Original Research Article

Receiving Media Discourse Translation

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ARTICLE INFO	ABSTRACT
	The objective of this paper is to highlight how one translation of a media discourse can affect people's thoughts and attitudes. One media discourse can be translated in different ways carrying different ideologies and messages, serving the translator's objectives for which the translation receiver constitutes, in most of times, a main target to manipulate. Nowadays, the translation receiver is subject to various studies that are undertaken for the purpose of controlling their behavior and reactions with words, whether to lead or mislead them, emphasizing the power of language considering translation a double-edged weapon when dealt with media field. This study consists in spotting the main influencing factors that are present in one translation, addressing a specific targeted receiver and underlying how they affect them afterwards. We will try to answer some main questions as to what extent translation is able to affect peoples' attitudes and thoughts. How was it used as an ideology vehicle in media field? How does word have the power for change? Is manipulation through translation ethically condemned or is it allowed when complying with a specific strategy and purposes of the translation's sending organization? While some researchers relate this action to infidelity to the original, it is seen in this study from another perspective which is manipulation and how words serve this objective powerfully.

Introduction

In this paper, the fundamental question which the researchers are concerned with is the representation of the ideological reality through the translation of the media discourse targeting a specific receiver. It is focused on determining the power of words in shaping the translation receiver's behavior, attitudes and thoughts for manipulation purposes. This idea on translation has been expressed by Poulinin Simon (1990) as follows:

> "..translation as a site of a lonely obstinate struggle, a Sisyphean engagement with the opacity of words and the negligence of ordinary humans in their lack of respect for their correct manipulations" (P105)

Considering that the power of words is more tangible in media field, and that media discourse reaches the four corners of the world crossing both geographical and cultural boundaries, having to manage with different languages, beliefs, cultures, traditions, interests and ideologies, comes the idea of studying the ideological aspects of the translation of media discourse targeting a specific audience and resulting in crucial changes on whether political, cultural, or even geographical map of the world.

Translation is no longer secondary. Given that "..the margins between production and reproduction become blurred… translation loses much of its devalorized "secondary" nature to become a figure for all writing and privileged player on the postmodern scene."(Simon, 1990, P. 106)

These dimensions that translation takes lead to raise some questions as to what extent translation is able to affect peoples' attitudes and thoughts. How was it used as an ideology vehicle in media field? How does word have the power for change? Is manipulation through translation ethically condemned or is it allowed when complying with a specific strategy and purposes of the translation's sending organization?

Various researchers (Al-Saedi & Jabber, 2020; Khaled, 2020; Hassan, Akhtar & Khan, 2020) have examined Media Discourse in different context, but little attention so far has been paid to tackle the ideological aspects of the media discourse translation and determine its effect on the audience. The purpose of this study was to answer the aforementioned questions by determining how the translator's choices are taken when dealing with media discourse and for what reasons. Especially that audiences, as Neuman clarifies according to Scheufel (1999) "rely on a version of reality built from personal experience, interaction with peers, and interpreted selections from the mass media" (P. 105) which obviously requires the study of the audiences' natures vis-à-vis the media discourse translation effect.

Ideological Aspects of Translation

Translation normally displays innocent images of bridges and brotherhood. However, it can play other roles depending on the intents of its sender and substantially depending on the impact that is meant to be left on its receiver by words.

The word which constitutes for Voloshinov in Luke (1988) "the ideological phenomenon par excellence because it stands, unlike other forms of semiosis, wholly absorbed in its function of being a sign." (P.366)

The power of the word can be demonstrated in the following example showing how the ideological significance is read off from the choice of the word:

> "Before Zimbabwean independence, a violent clash in the Southern Rhodesia between black demonstrators and white police was reported in the following manner:

> "RIOTING BLACKS SHOT DEAD BY POLICE AS ANC LEADERS MEET

Eleven Africans were shot dead and 15 wounded when Rhodesian Police opened fire on a rioting crowd of about 2,000" (Schrøder, 1998, P.-550)

Trew in Schrøder (1998), in his analysis of this example, notes that the word "riot" "establishes a framework which legitimizes police action, because "riot" is by definition civil disorder requiring police action. (P.550)

As it can be concluded from the example stated above, the choice of the word "riot" sets up in the receiver's mind a certain frame orienting them to stand against those blacks who caused a disorder and to accept any violent act from the police to stop them, ignoring their right to revolt for independence. In other words, manipulating people to adopt a certain attitude based on their perception of the words they choose.

This serious role that a medium organization can play with words has been underscored by Tuchman who estimates, according to Scheufel (1999), that "Mass media actively set the frames of reference that readers or viewers use to interpret and discuss public events". (P. 105)

Simon (1990) clarifies that" translation is not only an operation of linguistic transfer, but also a process which generates new textual forms, which creates new forms of knowledge, which introduces new cultural paradigms." (P.p. 96-97).

There is thus no wonder when taking into consideration the assumptions of Bakhtin and Medvedev who consider, according to Luke (1988), that "language and semiosis are embedded in concrete social reality which in turn consists of an ideological environment …[of] realized, materialized, externally expressed social consciousness" (P.366).

Translation "as a figure for perception reminds us that we live a secondary world, a reality defined above all by the words and concepts which bring it into existence." (Simon, 1990, P. 105).

Tymoczko (2006) states the example of Michel Tremblay, in Canada, who contributed to cultural nationalism in Quebec, furthering separatist discourses and shaping identity politics through translation. (P. 445).

This idea has been supported by Goui (2017) who emphasizes the necessity of rethinking of and updating the definition of translation which, according to him, is no longer only a literary device for acculturation, yet it plays more untraditional roles such as the production of knowledge, stating the concept of pacific war that translation makes to draw the ideological map calling it peace war engineering. (P. 87).

Ideology is then "not a possession of mind, a corpus of illusions and abstract ideas residing in consciousness; it has a material social existence in language, text and discourse." (Luke, 1988, P.366).

Tymoczko (2006) highlights that "two major preoccupations shaped thinking about translation during the World War II: first, the imperatives of "cracking" the codes of both enemies and allies; and second, the construction of cultural products that would mold public opinion in the many cultures of the world." (P. 444).

That is to say that translation makes the war silently, peacefully and legally to penetrate all the boundaries leading to major consequences and re-mapping the world's powers**.** (Goui, 2017, P. 87-88)

In this regard, Tymoczko (2006) indicates that during World War II, "many people with interests in translation were involved in gathering intelligence, negotiating cultural differences, and producing propaganda." (P. 444)

Getting back to the case of Canada, it is noted that "while English Canadian [..] translators have [..] shown a great deal of interest in the problematic of Canadian translation, explicitly situating their work -through prefaces- within the context of translation political relationships, Quebec has understood translation almost exclusively as a threat to linguistic and cultural integrity". (Simon, 1990, P.99).

That is why "the linguistic function of translation has been predominant in Quebec, while the cultural function more evident in English Canada." (Simon, 1990, P. 99)

These roles that translation plays, as it may be concluded cannot be accomplished without the help of the media family that reaches everywhere and all levels whatever is it the value of what they carry, taking many forms including, according to Schrøder (1998); "the printed word (newspaper), the photograph, Cinema, sound recording, computers, multimedia, Radio, Television and Video recording " (PP. 559-563) especially that **"**Media discourse is part of the process by which individuals construct meaning, and public opinion is part of the process by which journalists develop and crystallize meaning in public discourse". (Scheufel, 1999, P. 105)

Media Effects and Audience Manipulation

According to Al Badri (2010), Mechakeba construes that media discourse is aimed at informing of the happenings for the purpose of influencing the receiver's opinion and orienting them in adaptation with the way the news is formulated and the medium used to be transmitted (P.24).

Research on media discourse requires enlightenments delivered by other sciences like Semantics and hermeneutics (Al Khazam, 2010, P.43) which is vital considering the fact of resorting to other sciences in the first place to draw the frame that fits achieving the underlined objectives of that discourse.

This can be seen in the speech of the American President Barrak Obama when he addressed the Islamic world in June 2009. He relied according to Musfir on political psychology science while writing his speech in a way to satisfy the Arab Orient, playing on the emotional rhythm by opening his speech with Quranic verses. (Al Badri, 2010, P.256)

That is to say that discourses which are prepared using the outcomes of the other sciences with regard to the senders' purposes, can naturally be studied by the receiving analysts using the same sciences.

It is noted as well that the knowledge of the targeted audience is an important factor to take into consideration, not only for the purpose of determining the impact of the discourse on them, but, beforehand, to contain that discourse with the necessary components leading to the effects that are expected to be resulted from their reaction to it. In other words, they help in shaping the receivers' opinions and attitudes.

In order to determine the media empowering aspects, some studies have been undertaken on the motives of media discourse and its impacts on the audiences, leading to the so-called theory of framing the media effects, which carries in its core the notion of manipulation.

Mass media, according to some researchers "give the story a 'spin,'... taking into account their organizational and modality constraints, professional judgments, and certain judgments about the audience" (Scheufel, 1999, P. 105).

There is also the priorities' setting theory, which, as Faraj states, according to Al Badri (2010), "goes from the hypothesis that mass media have great influence in concentrating the audience's attention and interest on certain topics, happenings and questions." (P.29).

The underlying epistemological project of critical linguistics is concerned with the political enlightenment of citizens whose confidence in the truthfulness of the news makes them accept a version of social reality that is not in their best interest. (Schrøder, 1998, P.549).

McQuail claims that "research on media effects from the turn of the 20th century to the late 1930s, was dominated by an experience with strategic propaganda during World War I, which led to a growing fear of the influence of media messages on attitudes." (Scheufel, 1999, P. 105).

Schrøder (1998) considers that "language and ideology are separable, and given the present relations of ownership and control of the press, newspapers are likely to present a version of social conflict that is ideologically biased in favor of the existing socioeconomic order and its concomitant relations of power and privilege." (P.549)

For instance, the orientations of the Satellite TV Channels include the thoughts, values and agendas that are adopted by the owners of these channels or those sponsoring them, accordingly with the policy and the principles of which the news are controlled and filtered (Al Badri, 2010, P.26).

The researchers studied the shift of the media effects in time "from attitude change to cognitive effects of mass media, getting to social constructivism stage" (Scheufel, 1999, P. 105) about which McQuail, according to Scheufel (1999), states that "mass media have a strong impact by constructing social reality, that is, "by framing images of reality … in a predictable and patterned way .. media effects are "limited by an interaction between mass media and recipients." (P. 105).

The translation of a media discourse cannot escape from the ideological frame in which it is produced, being influenced by both mass media and audiences. That is why, before proceeding to the evaluation of any media discourse translation, a pragmatic and ideological analysis is required.

Media Discourse Translation Analysis

The term "discourse" is usually used in media studies that are mainly undertaken on propaganda, psychological war and in different forms of communication, containing, according to Abdellazid Charaf, all components of persuasion and intellectual arguing (Al Khazam, 2010, P.43).

It depends, in its general meaning, on the structure meant to convey its idea. So that, every discourse can be reproduced according to its ideal and ideological structures by aggrandizing one element on the expense of another and even by excluding some elements that are objecting the ideology or agenda adopted by the medium's owner or influencer. (Al Badri, 2010, P.34).

This idea can be understood from the example that has been stated above by Trew in Schrøder (1998) who "notes how the choice of the passive form in the headline puts the syntactic agents of the killing, police, in a less focal position. (P.550) carrying on; "in the next sentence, the transformation process is carried one step further as the syntactic agent is deleted, or identified only weakly by implication through the temporal adverbial phrase when police …etc. (Schrøder, 1998, P.550).

According to some researchers, many factors are included in the framing of the media discourse's effects, starting from the journalists who are normally influenced by certain variables mainly; ideology, attitude and professional norms reflecting their image to the audiences, getting controlled by the political orientation of the medium they belong as called by Gans, according to Scheufel (1999),organizational routines(P.106), to be influenced by a "third [] external sources of influence (e.g., political actors, authorities, interest groups, and other elites). "(Scheufel, 1999, P.106).

Obviously, media discourse translation possesses the power of changing not only attitudes but a whole society. John Milton shows "in resistance political translations of Monteiro Lobato" how the translation of José Bento Monteiro Lobato promoted the modernization of Brazil and resisted the policies of Getulio Vargas dictatorship in the 1930s and1940s. (Tymoczko, 2006, P.442).

Also, in Canada, English Canada and Quebec have had quite different experiences of the intents and effects of translation. (Simon, 1990, P.99) These intents were determined and effects framed according to a set of factors influencing not only the translation process and future but mainly, affecting a whole society at long term.

These factors are particularly related to "the historical inequalities between English Canada and Quebec, the relative fragility of the French language on the North American continent and the differing linguistic configurations which produced the Federal language law and Quebec's law 101," (Simon, 1990, P.99).

That is why "the pragmatic circumstances and the purpose of translation are major factors that should be included in any serious criticism" (Kellou, 2009, P. 28), especially when dealt with the translation of media discourse, as many analysts have not refrained from making strong claims both about the possible motives of the senders in media institutions, and about the potential ideological impact of media language upon audiences.(Schrøder, 1998, P.547).

The following example demonstrates how the attitude and orientation of the medium organization is reflected in the choices done by the translator while reproducing the message of the source text:(Goui, 2017. P.94).

Source text:

The raid outcome was 04 lives in Jericho

 Proposed translations in Arabic:

1- خلفت الغارة على أريحا أربعة قتلى
2- خلفت الغارة على أريحا اربعة شهداء

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Goui explains that the meaning of the two (2) underlined words refers to a dead person as meant in the source text. However, the use of each reflects a different attitude towards the Palestinian cause. In the first Arabic translation, the underlined word قتلى, which is the plural of the Arabic word قتيل, and the equivalent of the English word "dead", shows the neutrality of the translator or their denial and non-admission of the Palestinian resistance against another existence colonizing their land, while in the second translation, the underlined word شهداء which means martyrs, shows sympathy with and support of the Palestinian cause and admission of the Palestinian resistance against the existence of a colonizing enemy on their land.

Questioning a translation leads to determine its intents, as simply seen in the way Kellou (2009) wondered, for example, if wrong omissions, which she considers to be "errors, that had no reason to occur and omitted essential information for the reader are due to laziness of the translators in translating the whole source text, or it could be due to a strategy in translation". (P.88).

Such question going from possibly detectable errors prepares the ground for an objective criticism, as she continues: "but then this strategy should have clearly defined limits, otherwise, the omissions are archaic and unjustified" (Kellou, 2009, P.88)

Traditionally, some approaches are used for the analysis of media language, namely; critical linguistics and the analysis of news, semiotic approaches to advertising, discourse analysis and the broadcast media, and sociolinguistic perspectives on media voices (Schrøder, 1998, P.P. 548-549).

No matter the approach the analyst adopts to demystify the textual ideology, it occurs following certain frameworks describing a range of linguistic dimensions in which one form rather than other leads to specific ideological consequences.

The translation's evaluation and analysis involve many verifiable indicators and factors to be reliable. Some researchers such as Kellou (2009) relies in her study of the quality of some translations of the local Algerian Al Khabar newspaper on the classification of translation errors into linguistic and non-linguistic, where the first includes terminology and diction and wrong omissions, while the second includes, besides to others, pragmatic errors and censorship. (P.P. 28-29)

Speaking of pragmatic aspects, it is noted that there is no escape from taking into consideration, while analyzing the translation of a media discourse, the analysis of the roles that audiences and media play in constructing behavioral and attitudes frames.

Media and audience frames must be determined because of their importance in bridging "larger social and cultural realms and everyday understandings of social inter- action" (Scheufel, 1999, P.106).

As for Schrøder (1998), he states that "when media language has been related to its production, circumstances in media organizations, or the audiences to which it is addressed, the focus has been on such behavioral-sociological aspects … or on the commercial or ideological effectiveness, rather than on the detailed verbal and visual signifying processes that characterize media messages at all stages from sender to receiver."(P.547).

While "presenting and comprehending news frames serve both as devices embedded in political discourse, which is equivalent to the concept of media frames, and as internal structures of the mind," which is equivalent to individual frames."(Scheufel, 1999, P.106).

Schrøder (1998) clarifies that "as there can be no knowledge of social reality except through language, the way in which language represents the world to newspaper readers not only reflects, but effectively constructs the categories, frameworks and values that people use to interpret their social environment. (P.549).

Translation Methods and Strategies

It is a fact that the translating process itself implies ideological aspects that can be shown in making decisions about the translation strategies to adopt, the translation method to use and people to target accordingly with some specific reasons.

This can be seen in the understanding of the problem of translation by Federov that was linked with national liberation movements and marked by the Marx, Engel and Lenin's interpretations on translation and language.

Fawcett (1998) explains how Federov's translating and back translating novels comes from the "pressure to mention the right people" (PP. 109-110) emphasizing that because it "..is just one of several ideological pressures found in Marxist oriented translation theory. Communism had to reach as many people as possible and therefore had to adopt appropriate translation strategies…At the same time, the method used had to reflect Marxist ideology. (PP. 109-110)

According to Kellou (2009), three methods are used in media translation: complete translation, selective trans-adaptation which is used most often and reports (P.P. 24-25)

As for Newmark (2006), he estimates that many translation methods can be used in translating a media discourse, namely; word by word translation, literal translation, interpretative translation, terminological translation, discursive translation and others. However, he believes that the most appropriate one is discursive translation which, according to him, aims at conveying the accurate contextual meaning of the source text in a way that content and language can be easily accepted and comprehended by the readers (P. 69). He notes that the linguistic level of a discursive translation targets a larger audience, defining it as being social focusing on the content and the motive of the text, having tendency to be concise, simple, clear, brief and written in a natural style that is usually better than the one of the source text.(Newmark, 2006,P. 69) He adds that discursive translation gives the translator more freedom to address a larger virtual and unlimited number of the readers.(Newmark, 2006,P. 70)

Conclusion

This research has been undertaken to tackle the ideological aspects of the media discourse translation and determine its effect on the audience. It attempts to answer the questions that have been raised in the introduction.

From above, it is noted that the translation of a media discourse constitutes a linguistic reproduction that is subject to the influence of many factors, mainly the policy of the sending medium organization, which frames its effects on the audience underlying two types of frames; one is related to the mass media and the other to the audience.

It is noticed that the translation process goes through phases of influence and message framing, starting from the translators themselves who reflect their own thoughts, attitudes and the professional norms they comply with on the linguistic translation choices they make. The image they convey to the audience is conceived following the policy of the sending organization, resorting to the outcomes of the other sciences to study the targeted audience's characteristics and their language, using words that serve manipulating and orienting them to adopt the attitudes and opinions that fit that policy.

We have also noticed that the choice of the methods and strategies that are used in translating media discourse depends on the ideology and policy of the medium organization.

By looking at the ideological history of translation, it can be concluded that there always have been reasons justifying the linguistic and pragmatic translation choices to manipulate, leading to crucial changes on different levels; socially, politically, geographically and else.

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