an important aspect of transitivity (i.e. process/participant relationships) will be examined in section 5.1.3 (process shifting).

Here some examples of transitivity will be discussed to examine their respective ideological potential.

Example (1)

“The Palestinians who are exiled are called Palestinians yet it is denied that they come from anywhere”. (Wright, 1989: xii)

“ورغم أن فلسطينيي الشتات يسمون فلسطينيين، إلا أن إسرائيل تنكر عليهم انتماءهم لفلسطين”.

(Uraiqat and Ayyad, 1992:8)

[Although Palestinians in exile are called Palestinians, Israel denies their Palestinian identity].

Analysis

This is a clear example of converting a passivised form into an active one (for a pragmatic purpose). The agentless passive pattern in the ST (*it is denied*) is changed in the TT into an active construction with a foregrounded agent (إسرائيل تنكر). The ideological implication behind such manipulation by the translator is starkly evident. Deleting the agent in passive sentences is a strategy that can be used to avoid redundancy (e.g. *the air raid destroyed bridges, killed scores of people and left hundreds homeless*) (*hypothetical example*). Another reason for resorting to such a stylistic strategy, which is semantically important and pragmatically functional, is to avoid determining responsibility by foregrounding causality, as in this case: i.e. avoid stating that it is Israel that denies the Palestinians the right to belong to Palestine. By suppressing the agent, the ST producer probably meant to appear objective and credible. Therefore, he avoided foregrounding the imbedded agent (Israel), but through the ideological manipulation of the ST, the Arabic translator disclosed what the text producer meant to hide, especially at an early stage at least (i.e. introduction of the book) where the text producer will be very keen to avoid arriving at conclusions and

starting his counter-argument prematurely, i.e. before setting the proper scene for that.

(2) "some of these myths have been questioned by Israeli scholars themselves, and even discussed in Israel, but never reported in the West". (p.xii)

"بعض هذه الأكاذيب كانت موضع تساؤل عدد من الباحثين الإسرائيليين أنفسهم و موضوع نقاش عام في إسرائيل،
لكن الغرب تجاهل هذا الأمر". (p.8)

[Some of these fables were questioned by Israeli scholars themselves and publicly discussed in Israel, but the West ignored this matter].

Again the passive subordinate clause in the English text (*never reported in the West*), which in no way relates direct responsibility of the action of 'never reporting' to the West, is converted in the Arabic text into an active structure of a Subject-Verb-Object (SVO) sentence of an *event* process type, according to Fairclough's model, that attributes responsibility of the event (i.e. not reporting) to a declared agent (*the West*) which was obscured in the original text. Such highlighting of causality, seems to be ideologically motivated as it suits the TT producer's (translator's) attitudinal affiliation and probably fulfils socio-cultural requirements.

(3) "Civilians, mostly children, were rounded up by the Israeli forces and beaten indiscriminately". (Wright, 1989:p.3)

"... حيث كانت القوات الإسرائيلية تقوم مراراً بمحاصرة المدنيين الفلسطينيين، وأغلبهم من الأطفال، وتضربهم ضرباً مبرحاً دون استثناء أو تمييز". (p.15)

[The Israeli forces used frequently to round up civilian Palestinians, mainly children, and beat them severely and indiscriminately and without differentiation].

In this example, the ST has a passivised form (*civilians ... were rounded*), this time with a foregrounded (though non-prominent) agent (*by the Israeli forces*). This mystified agency was transformed in Arabic into an active construction with an action-type (SVO) process that has a prominently foregrounded agent (*Israeli forces*). Such a syntactic shift (from passive to active) has ideological significance as it gives the impression that the action (*rounding up, beating*) is a purposeful activity (Fairclough, 1992).

Linguistic parameters of ideological signification, as indicated earlier, do not exist in

isolation. In this example it can be seen that ideological implications associated with the foregrounding of agency in the translated text have been supported by other ideological indicators such as synonymy (*indiscriminately* and *without differentiation*), collocation ضرباً مبرحاً (*beat ...severely*). Such subsidiary ideological features help determine the full ideological potential of a text.

5.1.2 Subordination

Subordination is a grammatical patterning which is characterised by containing a main clause that conveys an important proposition and thus is more informationally prominent, and one or more subordinate clause(s) through which less important content is backgrounded. The meaning conveyed through subordinate structures tends to be commonsensical, taken-for-granted (i.e. presupposed) and, hence, tends to be marked by ideological signification (Fairclough, 1989b, 2001).

(1) *“There is, however, a difficulty from which the Zionist dares not avert his eyes, though he rarely likes to face it, Palestine proper has already its inhabitants”.* (4)

"هناك حقيقة لا يستطيع الصهيوني تجنبها رغم أنه يسعى جاهداً لذلك، وهي أن فلسطين كانت في الأصل مأهولة بالسكان"

(16)

[There is a fact the Zionist cannot avoid, although he tries hard to do, which is that Palestine was originally inhabited].

It is clear that the underlined subordinate clause in the English extract contains a proposition of an ideological nature. It expresses the text producer's belief or viewpoint regarding what he sees as the Zionists' stance on a certain issue: that is the occupancy of Palestine. Although the idea expressed in the text, and particularly in the subordinate construction, is critical of the Zionists' position (i.e. that they would rarely like to think that Palestine was already inhabited when it was occupied in 1948, which is suggested in the book from which the extract is taken), the Arabic text made it even more ideological by accusing the Zionists of trying hard to avoid thinking about this matter altogether. Thus, by rewording the subordinate clause the text was ideologically devoted to best suit the TT producer's ideological affiliation. Instead of '*rarely facing this issue*' according to the ST, the Zionists were made to appear '*trying hard to avoid it*'.

Other supplementary linguistic elements that contributed to the ideological signification conveyed in this example, together with subordination and the relexicalisation (rewording) referred to above, include the use of 'logical connectors' (e.g. 'however', 'though' in this example). Logical connectors signify different sorts of relationships, such as causal, consequential, contrasting, etc., between words and sentences in any text. They are particularly interesting, it may be observed, as "*they can cue ideological assumptions*" (Fairclough, 2001:109) through their shaping up of the text's overall connectedness (cohesion), and consistency (coherence).

(2) "*Within Islamic thought, to recognize theology (Kalam) at all was a major battle, as Islamic legists were prone to condemn it out of hand*" (Huff, 1993:111)

"لقد كانت المعركة الأساسية في الفكر الإسلامي هي الاعتراف بعلم الكلام فقد أدانه كثير من الفقهاء"
(Subhi, 1997:157)

[A major battle in the Islamic thought was to recognise theology as it was condemned by many scholars].

The underlined subordinate clause in the English text has certain ideological significance as it highlights the text producer's belief that Muslim scholars failed to accept theology as a branch of knowledge and, therefore, used to ignore its existence. Having been introduced through subordination, this meaning was pragmatically meant to function as presupposition.

The Arabic TT, on the other hand, marginalised these implications for ideological reasons (i.e. rejection of the idea that Muslim scholars were mistaken) and ridiculed the content of the subordinate construction by changing its meaning to mere condemnation. Thus, the subordinate pattern expresses certain attitudinal and ideological meaning in the ST, but completely different connotations in the TT. The presence and intervention of the Arabic text producer cannot be missed.

The Arabic text producer almost reworded the English text altogether to suit his own ideology and probably that of the text receiver- the Arabic speaking (Muslim) audience- and ignored important lexical elements such as *at all* and *out of hand* which function as highlighters of the pragmatic purpose of the text; i.e. they indicate that Islamic thought

was not sufficiently flexible to accept theology as a branch of knowledge because of some religious sensitivities.

An alternative and more reliable translation could be:

"وكان الاعتراف بالكلام في الفكر الإسلامي معركة كبرى بحد ذاته، لأن فقهاء المسلمين كانوا ميالين إلى نبذ دون كثير نظر"
(Asfour, 2000:129)

[Recognition of *kalam* (theology) in Islamic thought was a major battle on its own terms because Muslim scholars were inclined to disregard it outright].

The contextual functions of the underlined linguistic items- which were ignored in the first translation- as well as the presupposed and ideological implications of the subordinate clause, were preserved in this translation, thus helping to achieve the pragmatic function of the original text.

(3) "*Although there has been low-intensity conflict in the intervening years and major conflagrations during the war of Attrition in 1969-70 and the 1978 invasion of Lebanon, and massive civil disobedience during the Uprising in 1988, it is these five wars Israel refers to when it makes its claims*". (Wright, 1989:121)

"ورغم أن حدة الصراع كانت منخفضة في السنوات التي فصلت بين هذه الحروب، وأن مواجهات رئيسية حدثت بين الجانبين خلال حرب الاستنزاف ما بين عامي ١٩٦٩ و ١٩٧٠ وخلال غزو لبنان عام ١٩٧٨ وخلال العصيان المدني الكبير الذي شهدته الانتفاضة عام ١٩٨٨، إلا أن إسرائيل تستشهد بتلك الحروب الخمسة عندما تقوم بترويج مزاعمها بهدف تبرئة ساحتها من المسؤولية".
(Uraiqat and Ayyad, 1992:115)

[Although the intensity of conflict was low in the years between these wars, and that major confrontations took place between the two sides during the War of Attrition between 1969 and 1970, during the invasion of Lebanon in 1978, and during the major civil disobedience which the uprising witnessed in 1988, Israel refers to these five wars when it promotes its allegations to wash her hands of responsibility].

It is conspicuous that the subordinate structure in the ST (and TT as well) contains general information that the text producer presents as taken-for-granted or presupposed facts that the text receiver cannot refute. Through subordination, the text producer tends to disseminate his/her own ideology implicitly as commonsensical information or viewpoint (Fairclough, 2001). Hatim (1997) also holds that complex syntax (e.g. a sentence with a main clause and one or more subordinate clause(s) as in this example) is

prone to signal a sense of evaluativeness through expressing judgments, attitudes and point of views. In the example, the text producer presupposes that the intervening years between the five Arab-Israeli wars have been characterized with low-intensity hostilities and there have been major acts of hostility between the two sides on various occasions other than the five wars. He, of course, expects the audience to accept the information he is proposing. This ideology-laden long subordinate construction, marked with a series of adjuncts (*and*), acts as an introduction to the main coordinated clause that follows the subordination and implicitly indicates that Israel refers only to the five wars to suggest wrongly that it has never initiated any act of violence against Arabs.

Additional linguistic features which are believed to have assisted in exposing the ideological potential of the imbedded message, include transferring some the nominalised forms in the ST (*conflagrations, disobedience*) into more dynamic verbal structures, e.g. simple sentences of (SV) event process *مواجهات... حدثت* (*major confrontations took place*) and (SVO) action process *شهدته الانتفاضة* (*the uprising witnessed*). There are also cohesive features displayed in the example, including collocation in Arabic in *تبرئة ساحتها ... ترويج مزاعمها* (*washing its hands ... promotes its allegations*), recurrence of *إن*, use of relative pronouns *الذي* and *التي* with their referents and the high degree of general cohesiveness (and consequently coherence) of the text especially through the use of a logical connector *بالرغم من* (*Although*) and the frequent use of the adjunct (*و*). Other linguistic parameters which could be potentially indicative of ideological meanings include overlexicalisation, (تبرئة ساحتها من المسؤولية), the clefting structure which has even been further marked through the use of exclusion form *إلا أن..* Hatim and Mason (1997) and Hatim (2001) underline the role of clefting in highlighting contextually-driven pragmatic values and rendering marked texts of evaluative nature.

5.1.3 Process Shifting

It was mentioned in the previous chapter that a declarative sentence, according to Fairclough's model of analysis, can belong to one of the following three categories:

- 1 *Action* process: of Subject-Verb-Object (SVO) form (e.g. *I broke the window*) with two participants (*agent* and *patient*).
- 2 *Event* process: of Subject-Verb (SV) form (e.g. *The man died*) with one participant.
- 3 *Attribution* process of Subject-Verb-Complement (SVC) form (e.g. *She is smart*) with one participant.

Chapter four (section 4.7) elaborated on the sub-types of *processes* and *participants* which together form a feature of transitivity, and will concentrate here only on the semantic representation of *process* and how the choice between process types or shifts in process (e.g. from event to action) can probably signify an important variation in meaning that may be ideologically motivated.

Thus, some examples will be explored here to see the relationship between the linguistic characterisation of these processes and their ideological representation. The principal concern here will be the ideological potentiality which process shifts may have and how such shifts can either magnify or dwindle ideological content for contextually driven purposes.

(1) "The two [Palestinian] banks that do operate with permission have limited access to credit". (93)

"فالبانكان اللذان يعملان في الأراضي المحتلة بناءً على ترخيص خاص يواجهان مصاعب كبيرة وقيوداً مالية مشددة مفروضة عليهما" (94-5)

[The two banks operating in the occupied lands upon a special permit face tremendous difficulties and strict financial controls imposed on them].

The main clause in the ST (*the two [Palestinian] banks...have limited access*) is an *attribution* process of SVC form with a *possessive attribute* which marks the attribution processes where the verb has the form of *have* (Fairclough, 2001).

In the Arabic translation, the attribution process was transferred to an *action* process of SVO form with an agent (*the two banks*) and a patient (*financial difficulties*). This process shift is important because it highlights the fact that the *difficulties* are not just happening, as the ST may, deliberately or otherwise, suggest. The *difficulties* are imposed by an implicit agent (*Israeli authorities* as understood from the context). Thus, the process shift here conveys an important contextual meaning that has ideological implications serving the pragmatic function of the text and ensuring the communicativeness of its message. The process shift reflects a state of ideological manipulation of the original text meaning by the TT producer, who employs it together

with some lexical techniques such as over lexicalisation, e.g. قيوداً مالية مشددة (*strict financial controls*) for fulfilling a certain ideological message.

(2) “*When the Syrians responded, Israel claimed that ...*” (93)

(122) "عندما رد السوريون على هذه التجاوزات زعمت إسرائيل...."

[*When the Syrians responded to these violations, Israel claimed that ...*].

The English ST includes a *non-directed action* (*the Syrians responded*) which is an SV sentence that has an animate participant. These sentences are considered as signifying a special type of patientless action (Fairclough, 2001:102); i.e. the patient is backgrounded for various reasons (e.g. stylistic, ideological, etc). Thus, the ST producer has chosen not to elaborate on the action (*responding*) for one reason or another. In the Arabic TT, however, the patientless SV sentence was shifted to an *attribution* process of SVC form, with the Complement being a prepositional phrase *على هذه التجاوزات* (*to these violations*). It is understood from the context that the *actor* of these violations is Israel. Therefore, it seems that the text producer in Arabic has deliberately shifted the sentence to the *attribution* type of process, thus manipulating the text content in a way that foregrounds a ‘negative’ Israeli action which, for whatever reason, was not openly explicated in the original text. It is claimed that such a grammatical shift was ideologically motivated, i.e. to show that the Syrians *only* responded to Israeli violations and were not starting hostilities against Israel.

(3) “*It is precisely here that one finds the great weaknesses of Arabic Islamic civilization as an incubator of modern science*”. (Huff, 1993:213)

"هذه بالضبط كانت نقطة الضعف التي يجد فيها المرء العيوب الكبيرة في الحضارة العربية الإسلامية التي حالت
دوم إنجاب العلم الحديث".
(Subhi, 1997, pt ii:24)

[*This was the particular weakness in which one finds major problems in the Arabic Islamic civilization that prohibited the birth of modern science*].

The ST includes an *action* process of a SVO form with an *agent* (*one*) and a *patient* (*weaknesses*). Semantically, the text explicitly refers to great weaknesses in the Islamic civilisation.

Driven by a wish to soften such overt criticism of the Islamic civilization, it is envisaged, the translator shifted the action process which foregrounds the agent and patient, to an *attribution* process of SVC form, with the Complement being a noun (weakness) which is a *non-possessive attribute* that is usually associated with the verb *be*. The TT producer seems to have opted for such a grammatical change of process type for the ideological reason of mitigating the critical tone of Islamic civilisation which the ST conveys. This ideological processing of the text was aided by using the singular form (*weakness*) instead of the plural form (*weaknesses*) in the ST, a change that apparently reinforces the ideological content of the Arabic text.

Alternatively, a TT such as the following may be examined here:

"وهذه بالذات هي الناحية التي يجد فيها المرء العيوب الكبيرة في الحضارة العربية الإسلامية بصفتها حاضنة للعلم الحديث".
(Asfour, 2000:204))

[This, in particular, is the area where one finds the major defects in the Arab Islamic culture, being an incubator of modern science].

In his translation, Asfour preserves the action process of the original text with its highlighting function, especially since it is preceded by a clefting structure that usually denotes a marked, non-normal, and dynamic structure which, together with the metaphor (*incubator of modern science*) that is sustained in this translation but squandered in the first Arabic text, ensures the communicativeness of the original text message and rhetorical purpose.

5.1.4. Nominalisation

Nominalisation is the conversion of a clause into a nominal or a noun. It implies dispensing with agency, tense and participants so that who is doing what to whom is left implicit. This tends to create a sense of 'impersonality' which has the effect of backgrounding the process expressed through the nominalised form (Fairclough, 1992a, 1992b). Nominalisation transforms processes and activities into states and objects (*objectification* in Fowler's terms) and therefore tends to be mainly exploited in medical and scientific discourse in general, as explained earlier. What is of concern here in particular is that the relationship between nominalisation and ideology should be explored through the examples which will be used, especially since nominalisation is

seen as an evaluative device which is “*very effective in masking real intentions*” (Hatim, 1997: 114) and that it leaves the attribution of responsibility unclear (Fairclough, 2001) which, it is believed, represents a main feature of ideological signification.

(1) “...*demonstrated ...that it is not a mirage throwing rocks at Israeli occupation troops*”. (Wright, 1989: 1)

"... أظهرت ... أن من يمطر قوات الاحتلال الإسرائيلي بالحجارة هم فتية فلسطينيون وليسوا أشباحاً".

(Uraiqat and Ayyad, 1992:13)

[It showed ... that who showers the Israeli occupation forces with stones are Palestinian youngsters and not ghosts].

The example displays how a nominal form in the ST (*throwing*), which indicates no explicit agency relationship), i.e. not showing who is *throwing rocks* (perhaps deliberately), has been transformed to a verbal structure يمطر (*shower*) with clear agentivity relationship exhibited through foregrounding the *agent* فتية فلسطينيون (*Palestinian youngsters*). Such a grammatical shift (nominal to verbal), it is argued, introduces an ideological transformation which was meant by the Arabic translator to reinforce the speaker's attitudinal position and disseminate ideological meaning.

The ideological manifestations resulting from the nominal-verbal shift were supported by other ideological signifiers such as clefting, which, besides its highlighting pragmatic function, acts as a marker of dynamic (unconventional) style and a significant communicative variable. The cleft structure also operates as an indicator of a *categorical (emphatic) assertion*, in Simpson's (1993) terminology.

Overwording, as exhibited through the explicit foregrounding of فتية فلسطينيون (*Palestinian youngsters*) which was inserted in the TT, although only implicitly indicated in the ST, is another ideology-bearing technique used by the Arabic translator.

Introducing the 'that' structure (e.g. *that it is not a mirage*), moreover, denotes presuppositional meaning, according to Fairclough's analytical model. The 'that clause' with its experiential values has been maintained in the Arabic text to highlight the ideological message the TT producer aims to underline: i.e. that the Palestinians are resisting occupation.

In addition to these syntactic features, the TT producer uses emphatic lexicon such as (يطر... بالحجارة) *shower with rocks*) with its metaphoric manifestations to convey exaggerated and evaluative meanings. Diction, therefore, has added further ideological value to the general ideological manifestations of the text.

(2) “... a serious disturbance in Palestine occurred because of Arab disappointment at the non-fulfillment of the promises of independence made by the British during the First World War”. (8)

"اندلعت... اضطرابات عنيفة في فلسطين بسبب خيبة الأمل التي تولدت لدى العرب نتيجة عدم تنفيذ وعود الاستقلال التي قطعها البريطانيون للفلسطينيين إبان الحرب العالمية الأولى". (13)

[Violent disturbances broke out in Palestine as a result of the disappointment which developed upon the Arabs due to the non-fulfilment of the promises of independence which the British made during the First World War].

In this example which was used earlier in the process shifting category (sub-section 5.1.3), a nominalised form has been used in the ST in which, like other cases of nominalisation, no modality or tense indicators or participants have been used. It refers only to a state of *disappointment* among Arabs.

To activate the nominal structure and ensure that it is geared towards satisfying certain ideological considerations, the Arabic translator shifts it to an active verbal construction *تولدت لدى العرب* (*developed upon Arabs*). It is contended that rendering the nominal as a verbal structure turns it into a process and, in turn, highlights its semantic connotation and exploits its pragmatic and semiotic potential. By applying such a syntactic transformation, the Arabic text producer is rendering a marked structure that seems to dramatise and exaggerate the degree of disappointment. Such a pragmatic goal (or *rhetorical purpose* in Hatim and Mason's terms) looks to have been made possible through word choice. The TT producer could have used *شعر بها العرب* (*the disappointment which Arabs felt*) but opted instead for *التي تولدت* (*which developed*) in view of its emotiveness and therefore rhetorical capability, to appeal to the reader and ensure the text has the maximum ideological effect.

Other syntactic and/or lexical features that contribute to the overall ideological potential of this example include the metaphor in اضطرابات...اندلعت (*disturbances broke out*) as well as transferring the passive pattern (*made by the British*) to an active and the overwording technique used in خيبة الأمل التي تولدت لدى العرب (*disappointment which developed upon the Arabs*). These features will not be dwelt on as they have already been explained in the process shifting category (sub-section 5.1.3).

(3) “It is evident, then, that the advent of the licentia docend of the early modern European universities represented a complete break with the particularism of Islamic education”.
(Huff, 1993:221)

“فمن الواضح أن فكرة الليسانس التي أخذتها الجامعات الأوروبية الحديثة إنما تمثل اختلافاً بيناً عن نظام فردي في التعليم الإسلامي.”
(Subhi, 1997, pt ii:34)

[Apparently, it is the notion of licentia docend which modern European universities have taken that represents a conspicuous variation from a particular system in the Islamic education].

The ST introduces the underlined nominalised pattern (*advent of ...*) which, being a typical nominalisation, leaves the attribution of causality unspecified. Whether deliberately or otherwise, it does not specify agentivity or responsibility for associating *licentia docend* with *European universities*. So, uncertainty and vagueness envelop details of the text. In Arabic, the translator has chosen to introduce a form of transitivity by transforming the nominalised form, where no tense or modality prevail, into an active SVO construction أخذتها الجامعات الأوروبية الحديثة (*which modern European universities have taken*) which, according to the contextual values of the Arabic text, implicitly relates the term *licentia docend* to the Islamic world. In a footnote (P. 34) Subhi, the translator, clearly relates the term to the Islamic civilisation and states that the European universities borrowed it from Muslims, and that “the Islamic impact is clear” in coining it.

This justifies the reason for Subhi opting for transforming the nominalisation into a verbal structure أخذتها الجامعات الأوروبية الحديثة (*modern European universities have taken*). In doing so, he disambiguated agency relationships and used clefting, which is a linguistic foregrounding tool, according to Lee (1992), to put emphasis on the idea that the term *licentia docend* was not a concept invented by European universities but

borrowed from Islamic civilisation. This elaboration, obviously, was not referred to, even implicitly, in the original text. Needless to say it is Subhi's translation that is ideologically oriented. He manipulated and even moulded the ST to match up his own ideological affiliation.

A balanced translation that observes the ST norms would be:

"ومن الواضح أن ظهور إجازة التعليم *licentia docend* في بواكير عهد الجامعات الأوروبية الحديثة مثل تحولاً كاملاً عن خصوصية التعليم الإسلامي".
(Asfour, 2000:245)

[It is apparent that the emergence of the educational license *licentia docend* at the beginning of the establishment of modern European universities represented a complete change from the particularism of the Islamic education].

Asfour's translation exhibits proven professionalism and full awareness of the ST pragmatic and semiotic characteristics. Among other things, and, more important with relevance to this section, Asfour's translation preserves the ST nominalisation by using *ظهور* (*emergence*) and, in line with the ST, does not venture into speculations, or impose ideologically-driven meanings pertinent to the origin the of the *licentia docend* concept as Subhi did.

5.1.5. Modality

This important grammatical (and semantic) term refers, as explained earlier (e.g. 2.1.10, 4.3, 4.4, and others) to the description of unrealised states and possible conditions. Modality usually expresses meanings of obligation, possibility, permissibility or option through the use *modal auxiliaries* (e.g. *must, have to, ought to, may, might, can, could, will, would*), adverbs (e.g. *probably, certainly, regrettably*) and adjectives (e.g. *necessary, unfortunate, certain*) (Carter and Nash, 1990).

According to Fairclough's model, which is being followed in this analysis, modality is divided into two categories depending on what direction power (or authority) is directed. If the power belongs to one participant in relation to others, it is known as *relational* modality. If the modality expresses the speaker's or writer's power of authority with respect to truth or probability of a representation of reality, it is *expressive* modality which represents the speaker's/writer's evaluation of truth

(Fairclough, 1992a, 1992b).

What is important here is to pinpoint through examples the relationship between modality and ideology which has been highlighted throughout this thesis, especially the point that modality is known to be indicative of “*attitudes of the speaker towards the state or event expressed by the use of language in question*” (Hatim, 2001:231).

It is widely known, in grammatical terms, that modality is a marker of subjectivity or interpersonal meanings. It reflects the speakers’/writer’s own desires and needs (Martin, 1985) as well as their attitudes towards themselves and others (Fowler and Kress, chapter 10, 1979). It is from this perspective that modality is closely related to ideology and the expression of ideologically oriented meanings. When the subjective basis of the meaning expressed in modality is implicitly given, the modality may be considered *objective*. The use of objective modality often implies a form of *power* (Fairclough, 1992a). Claims of knowledge or authenticity expressed through modality forms could also be indicators of ideological signification (Fairclough, 2001).

(1) “*It should be stated at this juncture that it is neither trivial nor partisan to raise the question of why Arabic science which ... failed to give birth to modern science*”.

(Huff, 1993:60)

“وينبغي أن نقرر عند هذه النقطة من الافتراق أنه ليس أمراً غريباً ولا منحازاً أن نثير السؤال لماذا أخفق العلم العربي ... أن ينجب العلم الحديث”.

(Subhi, 1997:82)

[It has to be stated at this point that it is not weird or biased to raise the question of why Arabic science which ... failed to give birth to modern science].

The modal auxiliary (*should*), it is argued, entails a high level of power (i.e. obligation). The ST, through this modal structure which introduces an *expressive* modality, according to Fairclough’s dichotomy of modality, highlights an important and legitimate issue from the writer’s point of view, that is *why Arabic science failed to give birth to modern science*. The ST producer considers this question to be very important, even mandatory and therefore uses a very strong modal (*should*) to state that such issue should necessarily be raised. Contextual values of the ST indicate that this position in general is not ideologically-motivated, i.e. not originating from a wish to trivialise Arabic science and its role in the history of science, in spite of the *that clause* which appears in the example and which could, according to Fairclough’s model of discourse

analysis, be a signifier of ideological construction. The context in which the example occurs tends to discuss the issue from a scientific perspective, especially since the example comprises a parenthesis which was indicated but not stated in full. The parenthesis describes Arabic science thus: “*up to the fourteenth century*” as “*generally far more advanced than the science of the West*”.

The Arabic text, meanwhile, replaced the modal auxiliary (*should*) which signifies a high level of power and authority with *ينبغي* (*has*). The Arabic modal, it is claimed, is far less emphatic, assertive and demanding than that in the original text. The Arabic text suggests that raising the issue concerning why Arabic science failed to give birth to modern science is *needed* but not *essentially demanded*, as suggested in the ST. It is argued that Subhi, the translator of this Arabic version, driven by attitudinal values and ideological considerations, has attempted to render a weaker modality in Arabic in order to avoid seeing the Arabic science heavily criticised and described as having failed to give birth to modern science which originated from the West. He could have used *يجب*, *يتعين* or *يتوجب*, for example, had he wanted to show a stronger degree of power.

To examine, meanwhile, what may be seen as a balanced and non-ideologically oriented translation, Asfour’s translation of the same example may be considered:

"ولا بد من القول عند هذه النقطة إن طرح السؤال عن سبب إخفاق العلم العربي، وهو ...، في إنجاب العلم الحديث لا هو بالأمر التافه ولا بالمتحيز".
(Asfour, 2000:75)

[It should be said at this point that raising a question about the reason behind the failure of Arabic science, which ..., to give birth to modern science is neither trivial nor partisan].

Examining the manner in which Asfour handled modality in the above example shows that he opted for strong and compelling auxiliary modal *لا بد* which is believed to be as powerful and authoritative as *should* in the ST. Asfour’s is an ideology-free translation. He did not allow his ideology to interfere in the TT.

Lexical cohesion through repetition in *لا هو بالأمر التافه ولا بالمتحيز* (lit. ‘not trivial and not partisan’) shows also how Asfour was pragmatically and contextually ‘faithful’ to the ST. Through what may be seen as motivated cohesion, Asfour has given the Arabic text the markedness and emphasis which the ST has gained through the *neither ...nor*

pattern.

(2) "Indeed, it is because of the presumed perfection and unchangeability of the Shari'a that modernizing Islamic countries have had to radically restrict the application of the Shari'a to the family and inheritance." (Huff, 1993:99)

"ويرجع ذلك إلى افتراض الكمال والثبات في الشريعة إلى حد أن الأفكار الإسلامية التي سعت إلى التحديث قد قيدت تطبيق الشريعة على مجال الأسرة والمواريث" (Subhi, 1997:143)

[This is attributed to the presumed perfection and unchangeability of the Shari'a so that Islamic thoughts which attempted to apply modernisation have restricted the application of Shari'a to family and inheritance matters.]

The ST uses a modal auxiliary verb (*had to*) which signifies a certain degree of obligation (*expressive* modality) to indicate that some Islamic countries had to restrict the application of Shari'a to one or two areas because it could not be applied in other areas because of its unchangeability, or in other words 'inflexibility'. This implicit meaning has been logically introduced through the use of *presumed*, which indicates that the text originator (or the *modernizing Islamic countries*) is (are) not really sharing or approving the idea that the Islamic Shari'a is perfect. Therefore, the Islamic Shari'a has been implicitly criticised, most probably, from an objective and scientific standpoint, in the author's opinion.

The TT producer, however, mediates in the text by shifting the modal (*had to*) to a declarative pattern *قد قيدت* (*has restricted*) thus rendering the obligation modality in a form of statement. This grammatical shift is functional in the sense that - through a process of ideological 'recycling' - it changes the meaning of the original message to avoid criticising the Islamic Shari'a, by explicating that the *Islamic modernising countries* have restricted the application of Shari'a to certain areas because they have chosen to do so, not because of the Shari'a inflexibility, as implicitly suggested in the ST. Once again, Subhi is subjecting the ST to what the author has called '*cognitive moulding*' in which the message of the original text goes through a process of ideological recycling to meet certain attitudinal requirements of the TT producer.

Further linguistic parameters with ideological signification in the example include the logical connector *indeed* which here has the pragmatic function of highlighting.

Fairclough (2001) argues that causal or consequential relationships could have ideological implications through introducing information in the form of commonsense. The pragmatic function of *indeed* in the example has been enhanced by preceding a cleft sentence (*it is because ... that*) which in turn functions as a marker of dynamic syntactic structure of emphatic connotation.

Asfour's translation, meanwhile, has maintained the ST markedness by introducing among other things a powerful logical connector لا بل (*on the contrary*) as in:

"لا بل إن كمال الشريعة وثباتها المسلم بهما هما اللذان جعلتا البلاد الإسلامية ذات الاتجاه التحديثي تحصر تطبيق الشريعة في أمور الأسرة والموارث".
(Asfour, 2000:116)

[On the contrary, the Shari'a taken-for-granted perfection and unchangeability made Islamic countries of modernising approach restrict the application of Shari'a to family and inheritance matters].

The strong indicator of power relations as displayed in the connector لا بل (and its cohesive role), and probably more important, the effect of the ST modality, has been sustained in Asfour's translation through جعلتا (made) which has a strong sense of obligation and power. In this sense the ST power relations have been conserved.

The connector which Subhi used (لا بل) also stands not only as a strong marker of power marker, as indicated above, but also a lexical device that preserves the vigour of the cleft sentence which was wasted in Subhi's translation.

Coherence of the text has also been further enhanced through a series of cohesive patterns pertinent to the dual referent to *Shari'a perfection and unchangeability* and the subsequent references in . بهما ، هما ، اللذان ، جعلتا .

(3) "it [the universe] was described as a world machine that could be known with precision." (190)

"لقد وصف الكون بأنه 'الآلة العالمية' التي يجب أن تعرف بدقة".

[The universe has been described as a 'world machine' that should be known precisely].

The ST introduces an expressive modality (*could be*) that signifies probability,

indicating how the universe was described. Thus the ST puts forward, through an agentless passive form, an idea about the world's precision as expressed by an unidentified agent which indicates that this idea in itself is not authenticated in any way.

The Arabic text, on the other hand, converts the ST modal auxiliary verb which is believed to express a minimal degree of power, to a modality that communicates a much higher level of authority and obligation *يجب أن تعرف بدقة* (*should be known precisely*).

The reason behind such modality shift, is argued to be ideological. According to the Islamic mentality, the universe is perceived as a reflection of God's power, orderliness and precision. Hence, if the universe is described as a machine, as in the example, it *should* then be perceived with precision and accurateness because it is a manifestation of God's work. After all, being a perfect creation of God, a human being has all the required tools to understand the universe in a precise way. This mentality which is based, to a great extent, on religious or rather philosophical perception of life and the universe, is thought to have made Subhi opt for this very powerful modal form because from his point of view, it seems, a good Muslim should always relate orderliness and precision to God's creation, be it the universe or the human being.

Moreover, within this ideologically-oriented interpretation of the ST, Subhi also shifts the *simile* of the ST (*described as a world machine*) to a metaphor 'وصف الكون بأنه الآلة العالمية' which literally translates to *the universe has been described 'a world machine'*. Fairclough (2001:100) closely relates metaphor to ideological meaning, as will be discussed later in this chapter.

Asfour's translation of the example, meanwhile, is:

(212) "لقد وصف هذا العام بأنه آلة يمكن فهمها فهماً دقيقاً"

[The universe was described as a machine that can be understood precisely].

This translation clearly maintains the probability and uncertainty suggested by the ST modal structure, away from all the religious, philosophical or ideological considerations which seem to have influenced Subhi's translation.

5.2 Lexicon

In this section light will be shed on the main lexical features within Fairclough's model of discourse analysis which are likely to assist in pinpointing, processing and understanding discourse of ideological signification. To this effect, lexical patterns which fall under the general category of word choice will be explored. In particular, two features will be examined: overlexicalisation and relexicalisation. Under lexicon meaning relations between words will also be discussed and in particular synonymy, ideologically contested words and metaphor will be explored. In positing this dichotomy of lexical features which can potentially signify ideological meaning, Fairclough's analytical methodology is being followed.

5.2.1 Word Choice

It is widely acknowledged that word choice reflects various discursal values which in turn are determined by contextual variables. The discursal values materialise in the text through a string of linguistic elements including lexical items. Through its interrelatedness with discourse and its variables, lexical choice can and does echo beliefs, points of views and ideologies, whether through individual words or combinations lexico-grammatical features which help to define the text world - and more important from the point of view of this work - determine its ideological signification. Lexical variation, according to Hatim and Mason (1990), tend to emerge from different ideological positions.

5.2.1.a- Overlexicalisation

Overlexicalisation (in Halliday's terminology) or overwording (in Fairclough's terms) is simply defined as "*using many ways of saying the same thing*" (Fairclough, 1992b: 313). It is the state of providing more than one word to express a single concept (as will be seen in the examples) or the availability, or use, of a large number of terms to signify an object or a concept (Fowler, 1986). The importance of this linguistic feature, according to Gunther and Kress (1979, chapter 10), is that it refers to areas of intense preoccupation in the values of the person who produces it, thus revealing aspects of the nature of this person's ideology. As stressed earlier, overlexicalisation (like repetition in Arabic for instance) can be attributed to stylistic choices (e.g. the use of couplets in

Arabic). However, the ideological signification that overlexicalisation or any other lexicogrammatical device may have will be highlighted due to its relevance to the topic of the thesis.

For Halliday (1976b), the ideological signification of overlexicalisation lies in its potentiality to bring about transformation of social relations to the extent that it can cause a change in people's attitudes, especially since the interpersonal aspect of language involved in it tends to be prominent. Another interesting characteristic of this evaluative device is that it tends to signal markedness which gives dynamism to the text in which it occurs, as it foregrounds lexical item(s) and makes it/them prominent through manipulation of word order and drawing attention to prominent lexical choices (Hatim and Mason, 1997). Overlexicalisation tends to be used primarily to underline the prominence of a given concept in the thinking of an individual or a group of people.

Fairclough (1992b:313) argues that this lexical device tends to invoke meaning of ideological content as it highlights cases when a text producer chooses to refer to people or entities, for example, in a way that "*does not disempower them*". However, from the examples that will be discussed below, a different, even contradictory conclusion could be reached.

(1) "*Bluntly the Arab inhabitants were ejected*". (Wright, 1989:22)

(Uraiqat and Ayyad, 1992:32)

"كان السكان العرب يطردون بوحشية"

[The Arab inhabitants were displaced forcefully].

The overlexicalisation technique is quite obvious here. The adverb *بوحشية* (*forcefully*) has been forced into the Arabic translation for clear ideological reason. Although the ST already carries a pro-Palestinians ideological message, in the sense that it is describing their 'leaving' of Palestine in 1948 as a 'forced departure' through the passivisation (*were ejected*), the Arabic translator has 'fine-tuned' discourse and given it an extra ideological thrust to communicate the ideological message he wanted.

(2) "*Israel announced to a believing Western World that ...*". (129)

"أعلنت إسرائيل إلى العالم الغربي الذي يصدقها في كل ما تقول أنها...". (120)

[Israel announced to the Western world that believes whatever it says that...].

The translator's mediation overworded the proposition made in the ST (i.e. that the Western world believes what Israel says) to express the translator's attitudinal values. A *believing* Western world was rendered as يصدقها في كل ما تقول (*believes whatever it says*), thus making a major semantic change, adding considerable emotiveness and pushing the original sense of evaluativeness of the ST to an extreme.

Actually, it is argued that the ST originator has attempted to appear to give an objective point of view by using a nominalised-looking form (*believing*) which functions as an adjective, and preceding it with an indefinite article (*a*) to avoid a possible misinterpretation that the Western world is 'always' believing Israel. This technique has been deliberately mishandled by the translator who, it is argued, was looking for an ideologically satisfying and stylistically emotive TT.

(3) "...we would wipe out Transjordan"

- Israel's first Prime Minister, David Ben-Gurion's diaries- (176)

"سنقوم بسحق شرق الأردن ومحوها عن الوجود" - مذكرات أول رئيس وزراء لإسرائيل (بن غوريون) - (120)

[We will crush Transjordan and wipe it out].

In this example, *wipe out* in the ST text has been transferred through an overlexicalisation process to سحق...ومحوها عن الوجود (*crush Transjordan and wipe it out*). In doing so, the translator seems to have disclosed his own ideology by making the Israeli Prime Minister say what he has not really said. The overwording strategy has double foregrounded what the original speaker wanted to say, thus ideologically overemphasizing - what the translator wanted to show as - 'Israel's aggressiveness and expanding aspirations', a hypothesis that seems to identify closely with the translator's ideology.

5.2.1.b- Relexicalisation

Relexicalisation in Halliday's terms (or 'rewording' in Fairclough's terminology) is a process of reorientation of the meanings of existing words that involves inversion of meaning. In simple terms, it uses alternative wording to indicate different semantic

representations. Such a process can potentially involve various sorts of ideological transformation which can twist the semantic values for motivated reasons, as will be seen in the examples below. Fairclough (1992a:75) argues that domains of experience may be reworded (relexicalised) as part of social and political struggles; (e.g. a famous example is rewording a *freedom fighter* as a *terrorist* or vice versa) to express meanings of ideological significance, as explained earlier.

(1) “*Nevertheless, Zionists continue to repeat these claims and cite statements by Arab leaders allegedly confirming their point of view*”. (14)

"وعلى الرغم من ذلك ما زال الصهاينة يرددون هذه الادعاءات بالإضافة إلى بعض التصريحات التي ينسبونها إلى بعض الزعماء العرب ويزعمون أنها تؤكد الادعاءات التي يذهبون إليها". (24)

[Nevertheless, Zionists keep repeating these claims, together with statements which they attribute to some Arab leaders and claim they support the allegations to which they resort].

Relexicalisation occurs twice (underlined) in this example. The first in the ST, *statements by Arab leaders* (which refers to statements by Arab leaders encouraging the Palestinians to leave in 1948) was rendered in the TT as بعض التصريحات التي ينسبونها إلى *بعض الزعماء العرب* (*statements which they attribute to some Arab leaders*), thus denying in the first place that these statements were said by Arab leaders and accusing Zionists of deliberately relating these statements to Arab leaders.

The second rewording case is *in their point of view*, which refers to the Zionists' point of view that Arab leaders encouraged Palestinians to leave. The phrase was replaced in the TT by الادعاءات التي يذهبون إليها (allegations to which they resort). Thus, the Zionists' point of view in the ST became allegations in the TT.

It goes without saying that these relexicalisation or rewording cases are ideologically motivated. Semantic values of the English text which seem to be closer to the Palestinian point of view have been ideologically adapted to suit the translator's attitudinal values fully.

Other complementary (syntactic) signifiers of ideology in the text, according to Fairclough's analytic model, include the logical connector *nevertheless*, as well as

converting the adverbial clause *by Arab leaders* into a full SVC sentence in *(statements which they attribute to some Arab leaders)* and transferring the nominalisation *confirming their point of view* into a full sentence *(claim that these statements support their allegations)* in which *point of view* has become *allegations*, explained.

(2) “ ... *to defend itself against the incursion of an alien philosophy containing fundamentally incompatible metaphysical presuppositions, Islamic civilization banned Greek philosophy and science from its institutions of higher learning*”.

(Huff, 1993:128)

“لقد قيدت الحضارة الإسلامية الفلسفة اليونانية والعلم لتحمي نفسها من فلسفة غريبة تقوم على مقدمات لا يمكن إنكارها من معاهد التعليم العالي.”
(Subhi, 1997:198)

[The Islamic civilization restricted the Greek philosophy and science to protect itself from an alien philosophy which is based on undeniable presuppositions from higher education institutes].

This example represents a clear relexicalisation case. A lexical item (*banned*) has been reworded in the Arabic text as *قيدت* (*restricted*). The rewording technique here is ideologically driven. The TT producer declined to give the direct translation of *banned* because he did not want to make Islamic civilisation seem intolerant to other civilisations (by banning them as in the ST). Consequently, he opted for *قيدت* (*restricted*) which has less pejorative connotations and can, therefore, be more acceptable from an ideological perspective.

Subhi's incomplete translation of the ST can be perceived and interpreted as an ellipsis technique applied possibly for ideological reasons, i.e. to avoid creating a repulsive image of the Islamic civilisation by indicating that it is rejecting other civilisations and schools of thought that are *containing fundamentally incompatible metaphysical presuppositions* as indicated in the ST.

Asfour, for instance, has produced the following translation:

“وهذا يعني باختصار أن الحضارة الإسلامية حظرت تدريس الفلسفة والعلوم اليونانية من مؤسسات التعليم العالي فيها، وذلك للدفاع عن نفسها أمام هجمات فلسفة غريبة تضم أفكاراً ميتافيزيقية تتعارض وأفكاره تعارضاً أساسياً.”

(Asfour, 2000:160)

[In brief, this means that Islamic civilisation prohibited the teaching of Greek philosophy and science at its higher education institutions in order to protect itself against an incursion by a foreign philosophy which has metaphysical thoughts that basically contradict its thoughts].

Considering the lexical element which Subhi reworded (*banned*), it may be noticed here that Asfour provided the proper translation *حظرت* (*prohibited*) which not only is free of Subhi's ideological implications but also fulfils the pragmatic and semiotic requirements of the original text and observes its rhetorical purpose.

(3) "*the claimant was unable to deny that his English version was a flagrant and apparently deliberate mistranslation*". (Wright, 1989:180)

"... لم يستطع بيرجسون إنكار أن النسخة التي بحوزته والمترجمة إلى اللغة الإنجليزية قد تعمد مترجمها إساءة ترجمتها بقصد التشهير". (Uraiqat and Ayyad, 1992:157)

[Mr. Bergson could not deny that the translator of the English copy which is in his possession has deliberately mistranslated it for a slanderous purpose].

This example displays an obvious case of rewording. The adjectival phrase *a flagrant ... mistranslation*, which is basically describing the *mistranslation*, has been reproduced in Arabic as *بقصد التشهير* ... (for a *slanderous* purpose). Therefore, the ST was describing the mistranslation while the Arabic translator has chosen to interpret and infer the reason why the mistranslation has been produced, i.e. to spread negative propaganda against the late Egyptian president *Jamal Abd Innasir* that he threatened "*to drive the Israelis into the sea*" (Wright, 1989:179). It is very clear that the Arabic translator is manipulating the ST ideologically. The ST has not referred to the reason(s) why the mistranslation has been produced. It was only describing the quality of mistranslation as *flagrant and apparently deliberate*.

For reasons of objectivity and even-handedness, and in order to avoid taking decisive decisions as to why the mistranslation has been produced, the original text producer used the adverbial modal *apparently* which signifies probability and loss of assurance. For obvious ideological reasons, and aiming to produce an extremely emotive and appealing text, it seems, the Arabic translator has chosen to ignore the modal pattern

and produce instead an extremely evaluative and ideologically loaded text.

5.2.2. Meaning Relations between Words

Fairclough (2001:96) considers meaning relations between words as a potential carrier of ideological signification. Within this framework, he includes features such as synonymy, i.e. words having the same or similar meanings (e.g. *smart* and *witty*) hyponymy, i.e. one meaning of one word being included in the meaning of another (e.g. *totalitarianism* being included in *Fascism*) and antonymy, i.e. the meaning of one word being incompatible with the meaning of another (e.g. *woman* and *man*).

Analysis will be focused here on the analysed case studies and examples of synonymy in view of the commonality of synonymous forms and their potentiality of disseminating meanings of ideological significance, as will be seen in the examples below.

5.2.2.a- Synonymy

This lexico-semantic category refers to the use a word belonging to a set of words which has similar but not identical denotation (Carter and Nash, 1990:262).

Fairclough considers synonymy as relative to particular ideologies: “*either the ideology embedded in a discourse type, or the ideology being creatively generated in texts and underlying discourse types*” (2001:96).

Meanings of absolute synonymy, Fairclough argues, are difficult to find and therefore discourse analysts should be looking mainly for near synonymy between words. The possibility of substituting one word with another without real harm to the meaning is seen as a reasonable criterion to apply in the process of identifying synonymous words (with ideological potential). Attention will be given, as in all previous linguistic features, to examples that display motivatedness in employing a given pattern.

(1) “*She [Jewish philosopher Hannah Arendt] understood that the success of Zionism necessarily meant the disposition of the Palestinians*” (emphasis in original text).

"أدركت الفيلسوفة اليهودية أن نجاح الحركة الصهيونية يتطلب بالضرورة طرد الفلسطينيين والتخلص منهم".

(15)

[The Jewish Philosopher realised that the success of the Zionist movement necessarily requires the expulsion and disposition of the Palestinians].

In this example, *disposition of the Palestinians* in the English text has been replaced by طرد الفلسطينيين والتخلص منهم (*expulsion and disposition of the Palestinians*) in the Arabic translation. Although the ST seems to take a pro-Palestinian position here, the use of synonymy in the TT is contextually unjustified. It clearly indicates that the ST has been ideologically manipulated. The Arabic translator has adapted the original text to meet his personal ideological requirements and probably the ideological expectations of the target audience. Through his choice of words (e.g. synonymy) the translator has produced a marked text (pragmatics) that is also meant to emphasise the text's ideological implications further.

Another textual parameter of ideological signification manifested in the example is the presuppositional information suggested by the *that* clause in *that the success of Zionism* in the ST. The original text is already ideologically oriented as has just been indicated.

(2) " Invariably the Palestinian guerilla is said to engage in terrorist acts while the Israeli soldier honourably fights with 'purity of arms'". (3)

"فقد تكوّن انطباع بأن الفدائي الفلسطيني يقوم بأعمال إرهابية بينما 'يحارب الجندي الإسرائيلي بشرف مستعملاً

(49)

نقاوة وطهارة سلاحه".

[An impression has developed that the Palestinian guerilla perpetuates terrorist acts while the Israeli soldier fights honourably with the purity and sanctity of his arms].

Here again a non-synonymous pattern in the original text, *purity of arms*, has been transformed into a synonymy, نقاوة وطهارة سلاحه (*purity and sanctity of his arms*) which obviously is implicitly criticising the Israeli labeling of Palestinian guerillas as terrorists while not considering the same action form an Israeli soldier an act of terrorism. The irony expressed in the ST through *purity of arms* has been substantially intensified through the use of the synonymy in the Arabic text to perform the pragmatic function of sarcasm. In this example, too, the ideological content of the ST has been exaggerated for highlighting purposes.

(3) “*Israel was able to avoid debating the real issue of the Arab-Israeli conflict, its denial of the Palestinian rights*”. (53)

“استطاعت [إسرائيل] أن تتجنب مناقشة جوهر الصراع العربي-الإسرائيلي وهو رفضها وإنكارها للحقوق الفلسطينية.” (49)

[Israel was able to avoid discussing the core of the Arab-Israeli conflict, that is its rejection and denial of the Palestinian rights].

A brief examination of the example in English and its Arabic translation shows that the synonymous form *رفضها وإنكارها* (*rejection and denial*), which replaces *denial* in the original text, is not contextually necessitated. It reflects the main function of synonymy as a tool for conveying experiential values (Fairclough, 2001:92), e.g. attitudinal and ideological values. For underlining and overstating the idea which the ST implies (i.e. that Israel has managed to avoid talking about its denial of Palestinian rights) the Arabic translator employs synonymy. It indicates the translator’s intervention and signifies ideological manipulation of the translated text.

5.2.2.b- Ideologically Contested Words

Words which are ideologically contested tend to hide under the veil of semantics meanings that are related to ideological struggles (ibid). Such terms reflect semantic values from a particular angle (i.e. from certain ideological perspective) and might therefore be unacceptable to others who are obsessed with other conflicting ideologies or who have different perception of a certain issue due to ideological reasons.

(1) “... *Including 700,000 in pre-1967 Israel*” (10)

“بمن فيهم ٧٠٠.٠٠٠ فلسطيني يعيشون في الأراضي التي احتلتها إسرائيل قبل عام ١٩٦٧.” (21)

[... including 700,000 Palestinians living in the lands which Israel occupied before 1967].

For one reason or another, including probably avoiding being critical of Israel, the English text producer used the prepositional phrase *in pre-1967 Israel* to make implicit reference to the Palestinian lands occupied in 1948. However, for obvious ideological

reasons, the TT producer decided to render such a proposition explicitly, i.e. to highlight the agentivity relationship by replacing the prepositional phrase with a SVO sentence which foregrounds *Israel* as an agent. Thus, because he does not ideologically accept that the lands occupied in 1948 have become part of Israel, the Arabic translator made prominent what the ST producer was willing to keep implicit. Such ideologically contested terms, it is maintained, tend to be very common in political discourse, and particularly in the two case studies analysed here.

(2) "... the introduction of precedence into Islamic law as a result of the European incursions into India and the Middle East in the seventeenth and later centuries"

(Huff, 1993:98)

"... دخول فكرة السابقة القانونية إلى الشريعة الإسلامية وذلك بعد الغزو الأوروبي للهند والشرق الأوسط في القرون الأخيرة".

(Subhi, 1997:142)

[Introducing the concept of legal precedence in the Islamic Shari'a following the European invasion of India and the Middle East in recent centuries].

Obviously, '*European incursions*' is a contested term from an ideological point of view. It has been handled in two ideologically conflicting ways. The original text producer referred to the European presence in India and the Middle East as *incursions*, thus minimizing the negative connotations associated with the word.

In the Arabic text, meanwhile, such figuring of the semantic and pragmatic values has apparently been rejected by the translator. Therefore, he (Subhi) opted for الغزو الأوروبي (*European invasion*) which seems to express the political, historical and ideological implications he is aiming to convey, and match at the same time the contextual values of the Arabic text. Ideology, as this example clearly exhibits, is the determining factor which influences lexico-grammatical representations in the text and enforces on them the corresponding connotative meanings.

Asfour, on the other hand, has produced the following translation:

"دخول فكرة السابقة القانونية إلى الشريعة الإسلامية باعتبارها نتيجة لدخول الأوروبيين في الهند والشرق الأوسط في القرن السابع عشر والقرون التالية".

(Asfour, 2000:116)

[Introducing the legal precedence theme as a result of the European entrance in India

and the Middle East in the seventeenth century and the following centuries].

Subhi, as the example shows, has opted for an ideology-free option دخول الأوروبين (*European entrance*) which is very close to the connotative meaning of the original text. Asfour has obviously chosen to rule out ideology (of his own or that of the TT audience) which in some cases acts as a key factor in shaping up texts, as in Subhi's translation.

(3) "*The Israeli report also contradicts standard Zionist propaganda concerning Arab radio broadcasts*". (Wright, 1989:18)

"ويورد التقرير أقوالاً تناقض الأفكار التي تروج لها الدعاية اليهودية فيما يتعلق بالدور المزعوم للإذاعات العربية في رحيل الفلسطينيين". (Uraiqat and Ayyad, 1992:27)

[The report presents statements contradicting the ideas which have been promoted through Jewish propaganda about the alleged role of Arab radios in the Palestinian departure].

This is another clear example of reporting from two conflicting ideological perspectives. The English text introduces a proposition (*Arab radio broadcasts*) as a taken-for-granted information i.e. it considers as a fact that Arab radio stations were broadcasting information that encouraged Palestinians to leave their land.

Having filtered the ST and its potential implications, the Arabic translator recognises the ST proposition as belonging to the 'other' ideology and therefore expresses, through his translation of the proposition, a disapproving opinion. He opts for الدور المزعوم (*alleged role*) which implies denial and opposition of the taken-for-granted ideological message disseminated in the English text about the role of *Arab radio broadcasts* which proves, as has been seen, to be an ideologically contested term.

5.2.2.c Metaphor

Metaphor, it is argued, goes beyond individual words or strings of words. It involves thought and action, and hence relates to ideological practices and meanings of ideological significance. The ideological potential of metaphor is specifically exemplified, according to Lee (1992:83-90), in the language of nuclear weapons

(‘nukespeak’) as indicated in chapter four (section 4.6) where nuclear weapons, he argues, are named after Australian birds and animals (e.g. wombat) so that they can be related to Australian wildlife and ideologically persuade Australians to accept these weapons as being part of the nation’s identity.

Conventional trends of discourse analysis used to consider metaphor as a feature of literary discourse or language. However, Fairclough (1992b) rightly argues, that “[m]etaphors are pervasive in all sorts of language and in all sorts of discourse” (ibid:194) and that “[w]hen we signify things through one metaphor rather than another, we are constructing our reality in one way rather than another.” (ibid:194).

It is in this sense, that metaphor reinforces ideological content implicitly or explicitly. It shapes one’s actions, beliefs and value system in a pervasive and fundamental way. Within this context, Hatim and Mason (1990:69) state that metaphoric use of language can invariably convey additional intended meaning. Actually, it is through metaphors that one can covertly indicate (ideological) meanings that are not wanted or cannot be stated overtly (Hatim, 2001:38) as the following examples will show.

(1) “...it is not a mirage throwing rocks at Israeli occupation troops”. (1)

“أظهرت ... أن من يمطر قوات الاحتلال الإسرائيلي بالحجارة هم فتية فلسطينيون وليسوا أشباحاً”. (13)

[It is Palestinian youngsters, and not ghosts, who shower Israeli occupation forces with rocks].

In this example, a straightforward declarative sentence in the ST (*it is ... throwing*) has been shifted to a metaphoric expression in the TT *من يمطر ... هم فتية فلسطينيون* (*It is Palestinian ... who shower*). The pragmatic/semiotic function of the (*showering with rocks*) metaphor in the Arabic text is clear. By comparing rocks thrown at the Israeli forces by Palestinians with showers of rain, the TT producer (translator) meant to exaggerate and highlight the Palestinian resistance of the Israeli occupation, a rhetorical function which is not suggested by the original text. Such an ideologically- motivated highlighting function was grammatically realized, it is believed, through the use of clefting *أن من يمطر ... هم فتية* which, as was explained earlier, is an indicator of markedness that in turn signifies dynamism, i.e. motivated deviation from the norm (Hatim and Mason, 1997:216).

(2) "a serious disturbance in Palestine occurred because of Arab disappointment at the non-fulfillment of the promises of independence made by the British during the First World War". (8)

"اندلعت ... اضطرابات عنيفة في فلسطين بسبب خيبة الأمل التي تولدت لدى العرب نتيجة عدم تنفيذ وعود الاستقلال التي قطعها البريطانيون للفلسطينيين إبان الحرب العالمية الأولى". (19)

[Violent disturbances broke out because of disappointment which the Arabs felt as a result of the non-fulfilment of the promises of independence which the British gave to the Palestinians during the First Word War].

In this example which was encountered in 5.1.1, an unmarked form of sentence has been resorted to for expressing a direct idea: i.e. that *a serious disturbance... occurred*. For reasons related to attitude and beliefs, it seems, this direct proposition has been ideologically recycled and presented metaphorically *اندلعت ... اضطرابات عنيفة (Violent disturbances broke out)*. *Disturbance* was likened to *fire* and given a plural form in the Arabic translation (*disturbances*) for the pragmatic function of exaggeration. The metaphor has given ideological implication to the originally simple and straightforward utterance. A certain disturbance which occurred as a reaction to a specific event, i.e. issuing the King-Crane Commission report (Wright, 1989:8) as suggested by the English text, has been magnified by being compared with fire and given the plural form (*fires*) to express how disappointed the Arabs were as a result of the unfulfilment by the British of the promise of independence given during the First World War.

The subjectivity and emotiveness of the text, as reflected through lexico-grammatical practices in the TT, e.g. word choice, transitivity الوعود التي قطعها البريطانيون للفلسطينيين (*the promises...which the British have given to the Palestinians*) and process shifting خيبة الأمل التي تولدت (*disappointment which the Arabs felt*) have been maximised by opting for an ideologically driven metaphor.

(3) "*The domination of Jewish agriculture by Arab workers is a cancer in our body*". (71)

"إن سيطرة العمال العرب على الزراعة اليهودية هي أشبه بسرطان يتغلغل في جسدنا". (75)

[The domination by Arab workers of Jewish agriculture resembles a cancer that is spreading in our body].

In this example the original text already includes a metaphor (*the domination ...is a cancer*). This text is ideological on its own terms. It inflicts into discourse an anti-Palestinian attitude which is displayed and reinforced through the metaphor. These attitudinal values of the ST have been intensified in the TT through employing certain lexical features which, it is contended, further emphasised the ideological message conveyed in both the ST and TT. These include above all a highlighter أشبه (*resemble*) and a verbal structure يتغلغل (*a cancer that is spreading*). Both features which were added to the metaphor have been textually employed to shed further light and magnify the connotative meaning conveyed by the ST metaphor.

An explicit sense of solidarity with the text receiver has been expressed in the ST and TT through the personal pronoun *our* in *our body* (في جسدنا).

Through these linguistic techniques the translator meant to overstate the Jews' anti-Arab feelings transmitted through the original text and thus fulfil the rhetorical purpose of the translated text which aims to achieve a certain ideological goal, i.e. encode the translator's own ideology into the text.

5.3 Texture

If structure is the “*architecture*” of text (Fairclough, 1992b:77), texture, in the author's opinion, will be the bricks of which structure is composed. It represents the inner details of structure. It shows how structure is formulated and provides the linguistic and conceptual ‘glue’ which holds the text together in response to the contextual requirements of the text. The discussion of texture here, which comprises cohesion (with its ‘gluing’ function) as a major component (together with coherence, diction, theme-rheme construction), will be based on one principle of text organising according to Hatim and Mason who considers texture as a motivated choice. It is within this principle of motivated (pragmatic) text organising that ideology finds its way to text.

5.3.1 Cohesion

Because of its central role in text-making, cohesion, which was discussed under section 2 of chapter three, has become an important textual feature that represents a key parameter in discourse analysis. It comprises “*various lexical and grammatical devices which ensure that elements of a text exhibit surface connectivity*”. (Hatim, 2001:228)

In the analysis in this section attention will be directed to surface manifestations of cohesion (i.e. on key cohesive features- lexical and syntactic-) being possible channels for propagating ideological meanings in discourse for the aim of expressing attitudinal values and reinforcing beliefs and opinions as cohesion is usually used as a pragmatic tool for achieving the rhetorical purpose of the text.

Commenting on the ideological potential of cohesion, Fairclough (1992b:177) argues that cohesion “*may turn out to be a significant mode of ideological ‘work’ going on in a text*”. Johnstone (1991:107) argues that cohesion can help “*keep the reader to a definite viewpoint*” and thus be used as a tool for persuasion.

The discussion here will be confined to the main types of cohesion, i.e. syntactic and lexical cohesion. Under cohesion such features as thematisation, parallelism, repetition and collocation will be examined, these being the main tools that were encountered in the analysis of the case studies with regard to ideology in discourse. These cohesive devices, it is also believed, operate as contextual clues that highlight the underlying coherence in discourse (Hatim, 1988 pp. 262-5) and underline its ideological potential.

5.3.1.a- Thematisation

The term *thematisation* refers to theme-rheme arrangement. *Theme* is that part of the sentence which usually occurs first in the sentence and communicates less important (background) information (or ‘*given* information’ in Halliday’s terms) which is offered by the text producer. *Rheme*, on the other hand, occurs last in the sentence and is said to communicate more important information than theme (‘*new*’ information in Halliday’s terms) (see Fairclough, 1992b: 174, Halliday, 1985:271-86).

Theme is described as relaying “*context-dependant information*” while rheme is

“*context-independent information*”(Hatim, 1988: 262-5).

The author tends to have a different opinion here regarding the potential pragmatic and semiotic significance of theme and rheme within the overall text plan, as determined by the text’s rhetorical purpose which in turn is governed by contextual variables. It is claimed that a word in thematic position tends to be more significant, prominent and contextually functional than a word in rhematic position. To elaborate on this the following examples may be considered:

- (a) The storm (*theme*) killed many people (*rheme*).
- (b) Many people (*theme*) died because of the storm (*rheme*).
- (c) Many people (*theme*) were killed by the storm (*rheme*). (hypothetical examples)

Being positioned at a prominent place in the sentence (i.e. beginning) *theme* tends to acquire an added contextual value which makes it of more communicative importance. In example (a) the rhetorical focus of the sentence seems to have been directed towards the *agent (the storm)*, as if it is answering the question(s): *what killed many people?* or *why did many people die?* In examples (b) and (c) the rhetorical focus seems to be centred on a different matter, i.e. *what did the storm do?*

Underlining this perception of the contextual function(s) of theme and rheme, Fairclough states that “*it is always worth attending to what is placed initially in clauses and sentences, because that can give insight into assumptions and strategies which may at no point be made explicit*”. (1992b:184)

Thus Fairclough justifies the contextual weight given to *theme* in view of the implicit meaning it may communicate. He also (ibid: 178-84) relates theme to commonsensical assumptions which can function as what the author calls a ‘*camouflage carrier*’ of ideological content.

Within the same context, Kress (in van Dijk, 1985:27-41) argues that, with respect to the relation between passive and active structures, “*the shift of emphasis (indicated by first position) from agent to goal directly expresses the relative significance assigned by the speaker or writer to the respective entities*”. So, for instance, in **The chairman has advised me that ...**, The chairman occupies the first position and has the emphasis

conveyed by that; in the equivalent passive clause I have been advised by the chairman that ..., that emphasis now attaches to I (P.31).

It is worth noting, however, that this perception or interpretation of the theme/rheme positions and contextual role in achieving the rhetorical function of the text as explained earlier, is not to be taken as final and universal i.e. it is not to be understood as true all the times or necessarily applying to all languages. It is only the author's perception that probably makes sense, especially in the examples given.

This section will examine how thematic progression - a term originally coined by Danes (1974:113) and defined by Hatim and Mason (1990: 217-8) as "*the way subsequent discourse re-uses previous themes or rhemes according to an overall text plan*" - can unfold meanings of ideological significance in view of the discursal variables and the goal (rhetorical purpose) of the text and how this form of grammatical cohesion (thematization) tends to perform an important pragmatic function which serves the overall text plan.

(1) "*As in the West, it is unfair to assume that the religiously orthodox should have little tolerance for such a scientific and religious revolution*". (Huff, 1993:98)

"ومن العدل أن نشير إلى أنه حدث في الغرب عدم تسامح من منظور ديني لهذه الثورة العلمية والدينية".

(Subhi, 1997:255)

[It is fair to point out that there was religious intolerance in the West with regard to this scientific and religious revolution].

In this example, the ST theme (*As in the West*) has been shifted to rheme position in Subhi's translation, while the ST rheme (*it is unfair to assume*) has been given a thematic position. Compared with the ST, the thematic progression in the Arabic translation is reversed. Building on the above interpretation of the theme-rheme significance in the light of their respective position in the sentence, one can argue that Subhi has backgrounded the ST theme to rheme position in Arabic because he wanted to suppress the connotative meaning it is conveying: i.e. that in the Islamic civilisation, *like the West*, religious people have little tolerance for the scientific and religious revolution. He subjected the discursal values and contextual practices of the ST to ideological manipulation to conceal the thought which suggests, according to the

original text, that such religious intolerance was experienced in Islamic civilisation and not only in the West. To the contrary of the English text, Subhi's mediation becomes so explicit that it is not restricted to shifting theme-rheme positions and thus making less prominent what has been highlighted in the ST, i.e. theme. Subhi also deliberately misrepresents the ST discorsal values by overlooking *As* and its contextual significance in the original text so that unlike the ST, the TT will suggest that religious intolerance was restricted to the West.

وقد لا نعدو الصواب إذا افترضنا أن أصحاب النظرة التقليدية كانوا سيعارضون مثل هذه الثورة الدينية العلمية، كما
حدث في الغرب" (Asfour, 2000:116)

[We might not be wrong if we postulate that traditionalists will stand against this religious and scientific revolution, as in the West].

Unlike all previous examples in which Asfour was the *Control* and his translation was the model context-sensitive translation and, contrary to the pragmatic, semiotic and ideological signification of the original text, Asfour here defers the ST theme to rheme position thus disempowering it of its contextual weight and discorsal significance. However, shifting the ST theme (*As in the West*) to the furthest position, as in Asfour's translation here, still gives partial significance because it was independently rendered as a subordinate clause where it can relay meanings of ideological nature. Therefore, it is still closer to ST connotations than Subhi's translation.

(2) "An Israeli study ... shows that even Palestinian citizens of Israel have a high regard for the PLO". (Wright, 1989:55)

"أظهرت دراسة إسرائيلية ... أن م.ت.ف تحظى بشعبية واسعة حتى بين الفلستينيين من مواطني إسرائيل".

(Uraiqat and Ayyad, 1992:60)

[An Israeli study ... showed that the PLO enjoys a good reputation even amongst Palestinian citizens of Israel].

The English text seems to be directing attention to the *Palestinian citizens of Israel* (*theme*). It has therefore been preceded by a highlighter (*even*) which further underlines the pragmatic function of the theme; i.e. it emphasises that even among the Palestinian citizens of Israel, the PLO (Palestine Liberation Organisation) was very popular.

Driven by a wish to underline the PLO (*rheme*) and its role (as a representative of the Palestinians), it seems, the translator shifted the rheme to a thematic position to give it more prominence. Such a shift seems to be ideologically inflicted. Politically speaking, in the early 1990s, when the Arabic translation appeared (specifically in 1992), the PLO status- as a single representative of the Palestinian people- was experiencing a political turning point after the 1991 Gulf war which the Palestinians saw as a major political turmoil shaking their already unstable political position. Hence, the grammatical shift (moving the rheme to a foregrounded position in the sentence) stands to introduce and probably justify a process of ideological ‘adaptation’.

(3) “European universities accomplished what the Islamic colleges could not - that is, the establishment of a curriculum centred on teaching of science”. (Huff, 1993:98)

“إن ما لم تقدر عليه الكليات الإسلامية من وضع مقررات تدور حول تدريس العلم قد جعلت للعلم مكانة أكبر في الموضوعات العلمية في الجامعات المعاصرة”
(Subhi, 1997:255)

[What the Islamic colleges could not achieve, regarding the establishment of curricula on science teaching, has made science assume a greater position in scientific subjects at contemporary universities].

In this example, a comparison is drawn between European universities and Islamic colleges in relation to a science-teaching curriculum. The ST places *European universities* in *theme* position, thus highlighting its achievements in this field (i.e. having a science teaching curriculum) compared with Islamic colleges which failed to make a similar achievement. For this purpose, which might not be free from attitudinal or ideological values, the ST producer leaves *Islamic colleges* to occupy a *rheme* position.

For opposite ideological considerations, Subhi changed the theme-rheme structure to reinforce his own ideologically inflicted point of view. He backgrounded the theme (*European universities*) to a rhematic position in Arabic, and foregrounded the original rheme الكليات الإسلامية (*Islamic colleges*) to a thematic position. Although Subhi admitted in his translation that Islamic colleges failed to design curricula based on science teaching, he rendered the rhematic part, in which the European universities achievement should be indicated, in a vague manner that does not openly state or convey the ST message, and even manipulated the ST in a way that replaced ‘*European universities*’

with ‘*contemporary universities*’.

Asfour, on the other hand, maintained the original thematic progression by producing the following translation:

"أي أن الجامعات الأوروبية حققت ما لم تحققه الكليات الإسلامية، وهو وضع منهج دراسي يقوم على تعليم العلوم".

(Asfour, 2000:116)

[The European universities achieved what the Islamic colleges failed to do, that is to establish a science teaching curriculum].

In his translation, Asfour handles the original text world properly by keeping the theme and rheme in their original positions, and in doing so, sustains the pragma-semiotic momentum without allowing his own ideological affiliation to creep into the translated text.

5.3.1.b- Parallelism

The notion of parallelism is thought to relate to Roman Jakobson (1960) who was probably one of the earliest linguists who studied and gave considerable attention to textual parallelism, which was traditionally restricted to “*literary language*” (Malmakjer, 1991:441).

The term is defined by Beaugrande and Dressler (1981:49) as “*repeating a structure but filling it with new elements*”. It involves employing certain syntactic and semantic arrangements in a way that breaks common conventions.

What is particularly important about parallelism, it is argued, is its motivatedness. He will, therefore, explore and see how and when this cohesive device is used non-incidentally (i.e. functionally) within a pre-set text plan to achieve certain discoursal values and express ideological affiliation (e.g. anti-Semitism, nationalism, racial discrimination, etc.), hence, the immediate relationship between parallelism and argumentative texts in which the text producer aims to convince the addressees and influence their opinion (Hatim and Mason, 1990, 1997).

Hatim (2001) argues that such a device can be vital to the construction of text world. It is believed that within a pragma-semio-communicative understanding of the role of textual variables such syntactic (or lexical) cohesive devices (e.g. parallelism) become

particularly interesting in view of the contextual role and communicative value of these devices.

Discourse can be very much implicated in such features, it is claimed, as parallelism, for instance, can be used to facilitate the expression of a discursive attitude (commitment to a cause) or reinforce point of view (i.e. ideology) through its emphatic function. It is in this sense of emphasising certain values and beliefs and performing a persuasive (pragmatic) function that such textual patterning becomes indicative of maximum evaluativeness (Hatim and Mason, 1990, 1997) as will be seen in the following examples.

(1) *"To demonstrate that theirs is a democratic country Israel points out that Palestinians in Israel have the right to vote, that there are Palestinians in the Knesset (Israeli parliament), that they have a higher standard of living than Arabs in other lands, that Arabic is an official language of Israel and that the only distinction Israel makes between Jews and Arabs is that Arabs are not required to serve in the armed forces." (Wright, 1989:60)*

"ولإظهار أنها كذلك تشير إسرائيل دائماً إلى أن الفلسطينيين في إسرائيل (الأراضي التي احتلت عام ١٩٤٨) يتمتعون بحق التصويت، وأن هناك فلسطينيين يتمتعون بعضوية الكنيست (البرلمان الإسرائيلي)، وأن مستوى معيشتهم يفوق مستوى معيشة العرب في الأماكن الأخرى، وأن اللغة العربية لغة رسمية في إسرائيل وأن الفرق الوحيد الذي تضعه إسرائيل بين اليهود والعرب هو أن العرب غير مطالبين بأداء الخدمة العسكرية في القوات المسلحة الإسرائيلية." (Uraiqat and Ayyad, 1992:63)

[To show that it is, Israel always points out that Palestinians in Israel (lands occupied in 1948) have the right to vote, that there are Palestinian members in the Knesset (Israeli parliament) and that their living standard is higher than that of Arabs in other places, that Arabic is an official language in Israel and that the only difference which Israel makes between Jews and Arabs is that Arabs are not required to perform military service in the Israeli armed forces].

Through a series of parallelistic structures ('*that theirs is* ... '*that Palestinians ...have*' ... '*that there are Palestinians ...*' '*that they have ...*' '*that Arabic is ...*' '*that the only distinction ...is ...*'), the English text producer is citing an argument - about how good Israel says it is- to be opposed later. The text exhibits a high level of markedness and dynamism created mainly by a progressive development of a parallel and repetitive

patterning which helps in conveying the text message.

In handling this example the Arabic translator failed to maintain what is thought to be a motivated parallelism which seems to have been employed by the ST producer to portray the Israeli argument objectively, which acquired a pragmatic momentum in the ST as a result of the repetitive and parallel levels of structure. The TT producer, it is contended, should have opted for a translating strategy that compensates this important cohesive feature by emphasising and repeating phrases like 'Israel points out that', 'Israel claims that', 'Israel contends that', etc., in the Arabic text, instead of only repeating the nominalising article *أن* (*that*). Such a strategy would have not only ensured the text connectivity but also upheld the English text cohesiveness and (consequently) coherence. More important, it would have also sustained the contextually motivated pragmatic function of persuasion which prevails through the text's cohesive and coherent configuration that in turn underlines an important discursal value (i.e. reinforce pro-Israel discourse) that convinces the reader of the text's neutrality and objectivity before starting the rebuttal (counter-argument) in the following paragraph. It is thought that such a technique would have helped relay the ideological thrust conveyed in the counter-argument that followed later, especially since the sustained repetition of the 'that' clause in the original text has helped the ST reader to grasp the theme of its discourse.

(2) *"Insofar as science is concerned, individuals must be conceived to be endowed with reason, the world must be thought to be rational and consistent whole, and various levels of universal representation, participation, and discourse must be available. It is precisely here that one finds the great weaknesses of Arabic-Islamic civilization as an incubator of modern science"*. (Huff, 1993:212-3)

"فطالما تعلق الأمر بالعلم فإنه يجب أن يعتمد الأفراد العقل، وأن ينظر إلى العالم على أنه كل معقول متسق فضلا عن مستويات مختلفة من التصور العالمي والمشاركة، كما يجب أن يكون الحوار ميسرا، هذه بالضبط كانت نقطة الضعف في الحضارة العربية الإسلامية التي حالت دون إنجاب العلم الحديث". (Subhi,1997, ptII:24)

[As far as science is concerned, individuals must approve intellect and the world to be looked at as consistent whole, together with different levels of universal perception and participation. In addition, dialogue must be made easier. This was precisely the weakness of the Arab-Islamic civilisation which forbade the rebirth of modern science].

This example represents the 'reversed' form of *through-argumentation* in Hatim and Mason's terms (in which an argument is made, then defended). Contrary to typical through-argumentation, substantiation of the argument, is introduced here followed by the argument. In the scene-setting (or substantiation) stage, the writer is covertly criticising Islamic thought which he describes elsewhere as being totally dependent of Islamic Shari'a and thus is less flexible than Western civilisation which, according to his argument, has freed itself of religious restraints and therefore enjoys a great deal of independence, flexibility and openness. The argument then follows (*It is precisely ... science*) after it has been strongly defended.

To reinforce his attitude, the original text producer employs a three-fold parallel structure (*individuals must be conceived ... the world must be thought ... various levels must be available*). This parallelism configuration is composed of an auxiliary modal (*must*) followed by a past participle in two cases (*conceived* and *thought*) and an adjective in the third (*available*). The repeated parallel structure is used to help express a point of view by making the argument more convincing through the syntactic cohesiveness which parallelism creates.

The TT, meanwhile, presented an almost a fragmented text in which the ST motivated cohesiveness (with all its dynamism) has been deliberately wasted, it is argued, to weaken the point of view made, which is ideologically unacceptable for the TT producer. The overall conceptual connectivity (coherence) and sequential connectivity of surface items (cohesion) have been squandered by breaking the parallel construction, i.e. failing to repeat *يجب* (*must*) in the second occurrence of the modal pattern *وأن ينظر إلى العالم* and failing (or avoiding) to reflect the third modality (*various levels ... must be available*) which Subhi produced as an additive form

والمشاركة (*together with ... participation*). He confined the modality power only to a part of the modal structure *يجب أن يكون الحوار ميسراً* (*dialogue must be made easier*).

This has wasted the text's pragmatic considerations, which reflect discorsal values and are partly created by the parallelism cohesive pattern. The ST argument therefore can hardly be seen to hold any convincing force.

The ideological factor which the author believes to be the moving force behind such

deforming manipulation of the ST has been uncovered by the rewording technique which Subhi uses in the end. The *great weaknesses of Arabic-Islamic civilization* have been rendered as *نقطة الضعف في الحضارة العربية الإسلامية (the weakness of the Arab-Islamic civilisation)*. He opts for a singular form (*weakness*) and disregards the adjective (*great*) to produce an ideologically 'adjusted' translation that he deems acceptable.

Asfour, on the other hand, produced the following translation:

"ولا بد في العلم من اعتبار الأفراد بشراً يتمتعون بنعمة العقل، ومن اعتبار العالم كلاً متناسقاً عقلياً، ولا بد من أن تتاح للناس مستويات مختلفة من التمثيل والمشاركة والخطاب. وهذه بالذات هي الناحية التي يجد المرء فيها العيوب الكبيرة في الحضارة العربية الإسلامية بصفتها حاضنة للعلم الحديث" (Asfour, 2000:235)

[In science individuals must be considered as people enjoying intellect, the world a rational consistent whole, and people must be offered different levels of representation, participation and discourse. This, precisely, is the area where one finds the major defects in the Arab-Islamic civilization as an incubator of modern science].

Asfour, also, fails to provide the second modal structure (*the world must be ... be whole*) in full, i.e. the important auxiliary modal (*must*) was left out, perhaps to avoid 'redundancy' which- in the author's opinion- is highly motivated here. However, he maintained a great deal of the ST motivated markedness by providing the third parallel form of modality *ولا بد من أن ... الخطاب (people must be offered ...discourse)* in full without much damage to the pragmatic function of the original text and its overall message which it is presenting and defending.

(3) "as a result of growing weariness among the Palestinians about their condition".
(Wright, 1989:53)

"نتيجة لياس الفلسطينيين الذي نجم عن الظروف التي كانوا يواجهونها والوضع الذي كانوا يعيشونه".

(Uraiqat and Ayyad, 1992:60)

[As a result of the Palestinian despair which was brought about by the circumstances they were facing and the situation they were living in].

This example illustrates a style shifting between the ST and TT. A normal unmarked text with a minimal level of cohesion and no feature of parallelism has been replaced in the TT with a dynamic parallel-structured text. Parallelism of the Arabic text is based

on two relative clauses of identical grammatical composition (SVO). The Arabic text, it is argued, exhibits a high degree of motivated markedness reflected through the parallelistic and repetitive pattern *الظروف التي كانوا يواجهونه والوضع الذي كانوا يعيشونه* (*the circumstances they were facing and the situation they were living in*) which plays a functional role in ensuring the text communicativeness and delivering its ideological message; i.e. it shows the miserable life the Palestinians are living as a result of the Israeli occupation. This ideological value which did not exist in the original text has been communicated to the TT receiver through this emotive style which relied heavily on parallelism-based cohesion.

5.3.1.c- Recurrence

Recurrence, or repetition, which signifies the reiteration of a lexical item in a given text, is one of the main linguistic aspects that create lexical cohesion.

It provides a set of stylistic ‘templates’ that regulate and organise discourse (Fowler, 1991:173).

Gee (1996:99) also argues that in perhaps all instances of “*sense making*” in language one resorts to word and syntax choice and patterns of repetition in the text.

What is primarily interesting about repetition or recurrence is its pragmatic function as a device that is indicative of emphasis (intentionality). In this sense, this cohesive feature is not random. It becomes a motivated breaking of linguistic norms which is geared to fulfil the overall rhetorical (pragmatic) purpose of the text and in doing so responds to constraints of text-type focus, discourse and genre (Hatim and Mason, 1990).

Hatim (2001) and Hatim and Mason (1990, 1997) maintain that repetition is a major indicator of evaluative texture and hence tends to be a common feature in argumentation. Meanwhile, Beaugrande and Dressler (1981:55) argue that recurrence is “*prominently used to assert and re-affirm one’s viewpoint*”. This is going to be the main aspect of recurrence we will focus on as it pertains to the topic of our study. Some examples will be examined to explore the role of this cohesive device in advocating a point of view, facilitating the expression of an attitude or relaying ideological values.

This study will not be concerned with random or redundant recurrence which does not fulfil a contextually motivated role. Interesting and functional recurrence should be vital to the construction of a text world in order to relay discourse values as they exist in the original text.

(1) “*The Balfour Declaration has no basis in international law because, at the time, Palestine was a province of Ottoman Turkey and Britain had no legality to make claims on, about, or promises concerning Palestine*”. (159)

“... وعد بلفور ليس له أساس قانوني يستند إليه حسب القانون الدولي لأن فلسطين كانت في ذلك الوقت ولاية تابعة للإمبراطورية العثمانية. ولم يكن لبريطانيا الحق القانوني في المطالبة بفلسطين أو بأي شيء يتعلق بها كما لم يكن لها الحق في إصدار وعود تتعلق بها”. (139)

[The Balfour Declaration is legally baseless according to the international law because Palestine at the time was an Ottoman Empire province. Britain had no ‘legal’ right to make claims about Palestine or anything related to it. It had no right to give any promises about it”].

In an ordinary evaluative but almost unmarked style (as will be seen later), the English text posits a certain judgment which can be clearly understood as being in favour of the Palestinians. The Arabic translation, however, maximises the level of evaluativeness and renders a dynamic text by introducing a motivated repetitive pattern ولم يكن لبريطانيا (It had no right) كما لم يكن لها الحق (Britain had no ‘legal’ right) الحق.

The repetition clearly aims to emphasise a particular theme which is already stated in the ST: i.e. that Britain is not legally authorised to make the Balfour Declaration. The functionally motivated reiteration renders a highly emphatic and pragmatic text that manages through cohesiveness to reinforce the attitudinal meaning which the text producer aimed to highlight.

A minor repetitive, but equally motivated, occurrence is displayed in يتعلق بها and يتعلق بها (about it [Palestine]) which adds to the emphasis already communicated in the first instance of recurrence.

It is noteworthy that the ST exhibits a certain degree of commitment and power through the use of phrases such as *has no basis* and *had no legality* which convey meanings of

obligation in the form of denial and refusal. Such discorsal meanings were clearly reflected in the Arabic text.

(2) *“In this light we can see why a Zionist would describe Arab resistance to occupation as motivated by anti-Semitism rather than the real motivation which was the result of an injustice”.* (178)

"وفي ضوء ذلك نستطيع أن نفهم لماذا يرى الصهاينة أن المقاومة العربية للاحتلال يحركها دائماً شعور معادٍ للسامية وليس شعور بالظلم مع أن الشعور بالظلم هو الدافع الحقيقي وراء هذه المقاومة". (139)

[In this light, we can understand why the Zionists understand Arab resistance of the occupation as always motivated by anti-Semitism and not a feeling of injustice although the feeling of injustice is the real motivation of this resistance”].

Here, again, there is an unmarked straightforward original text expressing an attitude which tends to be objective and unbiased in terms of its pragmatic, semiotic, semantic and linguistic ingredients: i.e. straightforward language, using a singular form (*a Zionist*) to avoid subjective generalisation, avoiding a foregrounded reference to Israel when mentioning injustice or occupation.

This clear-cut message was replaced in Arabic with a pragmatically loaded text that relies heavily and above all on lexical cohesion that employs emotive and emphatic recurrence of the item شعور (feeling) for three times, two of them were a typical repetition of شعور بالظلم (feeling of injustice), although the word was justifiably used once in the original text. Through the recurrent use of this lexical element the translator means to emphasise a discorsal meaning, that the Palestinians are subjected to injustice that has been fuelling their resistance of the (Israeli) occupation. It is worth considering here that one cannot decide for sure if the translator has chosen to do away with the mandatory principle of discorsal (ideological) balance between ST and TT - and therefore opted for a domesticating strategy in translation pioneered by Venuti (discussed under section 6 of chapter two) - or he was in the first place unaware of this principle, which will be explored in the upcoming chapters. Had the translator been committed to the ‘discorsal guidelines’ he would suffice it to replace the last repetitive occurrence of شعور بالظلم (feeling of injustice) with a relative clause so that instead of ... وليس شعور بالظلم مع أن الشعور بالظلم هو الدافع الحقيقي... the sentence will be ... وليس شعور بالظلم مع أنه هو الدافع الحقيقي ... So, the repetition here could have been replaced

with the article إن . More important, the intensity or strength of ST discorsal values would have been efficiently maintained.

Hatim (2001:190) stresses that reverting to a strategy of repeated recurrence could highlight a particular discorsal attitude, like the expression of commitment to a cause. It is contended that through such a mode of overt and contextually unmotivated ideological intensification the TT reveals the extent of unjustified mediation the translator has resorted to.

This trend of employing discorsally (i.e. ideologically) motivated cohesion was paralleled with pluralising *a Zionist* (صهيوني) to صهاينة (Zionists) for further emphasis and emotiveness which in turn serves the text rhetorical function .

(3) *“To be a nation means, generally, to share a language and, to the people concerned, to feel an intimate attachment to a homeland, perceiving their past, present and future to be inextricably linked with the land they hold dear”.* (5)

"إن من الخصائص العامة لأي أمة أن يكون شعبها يتحدث لغة مشتركة واحدة وأن يرتبط هذا الشعب بوطنه وأن يكون مدركاً لماضيه ومستقبله وأن يكون مرتبطاً بتراب وطنه الذي يحب".

(17)

[Amongst the general characteristics of any nation is for its people to speak one common language, for this people to be attached to its homeland, for it (the people) to be aware of its past, present and future and to be attached to the ‘soil’ of his homeland which he holds dear].

It is noticeable that the ST here shows no recurrence-based cohesion. No repetitive patterns are used motivatedly to indicate any level of markedness (pragmatics). It is a ‘flat’ ideology-free text that presents a general statement with almost zero level of emotiveness.

The Arabic text, however, presents a higher level of evaluativeness introduced especially through an emphatic article إن which Hatim (1997) and Hatim and Mason (1997) rightly consider as a signifier of argumentative text type that tends to indicate varying degrees of evaluativeness, as necessitated by the text type focus which operates in view of pargma-semio-communicative variables guided by contextual values.

Surface manifestations of the Arabic text indicate a substantial degree of cohesiveness that seems to have been employed for the sake of propagating certain meanings of ideological content.

Functional partial cohesion - “*repetition of roots*” in Johnstone’s terms (1991:62) - which is not reflected in the original English text is indicated in two repetitive instances in the Arabic translation. First, شعبها (*its [literally the nation’s] people*) and هذا الشعب (*this people*); second, يرتبط (*to be attached*) and يكون مرتبطا (*to be attached*). Although the latter recurrence looks full and typical in back (English) translation, they are slightly different in their grammatical configuration in Arabic.

These two cases of recurrence (lexical cohesion) are supported by a series of three explicit syntactic cohesive additives وأن (*and*), two of them وأن يكون (*and to be*) and وأن يرتبط (*to be attached*). Again, in Arabic the last additive has a different shape which appears in the English back translation, but has the same meanings of the others.

The original text, on the other hand, uses one explicit additive (*and*) when referring to *people*. It avoids the unconventional technique of exhausting explicit additives (as in the Arabic text) by indicating addition through using a comma and implicitly through a nominalised form (*perceiving*).

The whole example as one unit, it is argued, reveals an exaggerated extent of emotiveness through the repetitive cohesive patterns, as well as involving the notion of the *land* or *homeland* as previously indicated in section 3.4. Hatim (2002) correctly argues that in the Arab - and particularly Palestinian - mentality the notion of land acquires an added discoursal value (which may not be conceivable for non-Arabs) that liberates and develops it from being a mere socio-cultural object (micro-sign) for other nationalities, to the status of socio-textual practice (macro-sign) for Arabs and Palestinians. Such a transition, Hatim argues, justifies resorting to repetition, for example, or any other indicator of functional markedness which performs a pragmatic function (e.g. persuasion, reinforcing ideological signification, etc).

5.3.1.d- Collocation

Collocation is a textual device that signifies lexical cohesion and refers to words that

combine together in no defiance to “*selection restrictions*” and they can be arbitrary or motivated (Fawcett, 1997:7). It is “*a fixed or conventional sequence or textual association of words*” (Carter and Nash, 1990:245).

Collocational relationships are not to be found in dictionaries. In forming these relationships, the text producer assumes the text receiver will properly interpret these collocational combinations and understand the common sense involved so that the process of decoding ideological implications of the text will be successful (Fairclough, 1992b:177).

The importance of collocation, it is believed, is not in its being a cohesive or stylistic feature. It acts, as Hatim and Mason (1990, 1997) argue, in its role as a powerful evidence of intentionality (pragmatic function) and a means for fulfilling the text’s rhetorical purpose because then it will be central to the understanding of the text’s semiotic and pragmatic values and ensure a successful communicative process that properly relays discursal themes (e.g. attitude, ideological consideration) in the light of relevant contextual variables. In such a case collocation as a cohesive feature will be motivated and its use therefore will be functional.

(1) “*Nevertheless, Zionists continue to repeat these claims and cite statements by Arab leaders allegedly confirming their point of view*”. (14)

“وعلى الرغم من ذلك مازال الصهاينة يرددون مثل هذه الادعاءات بالإضافة إلى بعض التصريحات التي ينسبونها إلى بعض الزعماء العرب ويزعمون أنها تؤكد الادعاءات التي يذهبون إليها”. (24)

[Nevertheless, Zionists keep repeating these claims together with statements which they attribute to some Arab leaders, and claim they support the allegations they resort to].

The Arabic text producer opted for two collocations: *التصريحات التي ينسبونها* (*statements which they attribute*) and *الادعاءات التي يذهبون إليها* (*the allegations they resort to*). *التصريحات* (*statements*) collocates with *ينسبونها* (*they make*) and *الادعاءات* (*allegations*) collocates with *يذهبون إليها* (*they resort to*). These collocational links, it seems, were functionally motivated. They tend to perform a pragmatic function, that is to emphasise that the statements attributed to Arab leaders of urging the Palestinians to leave Palestine are baseless. These cohesive devices also contribute to the fulfilment of the rhetorical (pragmatic) purpose of the text in hand after creating a text world in the target

language that fulfils the relevant ideological purposes of the text, i.e. that the Zionists' statements are groundless. The collocational relationships in this example seem to reinforce the Arabic translator's attitudinal values and personal ideologically-driven views and give at the same time, probably, a sense of markedness to the text in the light of their intensity, i.e. two collocations in one sentence.

Additional linguistic features that can assist make up the overall ideological portrait of the text can be the transitive pattern in (التصريحات التي ينسبونها) (*statements which they attribute*) and الادعاءات التي يذهبون إليها (*allegations they resort to*) as well as the logical connector (nevertheless), according to Fairclough's model of discourse analysis.

(2) "Although there has been low-intensity conflict in the intervening years and major conflagrations during the War of Attrition in 1969-1970 and the 1978 invasion of Lebanon, and massive civil disobedience during the Uprising in 1988, it is these five wars Israel refers to when it makes its claims". (121)

"ورغم أن حدة الصراع كانت منخفضة في السنوات التي فصلت بين هذه الحروب، وأن مواجهات رئيسية حدثت بين الجانبين خلال حرب الاستنزاف ما بين عامي ١٩٦٩ و١٩٧٠ وخلال غزو لبنان عام ١٩٧٨ وخلال العصيان المدني الكبير الذي شهدته الانتفاضة عام ١٩٨٨، إلا أن إسرائيل تستشهد بتلك الحروب الخمسة عندما تقوم بترويج مزاعمها بهدف تبرئة ساحتها من المسؤولية". (24)

[Although the intensity of conflict was low in the years between these wars, and major confrontations took place between the two sides during the War of Attrition between 1969 and 1970, during the invasion of Lebanon in 1978, and during the major civil disobedience which the uprising witnessed in 1988, Israel refers to these five wars when it promotes its allegations to wash her hands of responsibility].

In this example which was first encountered in sub-section 5.1.2, the Arabic text introduces two collocational occurrences: بترويج مزاعمها (*when it promotes its allegations*) as مزاعم (*allegations or claims*) usually collocates with ترويج (*promoting*). In the text, this collocational combination aims to give an emotive sense to a (purposefully) exaggerated action of promoting (ترويج). The second collocational link is between تبرئة (*prove innocence*) and ساحتها (*lit. its court*). The implicit pragmatic function of the collocational relationships in this example is to express an attitude, i.e. that Israel is only fabricating allegations that Arabs started all their wars with Israel. This discorsal value was reinforced through markedness (i.e. two collocational occurrences in the main

clause) which increased the level of evaluativeness of an already evaluative ST. This style shifting (e.g. collocation, markedness, increased level of evaluativeness) was functional in the sense that it conveyed ideological meanings (attitude of the TT producer) and thus created a text world that facilitates achieving the overall rhetorical (pragmatic) function (i.e. convince the TT reader that Israel is not telling the truth with regard to its wars with Arabs).

Other linguistic features of possible ideological potential in the example are elaborated upon in section 5.1.2 where the example first occurred, and therefore will not be repeated here.

(3) *“Even so, given US sympathy with Israel and the intensity of prejudices, all accounts and documentation coming from the Arabs have been treated with the greatest suspicion. Needless to say, propaganda surrounding the struggle has developed into an art”.* (xii-xiii)

ولكن وبالرغم من ذلك ونظراً للتعاطف الأمريكي مع إسرائيل والتحيز الواضح إلى جانبها كانت جميع التصورات التي يطرحها العرب والوثائق التي يقدمونها دعماً لهذه التصورات تعامل بأقصى درجات الشك والريبة، بالإضافة على أن الدعاية التي أحاطت بالصراع وشوّهت الكثير من الحقائق المتعلقة به أصبحت فناً قائماً بذاته". (9)

[In spite of that, and in view of the American sympathy and siding with Israel, all perceptions which are forwarded by Arabs or documentations they present in support of these perceptions are received with the greatest suspicion and doubt. The propaganda surrounding the conflict which deformed a lot of facts about it, moreover, has become a fully-fledged art].

The ST stands as a counter-argument in an argumentative text type which is usually marked with a corresponding level of evaluativeness. The TT, however, elevates the level of evaluativeness partially through markedness which relied heavily on the collocational relationships as manifested in *... يطرحها التصورات (perceptions forwarded by)*, *الشك والريبة (suspicion and doubt)* and *قائماً بذاته (fully-fledged art)*. These devices of lexical cohesion stand as textual tools that pull the text together, thus rendering a cohesive and consequently coherent text which can be successfully communicated to the text receiver. Pragmatics, reflected through an increased degree of cohesiveness which relied primarily on sustained series of collocations, is the cornerstone of the text formation. It also played a central role in easing the ideological discourse which aims to

influence the TT reader and lure him/her into accepting an emphatically stated point of view (through strong cohesive ties) that the image of Arabs has been deliberately distorted as a result of the American sympathy with Israel, which represents the text's rhetorical purpose.

This motivated and intricately woven cohesive network was further supported by the repeated occurrence of التصورات التي يطرحها العرب (perceptions) in two places; التصورات التي يطرحها العرب (perceptions which are forwarded by Arabs) and لهذه التصورات (of these perceptions). The parallelism between the two relative clauses التصورات التي يطرحها العرب (perceptions which are forwarded by Arabs) and الوثائق التي يقدمونها (documentations they present) added more 'glue' to the already cohesive (and coherent) text.

Chapter Six

Empirical Dimension

In the previous chapters, light has been shed on translation problems from the point of view of ideology and on the importance of following a model that equips the translator, text analyst and text reader with the necessary contextual awareness that helps to detect, understand and interpret ideology in discourse through a set of syntactic, lexical and textual parameters (which represents ideational, interpersonal and textual functions of language). In this chapter a practical experiment will be embarked on that is hoped to provide inspiring and revealing results in relation to the topic of this research.

This chapter will show how the translator's own beliefs and point of view (i.e. ideological background) may (or may not) influence his/her handling of the original text and how in the absence of a proven, overall ideology-sensitive model can probably lead to variations even among translators of a relatively similar social, political and cultural background.

For this purpose five Arab translators of different ideo-cultural backgrounds have been chosen and given three sample texts to translate with the aim of exploring their way of handling ideological discourse, on the one hand, and of gauging if and how far they can produce objective and neutral translations or otherwise intrude in the translated material for ideological reasons. This process of discourse analysis will be carried out according to Fairclough's analytical model, bearing in mind the major linguistic parameters of ideology which were discussed in detail in the previous chapters, especially chapter five. The original English text will be presented for every example, and then the Arabic translation produced by every translator followed by the author's back translation into English. His analysis for every example will then follow.

It is worth noting that in the process of analysis, the focus will be exclusively directed to ideological manifestations in the Arabic translations produced by the selected group of translators, and therefore any general translation problems or errors (e.g. misinterpretation of ST wordings, grammatical errors in Arabic, wrong collocational links, etc.) that are irrelevant to the theme of this study will be overlooked.

For ease of reference, the samples and their respective translations will be numbered so

that the first digit will refer to the sample text, and the second to the translator (e.g. 1/1 means the first sample as translated by the first translator; 3/4 will mean the third sample translated by the fourth translator, etc.).

6.1 Samples:

Sample (1)

“Zionists have maintained this position [that Palestine was ‘a land without people, waiting for a people without land’] in one form of another, over the years, because they contend that the Arab-Israeli conflict amounts to the stubbornness of the Arab states to recognise Israel rather than to the grievance of a people, namely the Palestinians, who were dispossessed in order that Israel might exist”.

(Wright, 1989:1)

1/1

“فالصهاينة تمسكوا بهذا الموقف بشكل أو بآخر عبر السنين، لزعيمهم أن الصراع العربي-الإسرائيلي إنما يعزى إلى عناد الدول العربية في الاعتراف بإسرائيل أكثر مما هو ينسب إلى الظلم الذي يحيق بشعب -هم الفلسطينيون- طرد من أرضه لتبقى إسرائيل موجودة”.

[Zionists have adhered to this position for years in one way or another, claiming that the Arab-Israeli conflict is exclusively attributed to the stubbornness of Arab countries to recognise Israel more than (it is attributed to) the injustice inflicted on a people (the Palestinians) who have been displaced from their land to ensure Israel will remain”].

The original text illustrates a case of argumentation in which a statement was made in a quasi-reporting technique (i.e. moderately evaluative) followed by elaboration/substantiation (through-argumentation according to Hatim and Mason).

Meanwhile, the Arabic translation which embarks on a nominal structure *فالصهاينة* (Zionists) which tends to mark argumentative texts (Hatim, 1997), seems to be a proposition which is infused with ideological signification mainly manifested in its highly emotive diction. For instance, *Zionists ... maintained* was replaced with *فالصهاينة* (Zionists have adhered to) and *they [Zionists] contend* with *لزعيمهم* (claiming that), *grievance* with *الظلم* (injustice), *Israel might exist* with *لتبقى إسرائيل موجودة* (to ensure Israel will remain). In all these cases the Arabic renderings have quite different

semantic and pragmatic connotations which significantly increase the text evaluativeness and clearly indicates the translator's presence. Together with consciously emotive and ideologically motivated lexical choice, syntax also contributed to the ideological implications of the TT through the repetitive and parallelistic pattern *يعزى إلى* (lit. *attributed to ... more than it is attributed to...*) and through using a pragmatic highlighter *إنما يعزى* (*is exclusively attributed to*). Both syntactic devices have been consciously employed by the translator, it is believed, to render a more 'convincing' argumentation which can influence the text reader and instil in him/her a certain (anti-Israel) ideological meaning. The modality in *might exist* of the ST, which here signifies the possibility of the existence of Israel, has been ignored in the Arabic translation and converted to a declarative statement *لتبقى إسرائيل موجودة* (*to ensure Israel will remain*) which has crucial ideological implications (i.e. the Palestinians have been made homeless to give the Israelis their land to keep). *Power* relations can be clearly detected here through the commitment which the TT producer seems to display through obfuscating the modal auxiliary verb (*might*). The translator is enforcing what is made to appear as commonsensical information, i.e. that the disposition meant to ensure that Israel will remain, a discursal theme presented in the original text as a probability.

1/2

"حافظت الصهيونية على هذا الموقف بشكل أو بآخر عبر السنين لأنهم يجادلون بأن الصراع العربي الإسرائيلي يؤدي إلى تصلب البلدان العربية عن الاعتراف بإسرائيل بدلاً من حالة الضييم التي لحقت بالفلسطينيين الذين تم طردهم من أرضهم من أجل قيام دولة إسرائيل".

[Zionism has kept this position in one way or another over the years as 'they' argue that the Arab-Israeli conflict leads to stubbornness of Arab countries with regard to recognising Israel 'instead of' the extreme injustice which affected the Palestinians who have been expelled from their land for the creation of the state of Israel].

It is noticeable how the translator here used a non-evaluative and ideology-free word *حافظت* for *maintained* - which is a literal translation of the word - compared, for example, with *تمسكت* (adhered to) of the first translator, which has subtle ideological and attitudinal implications.

Meanwhile, apart from this proposition (*حافظت*), this translator seems to be offering an ideological translation. This is manifested through his lexical choices. He has chosen

to be less critical of Arabs than the ST is demanding and has therefore used **تصلب** (*hardness*) which implies less negative implication than the ST *stubbornness*. Moreover, opting for significantly emotive language in describing conditions of the Palestinians is obvious in words such as **ضيم** (*extreme injustice*) and **طرد** (*expulsion or disposition*).

The ideological processing of the ST by the Arabic translator is also exhibited here by disregarding the ST modality *might exist* and, instead, choosing the assertive proposition **من أجل قيام دولة إسرائيل** (*for the creation of the state of Israel*) which is propagating *power* relations, as explained earlier in the case of the first translator.

1/3

"صرح الصهاينة بهذا الوضع بشكل ما أو بأخر منذ عدة سنوات وذلك بسبب جدالهم في أن صراع الإسرائيليين ضد العرب بلغ ذروة التصعيب مع الدول العربية لتعلم إسرائيل مدى الضيم الذي يعاني منه العرب وخاصة الفلسطينيين الذين يطردون من أجل ترسيخ الوجود الإسرائيلي".

[For years, Zionists have openly taken this position in one way or another because of their argument that the Israeli conflict against Arabs reached the hardest stage with the Arab countries 'for Israel to know' the extreme injustice from which Arabs suffer, particularly Palestinians who are expelled for reinforcing the Israeli existence].

The translator here seems to have chosen to overlook grammatical relationships between words as well as semantic values and pragmatic implications with the aim of producing a TT that ideologically suits her attitude and ideological beliefs. The most obvious (ideological) misrepresentation of ST manifestations is considering the *Arab-Israeli conflict* as **صراع الإسرائيليين ضد العرب** (*Israeli conflict against Arabs*) which entails blaming Israel for the conflict right away, a discursal theme which is not expressed in the ST.

Moreover, *stubbornness of the Arab states* was rendered as **ذروة التصعيب مع الدول العربية** (*the hardest stage with the Arab countries*) which does not imply any criticism of Arabs especially as, unlike the ST, the nominalised form **التصعيب** leaves responsibility (agency) perhaps deliberately unclear. Other ideologically motivated textual features include **الضيم الذي يعاني منه العرب وخاصة الفلسطينيين** (*extreme injustice which Arabs suffer from, particularly the Palestinians*) where, contrary to the ST meanings, Arabs, and not only the Palestinians, became victims of the 'Israeli injustice', according to the translator's

rendering. Tense, as Fairclough (2001:107) argues, has also been employed here to convey categorical commitment (of the translator) in الذين يطردون (*who are expelled*). Shifting the verb from past (*were dispossessed*) to present tense in the Arabic text seems to have aimed at giving it a further emotive (ideological) sense that is bound to appeal to the text receiver to sympathise with the 'victimised' party, and in doing so accepts the point of view which the translator seems to covertly (and sometimes overtly) promote.

Categorical assertion, which is one parameter of ideological discourse, according to Simpson (1993), has been employed in the TT in من اجل ترسيخ الوجود الإسرائيلي (*for reinforcing the Israeli existence*). By flouting the modal pattern *Israel might exist* - similar to the first and second translators - the translator, again, is displaying a commitment that the act of disposing of the Palestinians aims at reinforcing the Israeli existence.

1/4

"دافع الصهاينة عن هذا الموقف بشكل أو بآخر طوال سنوات لأنهم يزعمون أن النزاع العربي الإسرائيلي يعود إلى تعنت الدول العربية في الاعتراف بإسرائيل وليس مظالم شعب أي الشعب الفلسطيني الذي تم طرده لأجل بقاء إسرائيل".

[Zionists defended this position in one way or another for years because they claim the Arab-Israeli conflict goes back to the stubbornness of the Arab countries to recognise Israel, not the injustices inflicted on a people, that is the Palestinian people, who were expelled to ensure that Israel will remain].

This translation seems to disseminate ideological values mainly through lexicon. Emotiveness and evaluativeness appear in the first word of the text. *Zionists have maintained* in the original text has become دافع (*Zionists defended*). The shift in meaning is too clear to explain. Zionists may have *maintained* their position but have not defended it.

The translator's ideological manipulation of the ST at the lexical level is also displayed through replacing *contend* with يزعمون (*claim*). Again the variation in semantic values between the two utterances is too obvious to elaborate on and has also been touched upon in the case of the first translator.

Other semantic shifts of ideological potential include replacing *grievance* with مظالم

(*injustices*) where the plural form of the word was probably used for exaggeration and emphasis.

The ideological commitment and assurance which the translator conveys through لأجل (to ensure that Israel will remain) has been dwelt on with the previous translators.

1/5

"الصهاينة أكدوا هذا الموقف بشكل أو آخر طوال سنوات فهم يؤكدون بأن الصراع العربي-الإسرائيلي ناتج عن عناد الدول العربية و عدم اعترافها بإسرائيل وليس عن معاناة الشعب الفلسطيني الذي طرد كي تبقى إسرائيل".

[Zionists have asserted this position in one way or another for years. They stress the Arab-Israeli conflict has resulted from the stubbornness of Arab countries to recognise Israel, not from the suffering of the Palestinian people who have been ejected so that Israel will remain].

First, the TT uses a nominal structure which, as explained earlier, can be ideal for expressing opinion and point of view in Arabic argumentation. This syntactic feature seems to fit the rhetorical strategy (pragmatic function) of the text (express an anti-Israel attitude) stylistically which is therefore bound, as will be seen, to include a number of linguistic shifts that carry ideological meaning.

To begin with, the Arabic text is marked with partial cohesiveness exhibited through a repetitive pattern أكدوا ... فهم يؤكدون (*have asserted ... [t]hey stress*) which features partial cohesion. Such cohesive relations fulfil an emphatic role and therefore can be pragmatically persuasive, it is argued.

At a lexical level, word choice seems to have been used functionally and consciously. Emotive lexical items tend to prevail clearly in the text. أكدوا (*have asserted*), for instance, has replaced *maintained* of the English text. Likewise, يؤكدون (*[t]hey stress*) has replaced *they contend* of the ST. Semantic variations between the two renderings are noticeable and ideologically significant, as explained earlier.

Ideologically important also is the relation which the TT producer proposes between disposition of the Palestinians and the existence of Israel. He emphatically draws a

direct relationship between the two facts. This is conspicuously posited in *الشعب الفلسطيني الذي طرد كي تبقى إسرائيل* (*the Palestinian people who has been ejected so that Israel will remain*). This ostensibly commonsensical piece of information, which is given as a fact in the Arabic translation, displays the translator's attitudinal commitment and reflects, as well, the kind of *power* relations between the TT producer and the reader. The former presents this 'fact' and - in the light of the text producer-text receiver relationship - expects the latter to consider it as a taken-for-granted proposition.

Sample (2)

"In general, Jews lived in harmony with their Muslim compatriots. When Jews did experience persecution during their 1,300 years under Muslim rule it was not because they were Jews - for many others also suffered under particular despotic rulers".

(Wright, 1989:31)

2/1

"عموماً عاش اليهود في وئام وسلام مع قرنائهم المسلمين. وعندما شعر اليهود بالظلم خلال ١٣٠٠ سنة أمضوها في ظل الحكم الإسلامي فإن ذلك لم يكن إطلاقاً لكونهم يهوداً فكثيرون غيرهم عاتوا أيضاً من استبداد بعض الحكام".

[In general, Jews lived in harmony and peace with their Muslim compatriots. When Jews felt injustice for 1300 years which they lived under the Islamic rule, it was not, at all, because they were Jews. Many others also suffered the tyranny of some rulers].

This translation is seen to represent a typical example of ideological translation. The translator's presence can be easily detected. He seems to be shaping the original text world according to his own ideological requirements. This process of 'shaping' impregnates a rhetorical effect which is centred on exaggerating the peaceful life the Jews have been living under the Islamic rule. This discursal theme can be traced through a number of linguistic features.

To begin with, the synonymous pattern *في وئام وسلام* (*in harmony and peace*) plays an emphatic (ideological) function which facilitates the overall rhetorical purpose of the text. Synonymy, according to Fairclough (2001:92) signifies a crucial ideological relationship.

At a lexical level, the translator replaces the emphatic structure *did experience*

persecution with *عاش* which is rhetorically neutralised. In doing so, he alleviates an important discursual value in the English text, i.e. that Jews suffered persecution under the Islamic rule.

The emphatic expression *لم يكن إطلاقاً* (*at all*), which serves as a textual rhetorical highlighter signifying that what the Jews suffered under the Islamic rule was not because they were Jews, has been unjustifiably introduced in the Arabic translation. It shows the ideological transformation which the ST has undergone to correspond to the translator's attitudinal requirements and probably to TL political and cultural norms.

2/2

"عموماً عاش اليهود في ونام مع مواطنيهم من المسلمين. وعندما شعر اليهود بالمضايقات خلال ١٣٠٠ عام تحت ظل الحكم الإسلامي، فإن ذلك ليس بسبب أنهم يهود فقد عانى كثيرون غيرهم كذلك تحت ظل حكام مستبدين معينين".

[In general, Jews lived in harmony with their Muslim compatriots. When Jews felt harassments during 1300 years which they lived under the Islamic rule, that was not because they were Jews. Many others have suffered under the ruling of particular tyrants].

The ideological processing of the original text appears in more than one occurrence. Again, *did experience* has been rendered as *شعر* (*felt*) for the obvious ideological reason of minimising the negative connotation implicated. This ideologically motivated lexical shift has also wasted the markedness/dynamism which the emphatic structure brings to the ST.

Through his ideological adaptation of the ST, the translator here minimised *persecution* with all its pragmatic implications and discursual significance in the ST when he consciously opted for an occurrence that defies contextual requirements, i.e. *مضايقات* (*harassments*).

Such shifting of ST linguistic elements of important pragmatic and discursual values takes the target audience to a completely different text world that is ideologically chosen by the Arabic translator.

"عموماً، يعيش اليهود في انسجام مع المسلمين. وعندما اضطهد اليهود خلال ألف وثلاثمائة سنة تحت حكم المسلمين، لم يكن ذلك لأنهم يهود فكثيرون غيرهم عانوا من اضطهاد حكام مستبدين".

[In general, Jews live in harmony with Muslims. When Jews were persecuted under the Islamic rule, it was not because they were Jews. Many others suffered under tyrants].

Ideological representations in this translation seem to rely mainly on syntactic features which in general help a text reader or analyst to "read off" meaning (Fowler *et al.*, 1979:197). Some syntactic shifts have been introduced for the ideological reason of overemphasising the Jewish-Muslim co-existence. This theme is shown through shifting the verb tense in the first sentence from the past tense in the ST (*Jews lived in harmony with Muslims*) to simple present in the Arabic text ... يعيش اليهود... (*Jews live...*). Using the present tense is seen to help in relaying the 'rhetorical thrust' of the text, so to speak, and reinforce its pragmatic purpose because it tends to give the impression that the proposition which is introduced in the present tense is commonsensical and presuppositional. This is bound to emphasize the authenticity claim presented here in the form of a taken-for-granted fact, and, hence, implicate meanings of ideological significance. Therefore, the Arabic rendering in the present tense is ideologically misleading because it suggests that this *harmony* prevails always between Jews and Muslims, a theme which is not suggested by the ST.

Grammar was also exploited for encoding ideological meaning, it is contended, when the translator shifted the highly emphatic active structure (*action process* of SVO type) *Jews did experience persecution* to a passive sentence in *عندما اضطهد اليهود* in which the agent was (perhaps intentionally) obfuscated. Such a case of agent deletion would *inevitably lead to indeterminacy*, according to Fowler *et al.* (1979:31). The clear semantic (as well as semiotic and pragmatic) implication here is meant to reduce the ideological connotation (i.e. criticism of the Islamic rule) by avoiding direct correlation between the verb or process (of persecution) and the implicit agent (Muslims).

"وبصفة عامة، عاش اليهود في تلاحم مع مواطنيهم المسلمين وعندما واجهوا مضايقات خلال وجودهم تحت حكم المسلمين لمدة ١٣٠٠ عام فلم يكن سبب ذلك أنهم يهود فكثير من الآخرين أيضاً عانوا في عهد بعض الحكام الطغاة".

[In general, Jews lived in consolidation with their Muslim compatriots. When they

faced harassment during their 1300 years of existence under the Muslim rule, it was not because they were Jews for many others also suffered under some tyrants].

In two occurrences the translator here seems to focus on manipulation of wording (i.e. word choice) to reflect certain discourse needs from his own perspective (e.g. express personal view and display commitment). This emotive lexical choice, as will be explained later, tends to be motivated by discourse variables. Lexis is used here to create a persuasive effect which is ideologically justified. *In harmony*, for instance, has been substituted in Arabic with *في تلاحم* (*in consolidation*) which semantically suggests a much stronger and closer relationship between Jews and Muslims than the kind of relationship signified by *in harmony*.

Within this ideological perspective, characterised by emotive diction (e.g.. *تلاحم*), *persecution of Jews* has been minimised to *مضايقات* (*harassment*) to tally with the presupposed semantic and pragmatic values denoted by the presumably consolidated relations between the Jews and Muslims.

2/5

"على العموم قد عاش اليهود في انسجام مع زملائهم المسلمين. ولما خضع اليهود للاضطهاد خلال ١٣٠٠ سنة من الحكم الإسلامي ما كان هذا الاضطهاد لكونهم يهوداً لأن الكثيرين غيرهم أيضاً عاتوا في ظل حكام طغاة".

[In general, Jews lived in harmony with their Muslim compatriots. Jews were persecuted during 1300 years of the Islamic rule, but this persecution was not because they were Jews. Many others suffered under particular tyrants].

This translation shows no genuine signs of translator intervention. The text, therefore, tends to be impartial and free of ideological values. No certain discursal theme seems to be particularly underlined in the text, except emphasis through a repetitive pattern... *ولما خضع اليهود للاضطهاد ... ما كان هذا الاضطهاد (Jews were persecuted ... but this persecution ...)* which matches the emphatic effect suggested by the ST through *When Jews did experience*. Although the Arabic translation appears to be non-ideologically oriented, the lexical cohesion implied in the repetitive occurrence seems to perform a persuasive function through emphasising that Jews were not persecuted because of racial or religious reasons. So, repetition here, with its persuasive force, tends to be rhetorically marked and motivated (i.e. to express an attitude).

Sample (3)

"Israel has declared that its objective in the West Bank and Gaza is to abide by the principles of international law. Israel maintains that the West Bank and Gaza, which it captured in 1967, were 'liberated' and therefore the Fourth Geneva Convention does not apply to its occupation army nor to its settlement policy.

Israel has claimed that it is not confiscating land from the Palestinians on the West Bank and Gaza. Israel claims, in defense of its land acquisition policy, that the process is being carried out in accordance with the law in force in the West Bank".

(Wright, 1989:89)

3/1

"لقد أعلنت إسرائيل أن هدفها في الضفة الغربية وقطاع غزة هو الالتزام بمبادئ القانون الدولي. وتقول إسرائيل إن الضفة الغربية وقطاع غزة اللتين استولت عليهما عام ١٩٦٧ تم "تحريرهما" وبالتالي لا تنطبق اتفاقية جنيف الرابعة لا على جيشها المحتل ولا على سياستها الاستيطانية.

وادعت إسرائيل أنها لا تصادر الأراضي من الفلسطينيين في الضفة الغربية وقطاع غزة. ودفاعاً عن سياسة حيازة الأراضي التي تنتهجها تزعم إسرائيل أن العملية يتم تنفيذها وفق القانون السائد في الضفة الغربية".

[Israel has announced that its goal in the West Bank and Gaza is to adhere to the principles of international law. Israel says that the West Bank and Gaza which it captured by force in 1967 have been 'liberated' and therefore the Fourth Geneva convention does not apply, either to its occupying army or to its settlement policy.

Israel claimed that it is not confiscating lands from the Palestinians in the West Bank and Gaza. Defending the land acquisition policy which it is following, Israel claims that the process is being executed in accordance with the prevailing law in the West Bank].

A dominant syntactic structure in the original text is the *that* clause which takes the form of a series of repetitive patterns which occurs four times (*Israel has declared that, Israel maintains that, Israel has claimed that, Israel claims ...that*). To this effect, the *that* clause, according to Fairclough (2001: 110), can be indicative of presupposition (pragmatics) which can be "manipulative" and hence entail ideological signification.

"Presuppositions can also have ideological function, when what they assume has the character of 'common sense in the service of power". (ibid:128)

This series of the *that* clause was substituted in Arabic by *أعلنت إسرائيل أن، وتقول إسرائيل إن،* *تزعّم إسرائيل أن، ادعت إسرائيل أنها*. This repetitive patterning in the English and Arabic text, it is claimed, has been consciously used to create a rhetorical effect, that is to express a point of view and display commitment to an issue which can, in turn, promulgate meanings of ideological nature.

Other syntactic features of possible ideological potential here include also a subordinate clause (*in defence of its settlement policy*). Subordination, as was explained in subsection 5.1.2, can indicate ideological meanings as the content of subordinate clauses is **presupposed**, i.e. already known for the participants in the communication process. It is worth noting from a comparative discourse analysis point of view here that the subordinate structure in the English text has been replaced in Arabic with a main clause *ودفاعاً عن سياسة الاحتلال التي تنتهجها...* which foregrounds the given information and presents it in a prominent form rather than 'sneaking' the presupposed meaning into the subordinate structure. It is argued that this textual technique, which renders motivated markedness, is a potentially interesting feature from the point of view of ideological discourse in English and Arabic that is worth exploring to see how syntax - which as indicated earlier can fulfil important discursual needs (e.g. present argumentation) and not just add stylistic 'flavour' - can probably signify ideology differently in English and Arabic.

Among the syntactic structures of special significance with regard to ideological representation in the Arabic text is shifting the nominalised pattern (*its land acquisition policy*) to a verbal construction *سياسة ... التي تنتهجها* (*land ... which it is following*) of SVO form where the object is actually embedded in the preceding sentence. Such a grammatical shift signals a linguistic feature which may foreground important ideological content, in this case Israel's (Palestinian) land acquisition. It is quite conspicuous that this syntactic shift implicates ideological transformation (in Trew's terms).

Another important grammatical feature that the text includes is the (repetitive) parallelism in *لا على جيشها المحتل ولا على سياستها الاستيطانية* (*neither to its occupying army nor to its settlement policy*) which has an emphatic discursual force that is pragmatically significant as it intentionally introduces meaning in the form of commonsense or 'given' information.

On the lexical level, emotive diction has been consciously resorted to in order to give exaggerated meanings and therefore appeal to the text readers and persuade them to accept the point of view expressed by the translator in the case of Arabic. These words include استولت (*captured by force*) and تزعم (*claim*) which in Arabic have greater ideological implication than the English translation may indicate. In both occurrences, the translator could have opted for a less ideological alternative احتلت (*occupied*) and تدعي (*claim*) respectively.

3/2

"أعلنت إسرائيل أن هدفها في الضفة الغربية وقطاع غزة هو الالتزام بمبادئ القانون الدولي. وتؤكد إسرائيل أن أراضي الضفة الغربية وقطاع غزة التي احتلتها في عام ١٩٦٧ قد تم 'تحريرها' وبالتالي فإن معاهدة جنيف الرابعة لا تنطبق على جيشها المحتل أو سياستها الاستيطانية.

وادعت إسرائيل أنها لم تسلب الأراضي من الفلسطينيين في الضفة الغربية وقطاع غزة. وتدعي إسرائيل، في دفاعها عن سياستها في سلب الأراضي، بأن تلك العملية تتم وفق القانون المعمول به في الضفة الغربية".

[Israel has announced that its goal in the West Bank and Gaza is to adhere to the principles of international law. Israel emphasises that the lands of the West Bank and Gaza which it occupied in 1967 have been 'liberated' and therefore the Fourth Geneva convention does not apply to its occupying army or its settlement policy.

Israel claimed that it has not *stolen* lands from the Palestinians in the West Bank and Gaza. Israel claims, defending its policy of *stealing* the land, that the process is going on in accordance with the prevailing law in the West Bank].

In addition to the ideological significance of the presuppositional force and strong cohesive relations exhibited in the repetitive pattern of the *that* clause which was substituted by تدعي إسرائيل... أن and ادعت إسرائيل أن ، تؤكد إسرائيل أن، أعلنت إسرائيل أن at the syntactic level, the Arabic translation here replaces the passive structure *the process is being carried out* with an active construction of a patientless *event* process of the SV form تلك العملية تتم (*the process is going*). Though such a grammatical shift is theoretically deemed to render more significant pragmatic implication, its discursal role, one should say, is weakened owing to the patientless nature of this type of process. The use of this technique is thought to be unmotivated because it adds no pragmatic, semiotic or semantic value to discourse here and therefore does not help the argumentative nature of text in spite of its theoretical significance. The TT producer has probably opted for this technique because it is more direct than يجري تنفيذ العملية (*the*

process is being carried out).

On the lexical side, the Arabic text introduces a number of words which altogether heighten the level of emotiveness. These include تؤكد (*emphasise*) which - contrary to the contextual norms of the ST - seems deliberately to show Israel as emphasising that *the lands of the West Bank and Gaza which it occupied in 1967 have been 'liberated'*.

Another lexical occurrence which can be seen as ideologically motivated is تسلب which the author has translated to *steal* (in italic form) in the back translation because, in his opinion, this is closest translation that can touch upon the deep connotative meaning of the word, especially when it is correlated with *land* and *land ownership*, a notion which Hatim (2002) has rightly argued to be of paramount significance in the Arab mindset, as already noted in section 3.4 and sub-section 5.3.1.c.

This lexical item, with its pivotal pragmatic implication, has been cohesively repeated in ادعت إسرائيل أنها لم تسلب الأراضي (*Israel claimed that it has not stolen lands*) and in سياستها في سلب الأراضي (*its policy of stealing the land*), thus giving an ideological thrust to an important discursal theme of which the translator is trying to persuade the text receiver through repetition, i.e. that Israel has been *stealing* the Palestinian lands.

3/3

"صرحت إسرائيل أن هدفها في الضفة الغربية وغزة هو الالتزام بمبادئ القانون الدولي. وصرحت إسرائيل أيضاً أن الضفة الغربية وغزة اللتين احتلتهما عام ١٩٦٧ قد 'حررتا' لذا فإن اتفاقية جنيف الرابعة لا تنطبق على قواتها المحتلة ولا تنطبق على سياستها الاستيطانية أيضاً.

زعمت إسرائيل أنها لا تنتزع الأراضي من الفلسطينيين في الضفة الغربية وغزة. ودفاعاً عن سياستها في انتزاع الأراضي تزعم أن هذه العملية يجري تنفيذها وفقاً للقانون المعمول به في الضفة الغربية".

[Israel has stated that its goal in the West Bank and Gaza is to adhere to the principles of international law. Israel stated too that the West Bank and Gaza which it occupied in 1967 have been 'liberated' and therefore the Fourth Geneva convention does not apply, either to its occupying forces or to its settlement policy.

Israel claimed that it has not *seized* lands from the Palestinians in the West Bank and Gaza. Israel claims, defending its policy of *seizing* the land, that the process is being executed in accordance with the prevailing law in the West Bank].

This translator tends to rely heavily on lexical forms, particularly (lexical) cohesion in the process of text organising. Willing to produce a highly persuasive text that has strong pragmatic force and rhetorical effect, the translator infuses into the text a series of recurrent patterns. They include a typical full cohesion (repetition) in *صرّحت إسرائيل (Israel has stated)* which occurred in two consecutive sentences (first and second) and another recurrent pattern in *اتفاقية جنيف الرابعة لا تنطبق على... ولا تنطبق على سياستها الاستيطانية (lit. the Fourth Geneva convention does not apply ... and does not apply to its settlement policy)* as well as the repetition of *الأراضي (land)*.

The Arabic text also displays two cases of (repetitive) partial cohesion. The first is *يزعم (Israel claimed)* and *تزعم ([Israel] claims)*. As indicated earlier *يزعم* has greater ideological implication in Arabic than the English translation may suggest. The second recurrence of partial cohesion is in *لا تنتزع (has not seized[lands])* and *انتزاع ([land] seizing)*.

Resorting to emotive lexicon - as in *انتزاع* and *تنتزع* which is maximally emotive in Arabic - is another characteristic of this Arabic text. All these lexical features are employed in the text to deliver its pragmatic function and lure the text receiver to accept the (exaggerated) ideological message it is relaying in Arabic.

This excessive use of lexicon was coupled, - in addition to the pragmatically motivated repetition of the *that* clause in English and Arabic - with an important syntactic shift in the TT. As in 4/1, this translator has shifted the subordinate clause *دفاعاً عن سياستها في انتزاع الأراضي (in defense of its land acquisition policy)*, with its ideologically important signification and pragmatic role in the English text, to a more prominent position (i.e. at the beginning of the sentence in Arabic) where it takes a thematic position which is likely, as indicated earlier, to relay more important contextually-based discursial meanings and fulfil a motivated highlighting role (probably) for ideological reasons.

3/4

"أعلنت إسرائيل أن هدفها في الضفة الغربية وغزة هو مراعاة مبادئ القانون الدولي. وتؤكد إسرائيل أن الضفة الغربية وغزة اللتين قامت إسرائيل بالاستيلاء عليهما عام ١٩٦٧ قد 'حررتا' وبالتالي فإن ميثاق جنيف الرابع لا ينطبق على جيشها المحتل ولا على سياستها الخاصة بالاستيطان. زعمت إسرائيل أنها لا تقوم بمصادرة الأراضي من الفلسطينيين في الضفة الغربية وغزة. وتزعم دفاعاً عن سياستها الخاصة بضم الأراضي أن هذه العملية يتم تنفيذها طبقاً للقانون المعمول به في الضفة الغربية".

[Israel has announced that its goal in the West Bank and Gaza is to observe the principles of international law. Israel emphasises that the West Bank and Gaza which it captured by force in 1967 have been 'liberated' and therefore the Fourth Geneva convention does not apply, either to its occupying army or to its settlement policy. Israel claimed that it is not confiscating lands from the Palestinians in the West Bank and Gaza. Israel claims, defending its land acquisition policy, that this process is being executed in accordance with the law in force in the West Bank].

This translation tends to indicate minimal translator's mediation and cannot be seen ideological, compared with the other translations. It bears few linguistic indicators that can be seen as conveying extra-contextual ideological signification compared with the original text.

Like the other translations, it exhibits - at a syntactic level - a recurrent use of the *that* clause in the English text with its equivalent أن structure in Arabic and the pragmatic implications involved in Arabic, as interpreted according to Fairclough's analytical model. This seems to be the single syntactic form that can bear some ideological significance.

At the lexical level, the Arabic (target) text opts for quasi-emotive discourse in few occurrences. One of these is the use of استيلاء which, as was explained before (in 2/1, 2/2, 2/5), tends to carry extremely pejorative meanings that go beyond the literal English translation, (*control by force*). Similarly, the Arabic text uses تزعم and زعمت which is the emotive rendering of *claim*. The more neutral option would be تدعي which is a less emotive and evaluative form, as indicated before in 4/3.

Another lexical feature of importance from analytical point of view is the repetition of لا in على سياستها in لا ينطبق على جيشها المحتل ولا على سياستها (*does not apply_either to ... or to...*) as the translator could have deleted it in the second part of negation, i.e. لا ينطبق على جيشها المحتل (*does not apply to its occupying army or its ...policy*). This cohesive feature, the author believes, is meant to infuse an emphatic (persuasive) power to discourse.

3/5

"أعلنت إسرائيل بان هدفها في الضفة الغربية وغزة هو الخضوع لمبادئ القانون الدولي. وتؤكد أن الضفة الغربية

وغزة اللتين استولت عليهما في ١٩٦٧ قد تم تحريرهما ولذلك لا تنطبق اتفاقية جنيف الرابعة على جيشها المحتل أو سياستها الاستيطانية. وتدعي إسرائيل بأنها لا تصادر الأراضي من الفلسطينيين في الضفة الغربية وغزة. وتدعي دفاعا عن سياستها لضم الأراضي أنها تقوم بهذه الإجراءات بموجب القوانين الموجودة في الضفة الغربية".

[Israel has announced that its goal in the West Bank and Gaza is to adhere to the principles of international law. Israel emphasises that the West Bank and Gaza which it captured by force in 1967 have been 'liberated' and therefore the Fourth Geneva convention does not apply to its occupying army or its settlement policy.

Israel claims that it is not confiscating lands from the Palestinians in the West Bank and Gaza. Israel claims, defending its land acquisition policy, that it is carrying out these measures in accordance with the law in force in the West Bank].

This translator seems to produce the least ideological translation and to avoid in general emotive wording (e.g. use of تدعي which is emotiveless compared to تزعم as explained earlier); he avoids repeating *Israel* (as agent) with تؤكد أن الضفة الغربية and with تدعي دفاعا ... عن which renders a less assertive, emotive and evaluative discourse. However, the translator chooses unjustifiably, from a discourse point of view, to use an important syntactic structure (which can be a clear indication of ideological discourse in other texts), that is replacing a passive construction (where agency is usually obfuscated) *the process is being carried out* with an active sentence of an attribution (SVC) type أنها تقوم بهذه الإجراءات (It [Israel] is carrying out these measures) where agency is foregrounded. Such a syntactic shift is a major feature of transitivity which attributes responsibility of the action (verb) to the agent and thus can be utilized for ideological purposes. Here, as indicated, this potentially ideological structure does not seem to be conforming with a rhetorical plan of the Arabic text which probably is the least ideological among the examined translations of sample 4.

On the lexical side, the single noticeable feature from ideology point of view is using استولت which was explained in 2/1, 2/2, 2/5, 4/4 as having much more rhetorical force in ideological discourse than the literal translation of *capture by force*.

6.2 The Description Stage

At this stage of discourse analysis, and after the translations produced by the five translators have been examined, the main findings will be highlighted by specifying the

main linguistic parameters of ideology encountered in the samples. The parameters (or categories) will be listed under three main levels: Syntax, Lexicon and Texture, so that it will be possible to produce certain conclusions about what parameters of ideology tend to occur and at what linguistic level.

Having reviewed the samples in this chapter as well as the examples from the two case studies in chapter five, it may be noted that certain syntactic, lexical and textual features which correspond to Halliday's dichotomy of language functions (ideational, interpersonal and textual) tend to occur in Arabic translation to signify meanings of ideological nature.

It is possible to maintain, after studying and analysing a huge number of examples (chapter five) and sample texts (the empirical experiment in this chapter) that Arabic translation has a tendency to exhibit particular linguistic features as parameters or indicators of ideology in discourse at syntactic, lexical and textual levels. Now the main findings of the descriptive stage of the analytical exercise will be reviewed at the three levels with their respective features:

1) Syntactic Level

Among these common features is *transitivity* where passivisation tends to be transferred to active structure in Arabic with agency given prominence in the sentence for ideological reasons. By the same token, foregrounded agentivity in English may be either obfuscated or at least backgrounded in Arabic translation, in order to fulfil opposite ideological purposes (e.g. dwindling).

Modality is another grammatical feature which tends to prevail in (ideological) Arabic translation. It has been possible to see in the examined samples and examples how a modal pattern may be diluted or, otherwise, reinforced and strengthened for the sake of avoiding or highlighting certain ideological values.

Nominalisation is another syntactic construction which seems to occur, as has been seen, in texts translated from English into Arabic. A verbal structure can be nominalised if the tendency is to weaken the ideological signification. On the other hand, a nominalisation can be shifted to verbal construction if the (Arabic) translator is

willing to underline the discorsal (ideological) values conveyed by the nominal pattern.

Another syntactic feature is *subordination*. It has been noted that this grammatical patterning, which can propagate meanings of ideological significance, tends in some cases to be rendered as a main clause in Arabic for the purpose of underlining its ideological implications and persuading the text receiver (sub-sections 5.1.2 and 6.2.1.3).

Process shifting is another common practice encountered in (ideologically oriented) Arabic translation. A patientless *event* process (SV) in English, for instance, may be shifted to an *action* process (SVO) or an *attribution* process (SVC) in Arabic - according to the intended pragmatic (e.g. ideological) function of the sentence - for focalising (foregrounding) causal relations. Alternately, an *action* process (SVO) can be replaced with an attribution process (SVC), e.g. of a *non-directed* action or an event process (SV), for the sake of downgrading agency relations (for ideological purposes).

2) Lexical Level

Through the large number of samples and examples cited in this chapter and the previous one, **diction** has been heavily relied upon either to upgrade or exaggerate certain discorsal values (e.g. anti-Israel in Uraiqat and Ayyad translation and pro-Islamic civilisation in Subhi - but not Asfour - translation) or to downgrade other values (e.g. the Arab or Palestinian share of responsibility in the Arab-Israeli wars in Uraiqat and Ayyad translation, and failure of the Islamic civilisation to be an incubator of modern science in Subhi). Choice of words in Arabic translation played a central role in presenting the ideological discourse of the examined samples and examples. Rhetoric in its general literary sense (not the 'technical' or pragmatic role being used in this research) prevailed in Arabic mainly in the form of flowery language, pompous words and other features of orality nature (repetition, parallelism), as will be explained in the following section. In a nutshell, wording or diction formed a cornerstone of the ideological discourse encountered in the examples and samples cited. It was significantly geared towards expressing attitudes, presuppositions and viewpoints which are presented as commonsensical information.

Other lexical devices encountered in the Arabic translations reviewed, in general,

include *overlexicalisation* (overwording) where lexical items are replaced with wording i.e. “using many ways of saying the same thing” (Fairclough, 1992b:313) or *relexicalisation* (re-wording) where words are used as alternatives of existing words. Both linguistic techniques have been used (in chapter five examples) for ideologically motivated reasons.

Synonymy, which stands for words of similar meaning, has also been employed as an emphatic highlighter through which certain meanings can be reinforced for persuasive functions.

Other lexical features which were encountered, particularly in the examples analysed in chapter five, include *ideologically contested words* and *metaphor* which were uncommon, and therefore will not be considered as recurrent features that can be relied upon as lexical parameters of ideological discourse in Arabic texts translated from English.

3) Textual Level

In this domain of linguistic interaction which discourse can use to express ideology and meanings of ideological power, *recurrence* (repetition) emerges as a dominant textual parameter that occurs as a signifier of ideology in the extracts analysed in this thesis. In the two case studies, the Arabic translators have frequently used this cohesive device to bolster discursal themes and exhibit ideological allegiance and steadfast support for certain beliefs and attitudes, expressed especially through its intense evaluativeness. Recurrence has a persuasive power in (Arabic) argumentation (Johnstone, 1991:75) which has been disclosed and underlined in the extracts that have been analysed.

Parallelism is another effective rhetorical textual strategy which, we have discovered through our analysis to have a persuasion power similar to that of repetition. Through rendering parallelistic patterns, the argumentative discourse, where these patterns tend to occur, will be strengthened and thus given ‘rhetorical credibility’ so to speak. Through its heightened evaluativeness, this cohesive strategy tends to help, wherever it occurred in the investigated examples and samples, to achieve the pragmatic function of the text and the ideological purpose of the text producer (translator).

To a lesser extent, *thematization* had its ideological manifestations displayed in the investigated examples and samples through reversing the theme-rheme arrangement or progression for important (ideologically motivated) reasons. In this context, a rheme, as seen in 5.3.1.a (example 1), can be upgraded to a rhematic position (which relays more important information) to focalise particular attitudinal or intentional values. By the same token, and as was seen in 5.3.1.a (example 2) and sample 3/1, a theme can be backwarded to rhematic position to marginalise certain ideological significations that probably do not comply with the translator's ideological affiliation.

Collocation is an important linguistic feature which appeared frequently, particularly in the examples explored in chapter five. As has been seen, this stylistic ornament can be motivatedly employed to reflect certain pragmatic and semiotic implications that influence the text receiver and guide him/her towards a consciously 'plotted' text plan that encodes ideological values through biased, emotive and evaluative discourse.

6.3 The Interpretation Stage

In this stage an attempt will be made to explain and interpret the main findings identified in the description stage. In more technical terms, this stage "*makes explicit what for [text] participants is generally implicit*" (Fairclough, 2001:135). In this capacity, and after the linguistic features encountered have been described and the extra-textual and contextual factors behind the findings explained, it is hoped, in a more-or-less scientific and structured methodology, an attempt will now be made to interpret what is actually happening in the samples and examples. It is aimed to arrive at sensible generalisations and reliable conclusions which might be of value to this study and any subsequent relevant research work. In more practical terms now, he will be trying to establish the root causes that stand behind the translation problems - with regard to ideology - which translators tend to face systematically, frequently or at least possibly, when translating into Arabic. It is envisaged that the root causes or frameworks for the findings described above are:

I: Translator's Ideological Affiliation

A person's (or translator's) ideological affiliation is seen as the main reason behind producing ideological translation. Lefevere (1992:39) states that "*On every level of the*

translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological or poetological nature, the latter tend to win out”.

Obsessed with a certain belief, point of view or idea, the translator, as has been seen through the mass of extracts examined, seems to be generally inclined - intentionally or otherwise - to interact with the text in hand. Such ‘interaction’ will find its way into the ST through the translator’s mediation in the original text. This mediation will surely be reflected on one or more of the text’s levels (i.e. syntax, lexicon, semantics, texture, etc.) as such mediation will bring about shifts in the original text’s discourse as a result of manipulating its pragma-semiotic values (e.g. ideology). In the end the translator’s ideological affiliation, as has been seen in the examples and samples of the empirical experiment, revamps the original message and ‘fine-tunes’ it to comply with his/her ideology and/or societal conventions as well as TL (Arabic) linguistic/ stylistic norms.

After all, as (Fowler, 1991) argues ,“[d]ifferences in expression carry ideological distinctions”(4) because “[a]nything that is said or written about the world is articulated form a particular ideological position” (ibid:10)

This suggests, as Tymoczko (2003:181) rightly argues, that ideological forces and effects will differ in translation, even in the case of translating the same text, as in the current experiment. This is because “*the ideology of a translation resides not simply in the text translated, but in the voicing and stance of the translator, and in its relevance to the receiving audience.... These aspects of a translation are motivated and determined by the translator’s cultural and ideological affiliations*”. (ibid:183)

This, in a way, reflects the extreme interrelatedness between ideology and language and how the former produces the latter. To this effect, Kress (1985: 29) states that ideologies “*find their clearest articulation in language*”. This also pertains to the fact that “*language reflects the cultural and ideological practices which it describes*” (Simpson, 1993:164).

On a practical basis and after reviewing the translations of the two case studies in chapter five as well as the translations of the sample texts in this chapter one can conclude that *Uraiqat and Ayyad* (of the first case study), *Subhi* (of the second case study) as well as the first and third translators in the empirical experiment, took a

nationalistic stance and produced highly biased, emotive and evaluative translations while *Asfour* of the second case study, produced what can be considered as a *model* translation ('Control' in research terms).

The fifth translator, meanwhile, tended to represent the non-nationalistic (non-ideological) stand although he sometimes produced translations that are less ideological than the STs. The second and fourth translators displayed a half-way stand between the ideologically and non-ideologically motivated translations. They had no 'ideological compass', so to speak, to decide where they are heading (i.e. they had no specific or predetermined text plan) on the ideology continuum.

It is believed that the translators of the two case studies (except *Asfour* the '*Control*') and the translators who participated in the practical experiment with their conflicting ideological affiliation do not have extra textual (contextual) awareness to identify, handle and convey ideology in the text.

Moreover, it seems they do not have well-defined criteria to guide their professional skills towards producing a TT that is 'ideologically equivalent' to the ST. They will need to follow a model through which they can acquire the proper competences to guide them into the right direction.

The concluding chapter will be explicating his perception and recommendations for overcoming this serious defect which a significant number of Arabic translators are likely to have.

II: Orality

Another reason that may be causing the translation problems encountered in this research is the notion that Arabic tends to have characteristics of an oral language. Johnstone (1991:114) argues that "*Arabic argumentative style has its roots in the oratory of an oral culture and that it is therefore somehow oral*". Similarly, Johnstone (1990:229) refers to the written oration of Arabic which she relates to long years of (Arabic) rhetorical tradition. Hatim (1997:162) relates this tendency of orality to "*Arabic rhetoricity*", though Hatim argues that Arabic orality is not absolute and is not exclusively related to Arabic, as will be discussed later.

1- Repetition:

A clear indication of Arabic orality, according to Johnstone, is a tendency in Arabic discourse to include features of repetition. To this effect, Ong (1971:33, 1982:26) relates the “*adding*” (i.e. repetitive) style to oral composition. It is worth noting here that repetitive patterns were frequently encountered in the case studies (e.g. sub-section 5.3.1.c and samples 1/1, 2/5, 3/1, 3/2, 3/3, 3/4) and were predominantly used - mostly on a motivated basis - as emphatic devices that heighten the level of evaluativeness in order to perform a persuasive (pragmatic) function.

Koch (1983) and Johnstone (1991) emphasise time and again that repetition in Arabic is a discourse-building device which is employed for performing a crucial rhetorical function, e.g. persuasion (argumentation) through emphasis. She asserts that repetition in Arabic, therefore, is not an ornamental but rather a functional device, and that without repetition there can be no argument, while in English it is merely a stylistic feature that is deviating from the norm (Johnstone, 1991:74). Baker (1992) maintains that in Arabic one does not frequently opt for lexical variation. Arabic prefers repetition instead, she claims.

Hatim (1997) scientifically and sensibly argues that repetitive forms in Arabic can be functional when they fulfil pragmatic functions that are contextually required and thus assist in achieving the rhetorical purpose of the text, but they can, at the same time, feature in Arabic discourse for stylistic (i.e. unmotivated) purposes. It has been indicated earlier that in few cases, however, that repetition in the visited examples and samples can be non-contextually (i.e. non-pragmatically or ideologically) driven.

2- Parallelism:

By the same token, parallelism, which appeared in some of the analysed examples (sub-section 5.3.1.b) and sample 1/1, 3/1, 3/4) is considered a marker of orality. Ochs (1979:73) refers to “*the high degree of parallelism in unplanned, spoken discourse*”. Johnstone (1991:30) also underlines the connection between parallelism and orality.

Like repetition, this cohesive feature is seen as a rhetorical device as well as a text-

structuring device. It relates to ideology and ideological signification in more than one aspect. Parallelistic patterns are considered as having the effect of convincing the reader or text receiver of a definite viewpoint (ibid: 107). Jakobson (1966) argues that parallelism compels the reader or listener to set items in a semantic relationship of equivalence or opposition.

Johnstone (1990, 1991) views parallelism as a cohesive and rhetorical device which creates momentum in the text where it occurs by reflecting its content and, as such, acts as a persuasive (ideological) tool, i.e. it fulfils a rhetorical function. She holds that Arabic is a parallelistic language and that parallelism is preferred by Arabic grammar.

3- Coordination vs. Subordination:

This choice between these two syntactic structures is seen of relevance to oration and oral characteristics. Ong (1982:26) maintains that orality is typified by the use of additive rather than subordinative structures. Similarly, Hatim (1997:162) maintains that it could be argued that oral style may be seen as characterised by the abundant use of coordination and scarce use of subordination, and that such stylistic particularities (of oration) can be taken as features of Arabic.

It is of relevance to note here that in the subordination examples encountered - in which ideological values can be conveyed as explained earlier - have been converted in some cases (e.g. samples 3/1, 3/3), to coordinate clauses, thus probably reinforcing an aspect of Arabic orality.

4- Aggregative Style:

Tendency to use aggregative style (which may be termed redundancy by some analysts) is noted in oration. Oralists, according to Ong (2001:38), will not suffice it to say "*princess*", for example. Instead they would opt for "*beautiful princess*". And instead of "*oak*" they will probably go for "*sturdy oak*". This feature, it is claimed, corresponds to Halliday's *overlexicalisation* (Fairclough's *overwording*) explained in 5.2.1.a which has appeared in many of the examples in this study. Ong (1977) explains that such an extra (unnecessary) dose of information will be rejected by literacy as cumbersome and annoyingly redundant because of its aggregative weight.

It is contended, however, that in most of the examples cited, the so-called 'redundant' part of information, was usually utilised to reinforce and emphasise ideological content, and thus plays a subsidiary role that can respond to discursal needs and help achieve the text's pragmatic function.

5- Involvement/Mediation:

Sympathetic expressions which reinforce certain ideas, notions or beliefs are also considered a feature of orality. Ong relates to oral cultures a participatory rather than objectively distanced role. He argues: “[f]or an oral culture learning or knowing means achieving close, empathetic, communal identification with the known. ...Writing separates the knower from the known and thus sets up conditions for 'objectivity', in the sense of personal disengagement or distancing” (2002:45).

The linguist Wallace Chafe (Chafe, 1985) states that written language promotes more detachment than speech, and that literacy is integrated and detached while speech is fragmented and involved.

The analysis conducted in this research has highlighted a large number of examples where the Arabic translators have been intervening in discourse and instilling certain ideological values and beliefs in a prejudiced and non-objective manner. However, such wrong practices of translators can by no means typify Arabic language itself. It goes without saying that wrong attitude or professional practices of some Arabic translators cannot degrade Arabic. After all, one of the main goals of this work is to highlight and address such translation problems of an ideological nature.

III: Is Arabic an oral language?

To conclude this discussion about Arabic orality and its (direct/indirect) relevance to the findings of the empirical translation exercise which was involved, and to the outcome of the analysis of the case studies, a conclusion will be reached by evaluating this notion of Arabic orality.

As the author does not support the notion that Arabic as a language is characterised by a

higher degree of subjectivity and involvement, he does not, at the same time, accept that orality and literacy represent two different and separate worlds. The orality/literacy (speech/writing) distinction is problematic. Both concepts are interrelated and interdependent in many ways. After all, "*orality needs to produce and is destined to produce writing*" (Gee, 1996:51). The distinction between the two notions is far from definite or clear-cut. As Biber (1991:650-652), explains: "*Speech and writing differ from each other in terms of more-or-less, rather than this-or-that*" and "*no single dimension or combination of linguistic features distinguishes speech from writing*".

Although Johnstone (1991) considers Arabic to be an oral language and asserts that parallelism is a feature of orality, as explained earlier, she admits that "*it is hard to imagine anyone producing [a] sort of balanced complexity of elaborate parallelism ... without careful planning*" (114).

This statement underlines the argument that the distinction between orality and literacy is far from attainable.

Within the same context, Hatim clarifies that "*orality cannot be exclusively a designation of Arabic or of any other language*" (1997:163). He argues that the Arabic orality, especially in the case of Modern Standard Arabic, can be accepted but only if seen on a scale of some kind, i.e. that some texts can be more oral than others particularly if orality is seen as a function of a text-type. This, Hatim (173) correctly argues, does not make orality apply exclusively to Arabic, nor to other languages.

Chapter Seven

Conclusions, Implications and Recommendations

7.1 Purpose of Study

The general aim of this thesis has been to underline ideology in translated Arabic discourse (from English). This broadly-defined aim entails a number of key issues such as:

1. how to detect ideology in discourse;
2. how, and to what extent, can lexico-grammatical features help in this respect;
3. what tools should translators (or probably, discourse analysts or text users) have available to them to interpret ideological meanings properly and (for the translators) relay these meanings to the TL (Arabic) recipients without manipulating them to suit their own ideological affiliation and/or meet the target audience ideological expectations as well as the TT linguistic and social conventions.

To achieve this purpose, the traditional and modern schools of translations were reviewed and their merits and demerits highlighted, the main pillars of text linguistics model were underlined - these being the holistic and most comprehensive model to translation in the author's opinion- for approaching the topic. Then the research highlighted the theories of ideology and how ideology in discourse can be identified and interpreted.

After setting the theoretical scene needed for discussing the topic, a practical methodology was followed to examine the theoretical framework on the ground and see how it works in reality. For this purpose a large number of examples (translated into Arabic) were analysed, pinpointing their ideological features and investigating how they interact in discourse within a contextual framework.

For the purpose of gauging how operational and feasible the analytical system used has been, an empirical exercise was carried out to see how translators in real situations handle ideological texts and how objective they can be when they are translating an 'opponent' ideology. The experiment has yielded some insightful findings which are thought to underline the need for further research and investigation into this important

issue, not only in English-Arabic translation, in particular, but probably in other languages as well, which, in the end, will contribute some useful insights into the realm of Translation Studies. In fact, the examples cited throughout the whole dissertation, and particularly in the case study (chapter five) and the empirical experiment (chapter six) underline important aspects of the overall issue of how to detect, interpret and translate ideological discourse (into Arabic) in a way that ensures, as much as possible, objectivity and even-handedness on the part of the translator, assisted by a contextually-based pragma-semiotic perception of the text in hand (with all its ideological manifestations and implications). This, undoubtedly, will cast light on an important concept in English-Arabic translation and hopefully encourage further researching into this particular area (i.e. English and Arabic translation) and in the relatively new domain of ideology in discourse which has been acquiring increased attention in translation studies in the last few years.

7.2 Main Conclusions

The main findings and recommendations of this research can be summarised as follows:

1- It has been made apparent that ideology finds its clearest expression in language in all walks of life, and that it being a form of language use, translation is vulnerable to ideological signification. Bearing in mind the intricate way ideology can feature in discourse, the pragma-semio-communicative model - a text linguistics-based approach - has been stressed as a holistic and flexible approach to translation that looks at text in context and caters for all its aspects, and can, therefore, detect and explore various forms of ideological content. It has been shown how this model utilizes the pragmatic, semiotic and communicative dimensions of discourse (with their ideological implications) for processing, understanding and translating texts, and associates great value with the notions of culture and ideology in the process of discourse analysis.

2- It has also been emphasised that the model considers the analysis of syntactic and lexical elements as being central to the process of identifying, interpreting and translating ideologically inflicted discourse, and that these lexicogrammatical indicators of ideology in discourse should exist in a social setting to be meaningful because they will not be of any ideological signification if viewed in isolation.

3- It has been noted that for understanding texts of (probably latent) ideological potential, they should be approached according to context-sensitive strategy. This, it was found, is bound to be of great assistance in developing translator competence in general, and particularly with regard to assisting (Arabic) translators to realise the contextual value of ideology in discourse and relaying it to the TT audience. Such a strategy, it has been stated, should achieve the rhetorical purpose of the text and thus avoid missing or wasting any meaning of ideological significance. The main findings of this work can hopefully assist translation practitioners, novice and professionals alike, to recognise ideology in language and detach themselves from ideological content of the text in hand, whether they agree or disagree with it, and render to the target audience a maximally impartial translation that reproduces the ideological message of the ST to the TT recipient as objectively and neutrally as possible.

4- It has also been underlined that the model explicates that *power* and *control* are important ideological concepts and that their pragmatic and semiotic implications are critical in the processes of discourse analysis and translation. Discourse practices have also been highlighted for their significance in the expression of power and control relations in and through translation.

5- It was found that because they do not follow a context-sensitive discourse processing model to deal with ideological discourse and its translation, some (Arabic) translators have been found to act against the norm (it is believed) by replacing active with passive structure, although in other occurrences they opt for a highly ideological (emotive, evaluative) translation against the rhetorical (pragmatic) norms of the ST.

Such unjustifiable shifts in the rhetorical strategy of the text are bound to distort the rhetorical purpose of the ST. This alerts one time and again to the significance of following a consistent linguistic model that can guide translators and provide them with a structured approach to follow in recognising, handling, interpreting and expressing ideology in discourse. This should include acquaintance with the rhetorical norms governing ST and TT organisation in general, and knowledge of how to relay ideological potentiality of ST into TT world. In a broader general sense, the translator, guided by such a useful model, will be able to describe language in use and properly decode the ST and its rhetorical message. He/she will also be able to solve translation problems of ideological nature by obtaining a comprehensive view of discourse (to cater for

discoursal themes e.g. attitudes, beliefs, point of view), context (and its text) genre, structure and texture (these being elements that contribute to the construction of meaning).

6- It has been recommended that greater consideration should also be afforded to text-level issues (genre, discourse, text type). Organising principles such as markedness (e.g. static vs dynamic) evaluativeness (monitoring vs managing) and interrelatedness of context, structure and texture can be useful in developing translator skills.

Discourse awareness has also been highlighted as one of the essential skills for translators to enable them to negotiate meaning with target readers, especially with regard to ideology in language (i.e. in terms of identifying, interpreting and conveying meaning of ideological nature) and being able to handle the problems of neutrality without involving oneself in the text's ideological signification even when dealing with an opponent ideology

7- It has been shown how parallelism and repetition in Arabic texts translated from English, can, for instance, facilitate the expression of attitudinal and ideological meanings through their association with pragmatic implications and emphasis at the semantic level, which can be reflected on the text through markedness and subsequent dynamism. Such cohesive devices serve structure which in turn serves discourse, i.e. attitudinal values, beliefs, etc. These devices, therefore, can display commitment and attitude as well as reinforce points of view, when and if they are functional (i.e. not accidental). It was also indicated that it is only in such a case that the translator should retain the repetitive or parallel pattern or offer any appropriate alternative to maintain the text's motivated (pragmatic) markedness which represents departure from the communicative norms (especially in English) and therefore is worth preserving. This, as has been emphasised, requires translator awareness of intentionality and markedness behind such shifts as well as linguistic norms in SL and TL, contextual variables and discoursal values.

8- The dissertation has demonstrated how register can have pragmatic and semiotic potential which can facilitate the expression of ideological meanings. It has been argued that (motivated) register shifts (e.g. when politicians use religious discourse, i.e. speak like clergymen or social reformers) are bound to carry important discoursal themes that render texts of heightened dynamism, and, as such, pose translation problems that require

the translator to recognise the pragmatic purpose which such shifts fulfil. When ideology is 'camouflaged', as has been explained, it becomes more important because then it will communicate hidden meanings and will thus be subtle and more suggestive and effective. Even a normal register feature such as formality or informality (tenor), it has been shown, can signify important implicit ideological signs when formality can signify power (distance) and informality represents solidarity (closeness). Such relations, it has been asserted, shape discursal practices and require the translator to be aware of contextual requirements and various discursal elements. Register in such cases is upgraded and has thus to be viewed from a pragmatic perspective.

9- It was argued that a linguistic element in rhematic (prominent) position in Arabic argumentative discourse is likely to impart information of ideological significance that is communicatively important, more so than a linguistic device in rhematic position. The examples used have also shown how this textual foregrounding technique is carried out to meet the contextual requirements and fulfilment of an overall text plan that has a specific pragmatic purpose.

10- It has also been argued that through a pragma-semio-communicative processing system, grammar, for instance, can have a central role in English - Arabic translation that is much more functional and context-responsive than its conventional role in traditional models. It has been illustrated through extensive examples, particularly in chapters five and six, that grammar (e.g. modality, agent deletion, process shifting, clefting, etc) can relay meanings of ideological content in texts translated from English into Arabic, only from a pragma-semiotic perspective and within a contextual framework. It has been stressed that such functional (deliberate) grammatical features should be preserved in translation as long as their discursal role is meaningful and pragmatically motivated.

to rely on what the author called his/her 'mental reservoir' to capture extra-textual elements enveloping the text.

11- It has been concluded, after reviewing the results of the empirical experiment conducted in chapter six, that there is a tendency among Arab translators of various ideo-cultural backgrounds to exhibit a variable (and probably disoriented) level of mediation, which is ideological in itself, depending on their respective ideological affiliation and probably societal conventions as well as TL linguistic/ stylistic norms. In

such cases of mediations, it has been made clear that the translator filters, sways and then reshapes the ST world according to his/her own value system and ideology, thus squandering the original message and pushing through an ideologically 'fine-tuned' one. Translator mediation, in the end, will significantly increase the text evaluativeness without any contextually-driven pragmatic purpose. The pragma-semio-communicative model used here has been recommended as the proper tool to assist the translator to appreciate and capture the pragmatic and semiotic implications of the text in hand and render them to the TL audience without intrusion into the 'no man's land' between the original text and the translated text.

Translator's mediation has been a major issue which the thesis has discussed and approached from a pragma-semio-communicative perspective. Awareness of context, cultural variations as well as pragmatic and semiotic values has been shown as a key factor in comprehending and appreciating the text in hand and subsequently relaying the original text message with its pragma-semiotic implication to TL audience without intruding into the text and manipulating or fine-tuning its content to suit certain ideological purposes as shown in some examples of the empirical experiment. This area has also been highlighted as requiring further studying and researching (especially with regard to English-Arabic translation) in view of the growing significance it has been acquiring in the discipline of Translation Studies.

12- The thesis also demonstrated how a word like *land* that has a definite material signification in most cultures, i.e. just a property like a car or furniture (*socio-cultural object*), can acquire extra-textual meaning that incorporates a cluster of signs and, as a result, develop into a subtle ideologically inflicted concept (i.e. *socio-textual practice*) for Arabs, particularly the Palestinians for whom land is a symbol of identity. This, it has been stated, poses an additional burden on the translator and requires him/her to be aware of the socio-cultural implications of the text in hand. For this purpose, the translator has to rely on what the author called his/her 'mental reservoir' to capture extra-textual elements enveloping the text.

13. Bearing in mind the relevance of all of the above conclusions to key issues in translation such as translator's impartiality and ability to recognise and competently handle the pragma-semiotic implications of the ST (with their ideological force) and relay them to the TT recipient, it becomes clear that ideology in language (and translation) requires further researching, as it was pinpointed in the course of this study, in view of its significance both in the (theoretical) discipline of Translation Studies and

in the practical work of translators as well. This study, it is hoped, has underlined the need to carry out more research and studies in this area in the light of the important findings which it has hopefully presented.

7.3 Implications

To consider and appreciate the wider implications of the translator's 'behaviour' towards ideology in text in terms of recognising, understanding and properly relaying the ideological message in the ST to the TT recipient, an article entitled "*To War, not to Court*" by Charles Krauthammer (Appendix 3), which appeared in the Washington Post on 12 September 2001 will be examined. Obviously it is about the disaster that occurred in the United States on the 11th of September 2001. Extracts (examples) from the article will be highlighted and explained, guided by the model of discourse analysis which was explored in detail throughout the thesis, and in the light of the findings of this analysis of the two case studies and the empirical experiment.

This example from the above article may be considered here:

"Secretary of State Powell's first reaction to the day of infamy was to pledge to 'bring those responsible to justice'. This is exactly wrong. Franklin Roosevelt did not respond to Pearl Harbour by pledging to bring the commander of Japanese naval aviation to justice. He pledged to bring Japan to its knees"

In the article, the writer, who is writing just one day after the 'crime' (i.e. 11 September), is driven by very strong ideological affiliation against the perpetrators. By applying the context-sensitive model of discourse analysis, which utilises lexical, syntactic and textual features as tools for gauging the text's ideological identification, and guided by the contextual variables of the text, it is believed that the text's strong ideological message, especially the discursual thrust and attitudinal values implicated in the adverb *exactly* and in the following sentence(s) '*Franklin ...did not He ...knees*' are very important constituents of the overall ideological picture of the text, and therefore need to be preserved in the TT. A possible translation into Arabic that observes and echoes the ideological implications of the text could be:

"التزم وزير الخارجية باول في رد فعله الأولي على ما حدث في يوم الفاجعة بـ 'إخضاع المسؤولين عنه للعدالة'،

وهذا هو الخطأ بعينه. ففرانكلين روزفلت لم يكتف في معرض رده على ما حدث لبيرل هاربر بإخضاع قائد البحرية الياباني للعدالة بل تعهد بتركيع اليابان قاطبة".

[In his initial response to what happened on the day of dismay, the Secretary of State Powell pledged to 'bring the perpetrators to justice'. This is utterly wrong. Franklin Roosevelt, in responding to what happened to Pearl Harbour considered it not sufficient to bring the commander of Japanese navy to justice. He pledged to bring Japan, as a whole, to its knees].

Bearing in mind the translation problems encountered (by some translators) in the practical experiment in chapter six, it is argued that many translators may have a problem in recognising the ideological signification and 'discoursal weight' of *exactly* and would, therefore, probably neglect it in Arabic or relate a minor discoursal value to it by replacing it in Arabic with خطأ كبير or خطأ فادح (big or serious mistake) and thus waste its important rhetorical function. Similarly, misinterpreting or misjudging the crucial discoursal values of the last two sentences, '*Franklin ...did not...knees*', and the strong pragmatic linkage between them, and the modifying (highlighting) role of the second sentence, will undoubtedly weaken the argumentative discourse of the original text and the ideological force conveyed to the target audience. Such translation pitfalls, it is believed, tend to be problematical and challenging for the translator. They are serious problems, it is contended, as they are common and, at the same time, difficult to be detected by the translator unless he/she is perceiving the text in its entirety, i.e. with all its pragmatic and semiotic implications. Such an overall context-sensitive approach will help the translator appreciate discoursal values expressed in the text and also address the problems of neutrality he/she may encounter when translating texts of ideological nature, particularly those disseminating ideological values which go against the beliefs, values and attitudes of the translator or the target audience.

Moreover, the two-clause structure "*You bring criminals to justice; you rain destruction on combatants*" is seen to exhibit a clear case of rhetorically-determined repetition and syntactic parallelism between the two clauses which cannot be overlooked (e.g. repetition of *you* and parallelistic relationship between syntactic elements). Such contextually-motivated cohesiveness, it is maintained, plays a pivotal pragmatic function by expressing sustained commitment - throughout the whole text - to a certain discoursal theme (i.e. anti-terrorism).

If not equipped with overall contextual awareness that helps attain a pragma-semio-communicative perception of the text in hand, a novice or even an experienced translator will not be able properly to decode the original text, detect explicit and, more important, concealed ideological meanings, and then preserve and communicate them to the recipients. In this example, for instance, the repetitive and parallelistic patterns need to be maintained in translation as the persuasive effect which such features create (Johnstone, 1991) helps achieve the argumentative (ideological) function of the text and instil in the text receiver the attitudinal values promulgated through the original text.

Another example of how the awareness of context with its manifestations in the text through the pragmatic, semiotic and communicative dimensions represents a key factor in grasping and conveying the text's ideological potential can be further fostered through the way in which the modal structure in the following example is handled.

"We no longer have to search for a name for the post-Cold War era. It will henceforth be known as the age of terrorism".

A non-contextually-driven understanding of the modal auxiliary (*have to*) and its actual ideological weight - according the discourse analysis model explored in detail in the research which guides the analyst, translator and/or text reader to evaluate and truly appreciate the ideology in discourse - will probably encourage an Arabic translator to replace it with a supposedly equivalent form in Arabic e.g. *يجب* or *يتعين* which superficially, but not pragmatically, gives the same denotative meaning. However, the modal structure in the English text, and according to the real contextual values enveloping this exact text is so strong, it is argued, that the writer is pragmatically saying: *we do not need to bother to think about a name for the upcoming era because it goes without saying that the name is the age of terrorism.* And here is the argumentative strength of the modality. It no longer conveys a normal authoritative or obligatory meaning. The real ideological implications, as seen from a pragma-semiotic perspective, are much more subtle and strong than the mere string of words may suggest. Hence, the appropriate Arabic translation will probably be

"ولن نضطر إلى البحث عن اسم ... فالاسم هو ..."

[*We need not to search for a name.... It is...*].

Without this subtle and mature understanding and interpretations of the text and its

lexico-grammatical representation, ideology cannot be appropriately comprehended and relayed.

The key role of contextual variables in shaping the text's ideological representations and the need on the translator's part to understand and preserve the ideological forces in the text can also be highlighted through the following example:

"Israel, too, is an affront to radical Islam, and thus of course must be eradicated".

What will be focused on here is not the ideological signification which is clearly exhibited through lexical and syntactic parameters, but the pragmatic function of the adverbial phrase *of course*. The phrase here fulfils an important discursual requirement of displaying the writer's strong attitude against terrorism and terrorists who, according to him, are targeting Israel and aiming at its destruction. The phrase functions as a pragmatic highlighter through which the writer expresses an attitude and aims to affect the receiver's judgment, especially by employing a strong modality (*must*) which displays a heightened degree of obligation (i.e. reflects that it is a premise in the terrorists' ideology that Israel must be destroyed) and by presenting the idea in the form of presuppositional or commonsensical information (pragmatics) so that it can be ideologically accepted by the text receiver.

These ideological implications should be conceived by the discourse analyst and - more important for the purpose of this study - the translator by perceiving the semiotic and pragmatic elements involved in the text and expressed through lexical, syntactic and textual choices, thus producing an Arabic translation of an adverbial phrase such as " ... يجب دون أدنى شك أن تُزال [إسرائيل] من الوجود" [... must lead undoubtedly to the destruction of Israel]. Failing to follow such a discourse handling method will lead the translator astray and in the end distort or waste the ideological message which the text was originally designed to convey by diluting the text's rhetorical strategy. Such an erroneous strategy will probably yield a literal translation such as " ... ويجب بالطبع أن تُزال [إسرائيل] من الوجود" which does not cater for contextually-motivated discursual themes.

Appreciating the *power* of lexis and the ideological potential it may carry is another area which is only attainable by translators - experienced or novice - only if they are armed

with overall understanding of text with its pragmatic and semiotic dimensions. Word choice, as has been seen throughout this research, has the power and can be geared to affect, manipulate and reshape the receiver's ideas and point of views if it becomes ideologically oriented. Only competent translators who are trained to explore, interpret and appreciate various facets of context (e.g. text, genre, discourse) are able to transmit such a process which the author termed 'cognitive moulding', i.e. ideological reshaping discourse.

Such latent power of words feature frequently in the article, particularly in the examples:

1. "*Who else trains cadres of fanatical suicide murderers [perpetrators of the 11 September attacks]*".
2. "*But when war was pressed upon the greatest generation [the Americans]*".
3. "*it [the American nation] rose to the challenge*".

In all these examples, words are selected in a way that presents information from a certain perspective, and are probably meant to convey to the recipients certain attitudinal values and probably affect their points of view and stances that the Americans have been victimised and should react to this *challenge*.

From an opponent perspective, *fanatical suicide murders* could probably be relexicalised as *faithful martyrs*, the *greatest nation* as *the occupying nation* and *rose to the challenge* as *retaliate* or *avenge*.

Ideologically oriented or motivated discourse, therefore, represents one aspect of the challenging and demanding task the translator is deemed to fulfil. It is only after proper exposure to and training on various discursual manifestations as represented through lexico-grammatical features and driven by contextual requirements that the translator can rise to the challenge of translating ideologically-laden texts as has been seen in various chapters of the thesis.

7.4 Recommendations

The previous implications were viewed and demonstrated from a practical translational perspective. Now, the author will examine from a theoretical perspective, though

through concrete exemplification, how this thesis, by adopting a pragma-semiotic approach to text, can give translators and hopefully text users in general, some useful tips as how to recognise contextually-determined ideological signification in discourse, through syntactic, lexical or textual devices. This, it is hoped, can have some insights into the discipline of Translation Studies, especially from a translation vantage point as it is through the overall findings of similar works and case studies, and the outcome of (further) research and studies that translation practitioners, experienced or novice, can benefit and develop the profession. Such structured development will, in the end, provide valuable contribution to the discipline of Translation Studies especially in the area of ideology of and/or in language. As an example, the thesis will explore how the previous article (Appendix 3) with all its ideological implications can be seen from a translational perspective and how Hatim and Mason's model can help in detecting and properly interpreting (and retaining) the ideological content of pragmatic and semiotic implications of a given text, which in turn can significantly assist in achieving the text's communicativeness. This will also help the translator remain impartial and detached from the translated text by relaying the ideological content of the translated text without intruding (deliberately or otherwise) in the translation process.

The study has demonstrated by means of extensive exemplification and briefly alluded, in the previous section, to the interaction of various textual and extra-textual elements, this being a process responsible for generating ideological manifestations in any given text. It was shown how ideology evolves and propagates in text through the interaction of various register variables with all their forms of representation (*communicative level*), together with various parameters through which text users do things with language to achieve certain purposes using different explicit and - more significant - implicit ways of expression (*pragmatic level*) and last, but definitely not least, the triad of genre, text and discourse macro-signs which interact in their own terms to generate discursal values (*semiotic level*).

It is through this model of pragma-semio-communicativeness (Hatim and Mason's), that translators can (i) approach and analyse text, (ii) identify and appreciate its ideological signification (iii) express and relay the ideological content bearing in mind the ST/TT norms (e.g. linguistic, social, cultural, etc.).

Now the thesis will touch upon some theoretical/practical aspects, within the framework

of Translation Studies, that through its adopting and applying of Hatim and Mason's pragma-semio-communicative model, this study, it is believed, can make a modest contribution to the realm of Translation Studies. These few remarks are meant to offer insights on how to introduce the notion of ideology in the domain of translating, by referring to practical examples from the same article explored in section 7.3 or elsewhere in or outside the study. Such insights should not be considered as ultimate or finite. They only pinpoint what are seen as key areas - within the three levels of discourse - where Hatim and Mason's approach can have an important practical input into the of area of Translation Studies with regard to ideological discourse and ideology in translation.

7.4.1. Within the Communicative Dimension of Discourse:

First, and above all, translators should identify any motivated *register* shifts (e.g. when a politician speaks like a clergyman or a scientist speaks like a social reformer to achieve a specific purpose). These shifts, the translators need to understand, become very important when they flout *register* conventions for a conscious reason, i.e. disseminating meanings of ideological significance. For instance, when US President George Bush in a speech in September, 2002, cited Christological text by saying: *And the light [America] has shone in the darkness [the enemies of America], and the darkness will not overcome it [America shall conquer its enemies]* (*The Nation*: Juan Stam, 04/12/03) the translators need to realise, guided by their awareness of the contextual requirements of the text, that such employment of religious discourse was meant to fulfil an ideological purpose, i.e. to arouse the religious feelings of the Americans to gain their support in the War against the *axis of evil* [enemies of America].

Within the parameter of register, also, translators will need to interpret register variables within a wider contextual framework in which linguistic elements, within a text, are deemed to perform a certain contextually-programmed rhetorical function. This function will determine whether a pronoun such as *we*, for instance, is used (in a given text) only to indicate 1) a level of formality in a genre such as business letter (e.g. *we are looking forward to receiving your reply*), 2) express a sense of superiority as in doctor-patient relation, e.g. *"How we are feeling this morning?"* (Fowler *et al.*, 1979:203) or 3) show involvement and *solidarity* as in *"We must carry their war to them"* (Appendix 3).

Moreover, assisted by a pragma-semio-communicative understanding of the article, the translators are expected to understand that *their* in the above example is not a mere possessive pronoun. The pragmatic implication and discoursal values of the word, from contextual point of view, is far more important. The implied ideology which the word entails presupposes that the war which the United States will be (currently is) launching against the perpetrators of the 9 September attacks is *their* i.e. the perpetrators' war because they were behind it, i.e. they are to blame for the war launched against them. All these important pragmatic and discoursal (ideological) meanings are comprehended in the light of the text's contextual variables.

7.4.2. Within the Pragmatic Dimension of Discourse:

On the domain of pragmatics the translator will realise that Hatim and Mason's pragma-semio communicative model relates great attention to pragmatics, which expose latent ideological meaning in discourse. Texts of implicit pragmatic values, as it was shown in this research can convey ideological signification through textual elements as prescribed by contextual factors to display discoursal (ideological) values (e.g. stance against terrorism). For instance, if one revisits the article "*To War, not to Court*" by Charles Krauthammer (Appendix 3) one will notice how a sentence "*This is exactly wrong*" as perceived within the text's contextual 'habitat' communicates through a single lexical item, that is *exactly*, a great deal of pragmatic implication, as explained in section 7.3 above. The translator needs to appreciate the 'high ideological dose' imparted, which makes an Arabic translation such as *وهذا هو الخطأ بعينه* (*this is utterly wrong*) an equivalent translation from a pragmatic and ideological viewpoint but not *خطأ كبير* or *خطأ فادح* (big or serious mistake), as elaborated in section 7.3.

By the same token, the pragma-semio-communicative model followed in this study can guide the translators to appreciate and recognise the pragmatic implicature in a lexical item such as *of course* in "*Israel, too, is an affront to radical Islam, and thus of course must be eradicated*" (Appendix 3) and the attitudinal values it entail in this text. The model will guide the translators - through decoding the implicit meaning (i.e. intentionality, presupposition) of lexical elements - to gauge the degree of markedness and evaluativeness in the text (as in this example), as such extra linguistic characteristics can help the translator (or discourse analyst) to recognise and appreciate

the ideological potential of the text.

7.4.3. Within the Semiotic Dimension of Discourse:

Because of its significance and greater relevance to the notion of ideology, this pillar of context (semiotics) will be highlighted in a more detailed manner to demonstrate how the concept of ideology can prevail in discourse and then in the translation process through Hatim and Mason's approach to discourse analysis. It will be illustrated below how the translators can be exposed to ideological meanings in every element of the triad of text, genre and discourse, these being the foundation on which the semiotic dimension is based, thus hopefully offering some useful tips to help translators in negotiating the text and exploring its ideological content.

i: Text

Assisted by our pragma-semio-communicative theory, translators will be able to capture and appreciate the ideological manifestations of a text as reflected through lexical, syntactic and textual parameters in agreement with the text's rhetorical purpose which corresponds with the text type.

translators will need to be aware of word choice and its importance as a vehicle for communicating ideology in discourse. For instance, they will need to identify and realise the ideological force implied in "*fanatical suicide murderers*", "*the greatest generation*" and "*it rose to the challenge*" as explained in section 7.3.

Within the domain of *text*, as a basic component of the semiotic dimension of discourse, translators will also identify and appreciate ideology expressed through syntactic representation (e.g. modality, transitivity, nominalisation, process shifting, subordination, etc.), as explained throughout the course of this study.

The translators will also need to recognise and appropriately interpret the ideological messages camouflaged in textual (cohesive) devices such as repetition, parallelism, collocation, theme-rheme progression, etc, as demonstrated in a variety of examples throughout this work. Such devices, the translators should be aware, respond systematically to contextual requirements and are controlled by contextual factors.

Thus, these textual features facilitate the expression of (socio-cultural) attitudes and achieve a certain pragmatic (ideological) function, and consequently the ideological stance these features help to convey should be preserved in the translated text.

ii. *Genre*

Within the variable of *genre*, the author will refer to a particularly important point which, he believes, the translator should be aware of and able to recognise, that is using a camouflaged or disguised genre for a motivated reason. This is seen as a key step in identifying and appreciating genre shifting when it is fulfilling a purposeful role of expressing discursive and attitudinal values (ideology). To exemplify, one might revisit an example mentioned in chapter two (section 2.10) about a letter to the editor (a genre of an argumentative text type where opinions and points of view are expressed) which starts with *once upon a time* (a signifier of a fairytale/narrative genre where no argumentation or opinions are expected to occur). Such a shift in genre is important only because it is ideologically driven. The sender of the letter did not have the courage to criticise his company for its bad performance, so he reverted to the story-telling genre to conceal his actual intention, as explained earlier.

The translator will be able through the pragma-semio-communicative theory to determine that such a shift in genre is worth noting because it is functional in the sense that it has disguised the actual rhetorical purpose (criticism) in a different shape (story) so that it might not be recognised.

The significance of this example is that it underlines generic values as an important factor in text creation, and thus needs to be accounted for in the processes of discourse analysis and translating as an indicator of how contextual variables can adapt genres to express discursive themes (ideology). It also emphasises that genre awareness is central to the study of ideology in translation. Without such awareness, the real pragmatic function of the text will be defied and the communication process thwarted.

iii. *Discourse*

In spite of its importance as a source for breeding ideology and ideological meanings, this semiotic domain has been ignored in the field of translator training (Hatim and

Mason, 1997:180). It is quite important that in their practical work, translators should realise that discourse is the area where lexicogrammatical variants in a text can function as conveyers of significant ideological and attitudinal values. Of particular importance, it is believed, are shifts in discourse, e.g. changes from scientific to religious discourses to convince the audience of the serious consequences of abortion. Translators, meanwhile, should be competent to question the motivated ness behind such shifts (in texts of hybrid discourse to gauge how these shifts help disseminate ideological affiliation through points of view, attitudes, etc.). It is believed that an awareness of discourse and its ability to express explicit or latent ideology is one of the basic skills which a translator should be armed with because discourse is a key element in the investigation of ideology in translation.

Through adequate exposure, mainly to argumentative texts, the translators should be able to identify ideologically oriented lexical and/or syntactic features and decode their implications. Awareness of the contextual forces enveloping a text and exploring context with its interrelated levels will enable the translator to realise that a phrase such as *Asian migrant waves* can be ideologically loaded, i.e. expressing anti-Asian migration attitude that sees Asians migrants as uncontrollable waves which in stormy weather can be dangerous and devastating.

Through a context-sensitive model, e.g. the pragma-semio-communicative model with text, genre and discourse at its heart, the translators will retrieve and convey to the TT similar attitudinal values (against the Palestinians this time) as relayed through a sentence such as: “*There was no such thing as Palestinians*” (Wright, 1989:3). To do so, they may need to foreground implicit ideological meanings if the TL conventions favour explication to implication. This, the translators should know, can be a proper technique for handling discorsal values.

Performing their job with an awareness of context and its manifestations through structure and texture, translators will appreciate that a sentence such as “*the West Bank, Gaza and East Jerusalem were captured from the Arabs in 1967*” (Wright, 1989:101) signifies, most probably, an inclination to avoid explicating who captured the West Bank, etc. Such meanings of ideological and attitudinal values, should be retained in the translated text without resorting to a foregrounding technique that would probably disclose what the writer meant to hide.

Likewise, the translator should be aware that textual features such as thematisation, cohesion, repetition, etc., can act as a vehicle for conveying important discursal/pragmatic values and/or socio-cultural attitudes, as necessitated by contextual factors or requirements, to achieve a certain rhetorical purpose.

It is through translator awareness of contextual variables influencing all text levels i.e. discourse (with its pragma-semio-communicative values), genre, text type that he/she will be able to acknowledge, appreciate and relay to the text recipients the ideological potential of the text's lexico-grammatical devices, with the maximum level of impartiality and even-handedness which represent a key ethical principle of the translation profession.

By shedding light on important issues within the discipline of Translation Studies with regard to ideology and ideological discourse in translation, through the above recommendations and implications in particular and throughout the study as a whole, it is hoped the thesis has given some useful insights that may encourage further researching into the area of ideological shifts in English-Arabic translation and in other languages as well.

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