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when viewed antagonistically, that is to say, in the presence of a different form of subjectivity.

Finally, this is only an introductory step in the domain of translation and ideology which has brought some insight to the general reader of the news especially those loaded with ideological constraints. We have seen throughout that we cannot free ourselves from ideology because as long as there is culture, there is ideology. This is because as Carey (1988:14) puts it "a cultureless human is...a contradiction in terms, a mere monstrosity, a cultureless society is unthinkable." We may conclude that translators need access to a set of tools of analysis to approach texts, particularly ideologically loaded ones, in an informed way. An appreciation of the dynamics of the source texts and the nature of their ideological underpinnings is a prerequisite to adequate and responsible translation.



Conclusion :

Throughout the discussion, it has been argued for a socio-ideological analysis of the news text at both SL and TL level. Relating ideology to translation is of value to the translator as it gives him a general framework, on the basis of which he can achieve an exhaustive identification of intentionally or unintentionally manipulated areas of meaning. Hence, a critical model is an essential tool in the construction of any sound theory to the translation of news.

A look beyond text into the socio-political character of the relation between the Arab and the Western news structures revealed that, set within a politicized scope, news production is ideologically constrained as much in the SL as in the TL. We also noticed that forms of ideology can find their way in the news discourse under the rubric of either (un)intentional mutual bias. This has proved to be of a particular challenge to the translator/editor who plays, at times, the role of gatekeeper to prevent the infiltration of foreign values that are at odds with the domestic values. This accounts for the workings of the system of news values under which information and topics are selected and transformed to meet the socially constructed set of categories.

The meaning of the concept of "objectivity" or "fidelity" in translation changes following the purpose the translation serves at the level of the larger socio-cultural context. A sound and exhaustive account for a translation theory in ideological terms cannot fail to notice the fact that subjectivity and objectivity in translation are very relative or rather culture-specific. As a matter of fact, we talk about subjectivity only



context. This example was part of a text translated by English native speakers at the University of Leeds.

(5a) IRA bombs have returned to London (IRA= Irish Republican Army)

The rendering of 5a is not merely a product of the students' creativity; it is also an outcome of ideological constraints imposed by the TL culture and audience. In this context, translation difficulties go beyond the linguistic signs to the underlying intentions of the producer of either text, i.e. "*languages differ in what they must say and not in what they can convey*" Jakobson (cited in Schulte and Beguenet 1992:236) This suggests that the major problem the translator faces when translating is much more ideological than linguistic.

By "appropriating" foreign texts whose values are marginal or challenging to the host culture, translation participates in the shaping of domestic perceptions about the foreign culture that agrees with the existing dominant form of ideology. Ironically, this results in having the TL reader trapped in an illusion of the "self-recognition" which in fact, is a "misrecognition". Venuti (1992:20) argues that

Translations... position readers in domestic intelligibilities that are also ideological positions, ensembles of values, beliefs, and representations that further the interests of certain social groups over others.

This actually confirms the role of translation as an efficient stereotyping instrument using specific discursive strategies that under the pretext of intelligibility threatens to operate a complete modification of the text.



text from one language into another, but for simulating creation of domestic subjects as well (Venuti 1992:16).

No matter how important some aspects of meaning might be in the ST context, the translator represents them according to the ideological expectations of the target audience. The Arab Daily London-based *Al-Hayat* published an article entitled.

القنابل الأيرلندية عادت الى لندن (5)

بعد انفجار السيارة المملوومة الذي ضرب حي دوكلاندز التجاري في شرقي لندن ، وأدى الى مقتل شخصين ، وإصابة حوالي مئة شخص بجروح ، حذر جهاز الشرطة (سكوتلانديارد) من أن هناك قلقاً من أن تنفذ منظمة الجيش الجمهوري الأيرلندي انفجاراً جديداً في أي وقت ، وفي أي مكان على أرض بريطانيا . وتشير التجارب السابقة إلى أن الجيش الجمهوري يمكن أن ينفق أهدافاً حيوية ذات أهمية اقتصادية أو سياسية . ونصحت الشرطة المواطنين في بريطانيا بأن يتوخوا الحذر ، وأن يبلغوا على الفور عن أي نشاطات مشبوهة .

Irish Bombs Return to London :

In the after math of the explosion of a car bomb in Docklands Trade Street in South London which killed two people and injured about one hundred, Scotlandyard have issued a warning to the public expressing their worry that the Irish Republican Army IRA may strike again at any time and in any place on the British soil. Past experiences have shown that IRA may choose vital political and economic targets. Police have advised the public in Britain to be vigilant and report immediately on any suspicious activities.

The Arabic text seems to imply that there is a conflict or war between Ireland and England, the latter symbolized by London (the Capital of England) in the title. This literal translation is, however, most inappropriate in a British



1993). In other words, the more serious the ideological struggles are, the stronger the stereotyping becomes.

Following the events of September 11th, the nature of discourse within and between the West and the Arab-Islamic World changed drastically. Translation as an overt form of direct mediation has become visibly and often suspiciously implicated in shaping this discourse, whether in terms of the choice of what gets translated by either side, or the choice of translation strategies to embed the discourse within specific ideological contexts, particularly in new forms of media. For instance "القاعدة" "Al-Qaeda" and "حزب الله" "Hizbu-Allah" (Shiite Muslims in Lebanon) are seen by the West as terrorist organizations whereas in the eyes of the majority of Muslims they are "مجاهدون" "Mujahidin" (freedom fighters) who carry out "جهاد" "Jihad" (Holly war or struggle) against the enemies of Islam. Culturally speaking, Arab media often assume the function of reinforcing Arab cultural values and identity. In effect, news is usually reported in the light of such political, social and cultural values familiar to the Arab mind to help produce culturally oriented attitudes and perceptions of the world. We may suggest that such a typically biased categorization is bound to ferment in the reader's mind in such a way as to become a kind of natural or standard image which he will recall every time he thinks, hears or sees the other.

In circumstances like these, translation, given its social impact, operates as a socio-cultural practice, turns necessarily into a kind of institutionally validated agency to reinforce a set of familiar and ideologically (friendly) ideas already ingrained in the mind of the TL reader. In so doing, translation becomes the principal agent responsible not only for the transfer of a



historical role played by news in the reproduction, the legitimization and maintenance of forms of ideology. This becomes even more serious when controversial events and politically significant issues are in focus. Clearly, it is ideologically flagrant to say either "the opening of the Borders in Eastern Europe" or "Reds Head West" (Fowler 1991:5).

Cultural Stereotyping :

It is in the nature of things that people have specific and different, deep-seated perceptions of the world built upon intersubjective mental categories and labeling procedures known in cognitive psychology as "frames", "paradigms" and "schemata". We opted to refer to these categories as "stereotypes". Fowler (Ibid.:17) notes that "*a stereotype is a socially-constructed pigeonhole into which events and individuals can be sorted.*" We understand therefore that people, under excess of expected familiarity and predictability of others, are often eager to relate what they read to their immediate level of experience and knowledge. In effect, they usually expect to see the world the way they imagined it to be, unless there is good reason for things to be to the contrary. In this context, it is important to emphasize that the formation of news relies on the notion of stereotyping, contributes to its creation and reinforces it.

This issue can be better illustrated in language at times of serious political crises, especially during times of war when in such situations the boundaries between the true and the false are blurred, giving way to massive unjustified stereotypes. In effect, stereotyping occurs from a lack of openness, ambiguity and ideological struggle that are necessarily waged in words through texts in various forms of language (Kress and Hodge



Qur'an only. He explains that the Islam he believes in is the Islam that started with Abraham and therefore believes in all prophets and not only Muhammad. Such a statement brought him the apprehension of the Muslims who started putting his Islamic faith in doubt which explains the statement mentioned in the magazine.

It is very likely that different language users will assign different meanings to the texts they read. We should expect different summaries of a given text depending on what people consider as important and relevant. Cognitively speaking, topics or macrostructures are biased. Interlocutors in general, may pick up some signals to the exclusion of others depending on their individual interests and relevancies. In other words, *"the relevance of a certain utterance to a specific context is necessary for an appropriate interpretation and understanding of this utterance"* (Almgrab 2006:334). Our concern here, as translators is how to account for the many the "hidden" pragmatic implications in the news text that indirectly express ideological biased positions. The question here is whether or not translators should work at the same time as analysts to make such subjective and ideologically constrained positions explicit.

Seen from a critical perspective, the format or the construction of the news text is bound to be affected by the societal institutional and economic macro-dimensions of its production as well as consumption. In this context, the usage of a critical approach does, by no means aim at expressing negative evaluation. It is after all, an interpretive strategy that advocates understanding the structure of the text in the context of its occurrence. Participants in the news production, their actions, beliefs and intentions are crucial figures in the



It should be noted though, that the topics of news discourse are not simple lists of propositions. The organization of news discourse is decided by the relevance of topics rather than some kind of logical ordering of events. Thus, the basic motive remains that news discourse should be organized in such a way that puts the most important information in a prominent position to grant global and local coherence, i.e. discourse would be coherent on both the level of the text as a whole and the sentences. It is therefore common that the text follows some kind of top-down progression of details (main acts, main participants, time and location) from the most important to the least important. To this effect, the structural features of the news text are the result of a production strategy which targets a set of ideological relevant and possible reading strategies. Take for instance the following example taken from the Arab magazine *AL-Majalla* (10-16th March 1996).

بعد عشر سنوات من اعتناقه الإسلام روجيه جارودي يكشف قناعه الديني : لم
أتخل عن المسيحية والماركسية (4)

(10 years after his conversion to Islam, Roger Garodi exposes his religious mask: I did not renounce Christianity and Marxism.)

Now, the event of this statement might be of equal significance for both the Western and the Arab reader because it relates to the person of the great, formerly Marxist, French philosopher Roger Garodi. His conversion to Islam was largely applauded by Muslims all over the world because they considered it as a tribute to Islam itself. However, in one of his latest interviews Garodi argued for the necessity to leave the "Sunna of the Prophet" (the sayings and doings of the Prophet Muhammad, (peace be upon him) and concentrate on the



Simply, the translator, as a first reader and processor of texts, filters the text world of the ST through his own world view/ideology, with differing results. Therefore, a possible translation which satisfies most Arab readers is:

(3b) الأمين العام للجبهة الديمقراطية لتحرير فلسطين بمنح تأشيرة دخول

(the general secretary of the Democratic Front for the Liberation of Palestine granted entry)

"In effect, the discernible trend may be seen in terms of degrees of mediation, that is, the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text" (Hatim and Mason 1997:147).

Furthermore, considering the patterning of the news text, we assume that it basically functions to organize the content of the message to make it intelligible to the reader. Within the given perspective, the translator is very likely to make some adjustments that could disturb the original patterning of the text for fear the TL readership might have their expectations shattered. This accounts for the fact that translators usually strive to enhance the readers' expectations about the organization of both the information and formal structure of the text to avoid unwanted interpretation.

It is evident that in news discourse, macrostructures operate straightforwardly but not always honestly. Reducing parts of information aims to incite the reader to bring to bear his preconceived knowledge and predictions about the situation. This suggests that in establishing the topic from news text, "*semantic rules go hand in hand with ... cognitive representations*" (Dijk 1988:37).



is not random; rather, it reinforces the allegation that this person is an enemy to Israel. From this example, it is evident that the topic of the news report is summarized in the headline. Yet, looking back at this headline, we notice that to derive the concise macrostructure, part of the information is omitted such as the time and the place. Such details are stated in the body of the news report.

No wonder then, if the news is reshaped in a different structure liable to put the translator in a neutral territory for fear of being implicated in something he is not certain about, especially if the event happened "over there" in the Middle East which stands in the position of an "elite source" (Eldridge 1993:8) A possible literal translation which is faithful to the original reads as follows:

قائد حرب العصابات يمنح تأشيرة دخول (3a)

(Guerrilla leader is given an entry visa)

Ideologically, this translation is unaccepted and most inappropriate in Arabic context because Nayef Hawatmah is considered by the majority of Arabs as a freedom fighter. Owing to his status as a privilege reader, the translator is in a position to decide about what parts of the information need to be kept and others to be left out. In this case, accuracy becomes very relative and debatable as we enter the realm of different cultural perceptions and ideological motivations. Hatim and Mason (1990:94) comment on such a matter: "*what is required for any given communicative purpose within a TL cultural environment is ... a matter for the translator's judgment.*"



information or the gist of the text which captivates their attention and incites them to carry on reading the report. Here again, considering that macrostructures draw upon shared knowledge, beliefs, interests and values between people belonging to a specific group and that the degree of importance given to aspects of information varies from one person to another, we may therefore expect macrostructures to be subjective. Let us examine the following headline taken from *The Guardian* (News in Brief) on the aftermath of the Palestinian-Israeli peace settlement.

(3) Guerrilla Chief Granted Entry

Israel Agreed yesterday to let the guerrilla leader Nayf Hawatmeh, once one of its biggest enemy, return to the Palestinian self-rule areas.

"Israel approved the entry of Nayef Hawatmeh, general secretary of the Democratic Front for the Liberation of Palestine" said Jamil al-Tarifi the Palestinian head of a liaison committee with Israel. "I'm sure it is true," said an Israeli official.-*Reuter*.

قائد حرب العصابات يمنح تأشيرة دخول

واقفت إسرائيل يوم أمس بالسماح لزعيم حرب العصابات السيد نايف حواتمة، والذي كان يوماً ما من ألد أعدائها بالعودة إلى مناطق الحكم الذاتي الفلسطيني .

وقد قال السيد جميل الطريفي رئيس لجنة التنسيق مع إسرائيل أن إسرائيل صادقت على دخول نايف حواتمة الأمين العام للجبهة الديمقراطية لتحرير فلسطين وقد أكد مسؤول إسرائيلي صحة هذا الخبر (روويترز) .

Notice that the headline is highly concise, economic but captivating. The reader is informed that the person is a terrorist. It should be noted that the use of the term "guerrilla"



between institutional organization or ideology and the format of news texts.

Thematic and Schematic Organization:

Considering news discourse as a socio-cultural practice brings us to the analysis of the global structure of both thematic content and thematic form. From a critical perspective, we aim at investigating how the social macro-properties, i.e. the economic, political and ideological conditions affect the thematic and the schematic properties of news discourse (Dijk 1988). Or conversely, how we can, as observers, infer the societal macro-dimensions by thoroughly looking through the structure of news texts.

In his study of thematic structure of discourse, (Ibid.:31) he introduced the concept of semantic macrostructure and its relevance to the understanding of discourse as a whole. He explains that it relates to those aspects of information that every reader considers important in the text. Macrostructures are essentially derived from the set of propositions offered in the text. They constitute the most concise and highly informative semantic units that can convey either true or false facts but certainly the ones liable to be the most striking. Macrostructures also function to set the topic of the text in order to enable the reader to get hold of the overall relationships and patterns of organization.

In news report, macrostructures account for the leads or the headlines which subjectively summarize parts of information held to be important by newsmakers. News-makers are aware of the fact that macrostructures are considered by readers as the focus of the more important piece of



When reports feel that what is at stake in an issue which goes beyond the bounds of 'detachment', they too can switch over, this time to the 'inciting of emotions', adjusting their power accordingly and pitching it at a level which puts their audience in tune with the ensuing evaluative slant (Hatim 1997:147).

I think that both the original (2) and its translation (2a) are justifiable as each addresses particular audience with different perspectives and attitudes towards the Middle East struggle.

An interesting fact about news as discourse relates not only to the limits within which newsmakers work to have their reports tailored within the scope of what is institutionally believed. We should also be aware of the status of the news as a manufactured product, a commercial undertaking designed as a vehicle for dissemination of particular ideologies.

News acquires its credibility not from operating as the mouthpiece of a section of society but from its ability to mingle particular interests of a given form of power with the general or national interests of the public. Unsurprisingly perhaps, it is under its adherence to impartiality that news comes to function within the dominant ideological attitudes. This starts to make sense when we realize that news, as a social agency, goes beyond providing information to the prospect of creating, as Hartley (1982:56) puts it, "*a climate of opinions*" News contributes to the general framing of the potential of expectations and interpretations by producing themselves models of knowledge and cultural values. By the same token, news can be grouped among what Althusser (1969) calls the various "*ideological apparatus of the state*". It is this idea precisely that urges us to enquire about the links



structures. Let us consider this news item taken from various satellite channels.

كتائب شهداء الأقصى تبنت العملية الاستشهادية التي قام بها أحد أعضائها في (2) القدس الغربية ، وأدت الى جرح ، وقتل العديد من الصهاينة في أحد الأسواق الشعبية .

(Al-Jazeera Arab Satellite Channel)

Al-Aqsa martyrs brigades claim responsibility for the act of martyrdom which executed by one of its members in west Jerusalem and resulted in the injury and killing of a number of Zionists.

This piece of news was broadcasted by Al-Jazeera Satellite Channel which is an Arab private channel favouring the Palestinian cause; it sees that this kind of action is completely justifiable because, following the teaching of Islam, it is a Holy War against the occupiers. The American Cable News Network CNN and the British satellite Channel Sky News convey the same news item to its audience as follows:

(2a) Al-Aqsa martyr brigades claim responsibility for the blast/suicide bomb which implemented by one of its members in west Jerusalem and resulted in the injury and killing of many innocent people in a popular market.

The terms "*suicide, innocent people*" used in the translation have the effect of stigmatizing by associating the act of martyrdom with violence and crime and even fanaticism. In such news report, the focus is on what is called by Beaugrande and Dressler (1981) the situation managing, i.e. the dominant function of the text is to manage or steer the situation in a manner favourable to the text producer's goals. In other words,



News as Discourse :

Hartley (1982:46) states that "*news is made in the telling*" whereas Kress (1989:66) defines discourse as "*systematically-organized sets of statements which are expression to the meanings and values of institutions*". From this perspective, discourse sets the rules for the way in which it should be described with respect to the institution it speaks for. It can be assumed that characterizing discourse goes beyond the scope of textual occurrence to the personal and social properties, their beliefs, values and knowledge of the world. In other words, in investigating discourse, attention should be centered on what Foucault (1977) called the "subjection of discourse". This entails that discourse is governed by various systems of "exclusion and inclusion, classification, ordering and distribution of the conditions under which and by whom [it] is deployed" (Crowley 1989:1).

Now, for the news to have any meaning at all, it has to be shaped as well as read in accordance to the existing various forces underlying its production, be they social or ideological. These forces make the process of understanding possible by setting the parameters of the interpretive framework. In this sense, Hartley (1982:36) says that "both the encoding and the decoding of the message are socially determined in some way. There are patterns of response and patterns of preferred meaning." It is beyond doubt that all roads lead to Rome, as is often said; nevertheless, some roads are quicker than others. That is to say, in order to make preferred readings ideologically compatible, the news is presented via preferred linguistic structures which in turn suit social and ideological



following equivalent "better an egg today than a chicken tomorrow"

Philo (1983:135) states that "news is not "found" or even "gathered" so much as made. It is a creation of a journalistic process, an artefact, a commodity." The first question we face when dealing with news discourse concerns the relationship between textual and contextual (cognitive and social) features of the communicative process. That is, how what we read happens to be, in essence, ideologically situated and reported from some specific point of view. Ideology, here, takes the form of common sense assumptions that are ingrained in the mind of the individual. It constitutes what Zakenga (1990) calls "*the zone of legitimate truth*" to which the overdetermined individual adheres to be part of the group.

As news readers, people may give credit to the reports of events believing that they are faithful accounts of what actually took place 'out there' beyond the realm of their immediate experience. However, if viewed ideologically, language is far from being a neutral medium of communication. It is, therefore, only natural to suggest that news texts as linguistic representations of reality cannot always relate facts without bias. News values are not natural and certainly not neutral as they are simply manmade. They also give the reader a somewhat clear idea about the kind of event that will survive the paradigmatic selection process which reaches the news readership in the form of facts. It is elementary to understand that the SL text is in fact shaped by SL news values and that, in the process of being translated, it will undergo transformations following the TL news values.



share no common linguistic or cultural ancestry, have few lexical cognates and, above all, have no exact correspondences or grammar and rhetoric.

This disparity comes as a result of the cultural, economic and political mismatch which makes the chances for the translation process to be ideologically constrained reasonably high. Therefore, the standards of faithfulness to the original text in terms of objectivity and factual truth can altogether be called into question. Let us consider this example adopted from Messmer (1979) in which she illustrates the cultural mismatch by finding similar equivalents for the following English proverb in other countries.

(1) A bird in the hand is worth two in the bush.

the Arabic counterpart is

(1a) عصفور في اليد خير من عشرة على الشجرة

(A bird in the hand is worth ten in the bush)

The Arabs have the same English proverb but they have replaced "two birds" by "ten birds". This replacement comes as a result of the Islamic teachings which emphasise the virtue of قناعة (contentment). This may be attributed to the fact that Arabic culture is more religiously-oriented than English culture. It is worth mentioning that the Arabic version is exactly similar to that of the Scandinavian (Ibid. 77). The original proverb has slightly different counterparts in other cultures such as in Ireland, Japan and Italy. This can be attributed to what Nida (1964:91) terms "*the impact of ecology and material culture*". In Ireland they say "A trout in hand is better than a salmon in the pool". Japanese culture prefers rabbits instead of birds and trout whereas the Italians have the



simply another way of referring to the world-view of a particular culture (Poynton 1990:17). In this respect, Kress and Hodge (1979:6) define Ideology as A systematic body of ideas, organized from a particular point of view. Ideology is thus a subsuming category which includes sciences and metaphysics, as well as political ideologies of various kinds, without implying anything about their status and reliability as guides to reality.

The argument goes that translation can be a socio-ideological process of a cross-cultural encounter of different languages, therefore different cultures and different socio-political and moral systems. In other words, the very nature of the translation process cannot be limited to a simplistically semantic transfer of words from one language into another. Williams (1992:90) postulates that a culturally determined view of language can help the translator to relate the mass of knowledge he has under the heading of cultural studies to the text he is translating. He adds that “cultures do not just predispose us to divide reality in different ways. They also predispose us to link different parts of reality in different ways” (Ibid.).

The choice to study English-Arabic, Arabic-English news discourse is twofold: first, news is most importantly a culturally shared language of meanings, values, codes and conventions by which readers assimilate the world (Hartley 1982). The second reason relates to the politicized framework within which the translation of news discourse operates. It can be said that both languages, Arabic and English, represent two unequal sides i.e., the West and the Arab world. In this respect Megrab (1999:59) postulates that English and Arabic are two distinct languages with very different characteristics: they



ABSTRACT :

This paper attempts to highlight the ideological shift in rendering political discourse. The model assumed is that of critical linguistic and socio-cultural analysis. This option follows our aim to explore the ways in which things are made to look in language in general and the news discourse in particular, both in the original text and its translation. Our intention is to expose aspects of ideological bias in either side. The key question is how the translator works under the pressure of the ideological constraints of the SL and those of the TL. Does he conform to the ideological input of the latter? This paper also investigates the methodological properties of news discourse and their implications for the translator at work. It is the very concept of myth that helps to establish the cultural values of the text which, when ideologically positioned, needs to be read along what Barthes (1974) calls "second order system". This leads us to the discussion of the notion of paradoxical ideology of consensus and cultural stereotyping.

Introduction:

Language, as a form of social behaviour, accommodates a variety of discourse that is imbued with the ideology of socio-cultural and institutional systems. Therefore, behind every linguistic choice lies a culturally pre-established patterning of reality in ideological terms. Fowler (1991:17) states that cultures owe their dominance to their status as "unexamined", "routinized" and "unselfcritical" commonsense assumptions. In this respect, cultures can be seen as clusters of ideologies that shape the behaviour of the individual, i.e. ideology is



Ideologizing the News in Political Discourse Contributions from English-Arabic-English Translation

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تعديل أيديولوجية الخبر في الخطاب السياسي في النقل من
الإنجليزية إلى العربية وبالعكس

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الخلاصة :

هذه الورقة تعد محاولة لتسليط الضوء على التغيرات التي تطرأ على ترجمة الخطاب السياسي ، باستخدام التحليل اللغوي النقدي ، والاجتماعي الثقافي . وهذا الخيار يتمشى مع هدفنا إلى استكشاف الطرق التي تحدد كيف تبدو الأشياء في اللغة بشكل عام ، وفي نقل الأخبار بشكل خاص ، سواء أكان ذلك في النص الأصلي ، أو المنقول .

وهدفنا هنا هو : كشف جوانب من التحيز الأيديولوجي في أي من الجانبين ، والسؤال الذي يطرح نفسه : هو كيف يعمل المترجم تحت ضغط من القيود الأيديولوجية التي تفرضها عليه لغة النص الأصلي ، ولغة النص المترجم ، وهل يلتزم المترجم بالمدخلات الأيديولوجية الخاصة بلغة الهدف ؟

وتحقق هذه الورقة أيضاً في الخصائص المنهجية للخطاب الإخباري ، والآثار المترتبة على المترجم أثناء عملية نقل الخبر إلى لغة الهدف ، وكذلك المفهوم الذي يساعد على إرساء القيم الثقافية للنص ، والذي إذا ما وضع في إطار أيديولوجي ، فإنه يجب أن يتمشى مع ما يسميه Barthes (1974) " نظام المرتبة الثانية " ، وهذا ما يقودنا إلى مناقشة مفهوم التناقض الأيديولوجي للتوافق في الآراء والأفكار النمطية الثقافية .