

The Function Of Ideology In Translation: A Case Study Of Selected Aljazeera News Headlines Translated Into Arabic

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Abstract

The translation is an essential aspect of communication between speakers from different linguistic backgrounds. The main job is to render an original text from a source text (ST) into a target text (TT), with an unalloyed commitment to maintain the source language message and meaning and avoid fidelity erosion. In the light of this, every translator has an internally structured ideological disposition which usually comes into play in translation. This study takes a look at the extent to which ideology impacts translation. The study examined the function of ideology in translation. It was implemented through news headlines from Aljazeera-Egypt, translated from English into Arabic. The choice of the news headlines is based on the communicative role of headlines in representing the real news and the extent to which translators usually input their ideologies and ideologies of news organizations involved in translating headlines. The study adopted a simple descriptive approach, and data were analyzed using the Van Dijk approach to the discourse analysis. Findings were made in the study. One significant discovery is the use of deletion and addition process by the news headline translators to alter the meaning and ideology of the main text in the course of shifting to the ideology of the translated text. The alteration could be maximal, partial, or minimal, affecting lexical words, grammatical words, or phrases. Meaning is usually changed, and ideological change is usually apparent. Ideology highlights a notable function in translation, especially when the translator is subjected to function according to the dictates of an organization, such as Aljazeera News.

Keywords: Translation; Ideology; New Headline; Alteration; Fidelity Erosion.

INTRODUCTION

Translation and ideology are two terms that have enjoyed the diversified interpretation in modern language studies. In recent studies in translation, there is a progressive shift from the traditional study of techniques in translation further to examine concern in the ideological positioning of the content. Ismail (2013) stated that recent translation studies shifted attention from the formal study of translation methods and techniques to an advanced and complicated ideology in translation. While it is common in translation, translators usually communicate to the general and targeted audiences through certain permissible principles, subject to the translator's culture, norms, belief systems, institution policy, political alignment, and religious affinity.

Various studies have provided varied but related conceptions and interpretations of translation. The definition of translation has been subjected to dynamic and transformative interpretations. Which may be located in the diverse contexts in which translation concepts and notions have been established and developed. From a general projection, translation or translation activities involve transferring information, data, messages, meaning, and ideas contained in a text from ST to TT. Furthermore, Newmark (1988: 5) defines translation as “rendering the meaning of a text into another language in the way that the author intended the text.” It is one of several prominent and available definitions that is always cited in many texts as it stresses the importance of rendering the original text's meaning. Similarly, Hatim and Munday (2004: 6) define translation as “the process of transferring a written text from the source language (SL) to target language (TL).” Nida and Taber (1982: 12), equally precise that “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message.”

Azzazi (2020) postulated that “translation is the transfer of a text from one language (SL) to another (TL).” The author further stated that the transfer of meaning in the translation process must always be conducted as precisely as possible; the style and diction of the language being translated may be changed for the primary goal of the translation. Translation, in the words of Munday (2007: 8), is “a set of actions performed by the translator while rendering the source (or original) text (ST) into another language.” The definitions directly uphold the understanding that translation remains a means of interlingual communication. The main work in the activities of translation is to exchange messages between the publics of two different languages through the process of producing an equivalent text in the target language (TL).

There have been concerns to understudy the translator's socio-political, socio-economic, and other quality affiliations to exert confidence in rendering texts from sources to the targeted sources. The translator's ideology constantly remains a special consideration that connects to the very transferring nature of translation. The translator's ideology consistently remains a critical factor influencing translators' decisions in transferring the text. The translator's ideology also superimposes the views that anchor translation as merely 'mechanical and limited' to translating meaning from one language into another. Utilizing voiceless and invisible linguists who must abide by ethical principles, namely loyalty, faithfulness, and accuracy (equivalence) (Azazzi, 2020; Munday, 2008; Lopez & Caro, 2014).

The analysis of the contextual features of communication in recent studies is usually done within the templates or working principles of Discourse Analysis: an approach that has unveiled numerous aspects of communication and connects arrays of features of language use. In terms of simple introductory concern about the place of Discourse Analysis, Van Dyck (2003: 10) submits that "discourse Analysis is a relatively new, yet quickly expanding, method of studying human behavior. Its primary focus is on written and spoken language, on regular

communication, premised on the interpretation of discourse beyond the language level". This is where the application of Discourse Analysis of approach in the analysis of ideology in translation is situated. In other words, each time an analysis is carried out and interpretation is not based on the language structures, it should be deemed discourse analysis. However, beyond this simple interpretation of the borders of discourse analysis, previous studies in this regard have presented a simple understanding of what Discourse and Discourse Analysis are. The analysis of the origin and typology of discourse analysis by Watson (2018) is fundamental in this study. In the words of Watson (2018: 14), "discourse analysis involves the description, interpretation, and explanation of textual representations, both spoken and written." In other words, both the micro and macro aspects of discourse are explored in this regard. Exploring the typology and the premises of discourse analysis in the second part of this work will further take on this conception. However, there is a need to further the discourse and discourse analysis discussion to position this immediate study.

Drid (2010) there has been a remarkable shift in interest in the sentence and its elements to a concern with stretches of language. That transcends sentence boundaries and extends far to include the world in which language has been used in the last decades. Discourse Analysis, a relatively new methodology, already has a body of literature that investigates its nature, methodologies, breadth, and applications in various domains. In general, every attempt to summarize this type of study focuses on three essential points: What exactly is the discourse, and how does it work? What is the purpose of discourse analysis? What are the primary lines of investigation?

In response to Drid's (2010) pertinent questions, discourse is defined as "a serious speech or piece of writing on a specific subject" (Longman Dictionary of Contemporary English: 2001: 388). In a broader sense, it means oral and written versions. In another essential submission, To continue defining discourse analysis, Dandril, Henderson, and Chierrini (2014) write that "one must first face two divergent approaches to language in general and discourse in particular: the formal approach and the functional approach." Following the explanation of Dandril et al. (2014), the formalist approach to language focuses on the discreet linguistic units that make up a discourse. In other words, the concern of the formalist approach is to analyze the interpretation of the components of discourse. The functionalist approach focuses on analyzing discourse that transcends the discrete components of discourse. The concern of the functionalist approach is to examine or interpret certain aspects of discourse that emanate from discourse, including some social considerations and contextual concerns. This is the concern of contemporary Discourse Analysis: how meanings of certain linguistic concepts are decided in contexts. One can then say that discourse analysis is an approach to language analysis that focuses on interpreting discourse or language use in context.

The discourse analysis approach in examining ideology in translation is anchored on the fact that to understand how ideology permeates translation, the interpretation must be beyond the written text. The translator's cultural, social,

economic, religious, and political values or the targeted audience must be considered. There is the need to review a few concerns in the issue of news headlines.

In the words of Hamza (2016: 111), the headline of a news story is usually "the first item to be read by the audience. However, it is the last item to be written, usually not by the news story writer, but the news editor". In the postulation by Munday (2002), the news headline gives publishers of news the privilege to express and encode their ideological interests sufficiently. In modern journalism, news headlines are usually designed to attract the readers' attention, irrespective of any faithfulness and fidelity concerns to the source. This is why Morrish (2003) argued that "headlines are the ultimate summary of the news story since it could be considered as the 'gist-giver' of the news story."

This study invariably argues that news headlines are frequently manipulated or exploited by news organizations or translators to promote their institutions' ideological interests or ideological orientation. The translators usually imbed their ideologies or the ideology of the media institution in rendering the source language headline into the target language.

This study examines the concepts of loyalty, faithfulness, and accuracy to the original text in connection with the translator's ideology. The function of ideology concerning the translator in maintaining faithfulness, loyalty, and accuracy to the source language data during the translation process is a significant concern of this study. The study aims to determine whether the translations presented to the Arabic general public convey the messages in the sources or whether they are influenced by the Aljazeera translator's and media organization's ideological positions. The effort is made to unveil how Aljazeera media translators maintain faithfulness, loyalty, and accuracy to the source information in rendering them to the readership of the Arabic community, mainly the Egyptians.

METHOD

Data collection usually starts with a sampling technique. The data was collated through secondary sources as the news headlines were sourced. This study investigates the impacts and functions of ideology in translation using news headlines; hence a basic causal-comparative research design was used. This Method aims to discover links between independent (ideology) and dependent (translation) factors. The study's purpose is to see if the independent variable affects the outcome, or dependent variable, by comparing two or more groups of people. It also aims to prove that studied variables have a cause-and-effect relationship. It starts with the effect and works backward to uncover possible causes, and it helps analyze differences when the variables cannot be changed. The application of this design or approach is to understudy the effects of ideology on translation. Data were derived from the web sources of some Egyptian newspapers, including the headlines from Aljazeera Egypt. The presentation of the collated data follows the principles of Discourse analysis as discussed by Van Dijk (1999).

RESULTS AND DISCUSSION

This section is segmented into three parts to properly understand the impacts and function of ideology in translation. The first part presents maximal ideological impacts on news headlines selected for the study. These are cases in which the ideological disposition of the translator is at the maximal level. The second part is the partial impacts, while the third focuses on the minimal impacts. Each of these sections is discussed with examples as collated. Each source text (ST) will be followed by the translated text (TT) in Arabic, and then the literal translation (LT) of the target text will be transcribed.

Arrays of studies have presented different conceptualizations of ideology from varying perspectives. There is a need to review the concept of ideology's interpretation further. A popular conception of ideology is from Williams (1976: 156), who defines ideology as a "set of ideas which arise from a given set of material interests." Simpson (1993: 18) postulates that ideology "is shared beliefs and doctrines among particular social groups and that sense of correspondence gives power to the ideology of those groups when they are the dominant powers in any society." Then, Hodge and Kress (1993: 6) define ideology "as a systematic body of ideas, organized from a particular point of view." A central concern of these definitions is the presupposition that the public's ideology entails an establishment of their beliefs and ideas structured based on how they perceive, conceptualize and recognize socio-economic, socio-political, and religious events around them.

In the words of Hodge and Kress (1993), the role of language and communication in determining and reflecting human ideology is quite fundamental, especially as language modifies the pre-conceptual system of a people as a means of expressing their inner selves. Thus, Hodge and Kress (1993: 8) further posited that "language is the vehicle of anyone through which an ideology can be expressed, and that language involves systematic distortion in the service of class interest." Furthermore, Abdalla (1994: 18) postulates that ideology is "the propositions and assumptions that we have either consciously or unconsciously about ourselves, about others and the basic makeup of the world." In the effort to fully encapsulate the conception of ideology, after exploring many definitions, Van Dijk (1997: 19) concludes that by ideology, he means "the mental frameworks – the languages, the concepts, categories, the imagery of thought, and the systems of presentation – which different classes and social groups deploy in order to make sense of, figure out and render intelligible the way society works. Ideology is the assumptions, beliefs, and value systems shared collectively by social groups." The current study stresses this meaning because it is important to reiterate that these definitions presented here on the understanding of ideology have one thing in common: the concept of ideology is traceable to a belief and assumptions that guide a people, as expressed in their everyday language use. The nature of language use and the impact of the assumptions, beliefs, value systems, and projections collectively shared by people on their use of language, mainly when translating a text that emanated from a different ideological system.

Researchers have reconnected the relationship between ideology and translation, mainly from the translator's ideology. Specifically, the relationship between translation and ideology remains the struggle of critical examination by arrays of researchers. Bassnett and Lefevere (1990: 61) categorically posit that "certain ideologies are depicted in translations or rewritings, as they called it so that they function in the target language by the social and cultural norms of that society." Furthermore, Beyond this work, many important studies established the nature of ideology in translations (Lefevere 1992; Calzada Pérez 2003).

In the effort to establish the connection between ideology and translation, Fairclough (1989: 9) argued that "ideologies are closely linked to language because language is a form of social behavior through which ideology is expressed in all societies and cultures." In the same line of thought, Hatim and Mason (1997: 11) postulated that "ideologies shape discourse, as well as the way discourse practices, determine ideology."

To establish the connection between translation and ideology, Schäffner (2003:23) postulates that "any translation is ideological since the choice of a source text and the use to which the subsequent target text is put is determined by the interests, aims, and objectives of the social agents

."This submission implies that the "news translating process where the interests and objectives of the media institutions impinge on the final product of the news article" (Hamza, 2016: 108). Hamza (2016: 110) further concluded that "Translators are social actors in their societies and are active members of social or political institutions.

They observe norms and reproduce materials in compliance with the internalized constraints of their community.

Functionalist approaches to translation underline this concept, prioritizing the objective of the translation".

In the words of Simpson (1993), ideology has turned out to be one of the main areas in which researchers have focused on translation studies. Arrays of scholars have explored ideology in translation from the angle lexis, text, discourse, and context. According to the translator's knowledge and intentions, translation is the transference of the meaning of one language to another language (Hamza, 2016: 109). Munday (1996: 201-202) had analyzed the "translator's interventions that take place through preferring certain structural formulas over other ones, passive voice versus active voice or to highlight subjective pronouns rather than to conceal them as in the source text." According to the researcher, the textual approach's underlying efficacy in highlighting translators' intervention based on the ideology.

In a similar projection, Simpson (1993: 5) equally clarifies that "language is not used in a contextless vacuum; rather, it is used in a host of discourse contexts." In a similar vein, Fairclough (2001: 2) postulates that "ideology is pervasively present in the language .".These projections imply that ideology is pervasively present in translation and affects the process of rendering source language data into the target language.

Moreover, Schäffner (2003: 23) also argues that "not only that ideology is present in translation, but in fact, any translation is ideological since the choice of a source text and the use to which the subsequent target text is put is determined by the interest, aims, and objectives of the social agent."

What is fundamental in this study is that the notion of ideology in a translation activity remains in the translated content and the translator's voice. The targeted audience is at the center. The activities of translators cannot be independently examined without the place of ideology. To a large extent, the ideology adopted or followed by a translator will greatly determine the translation method the way the translation process is conducted in connection with the objectives of the translator. The implication is that the connection between the ideology of translation and the method of translation adopted in translation is in tandem with the socio-cultural, economic, political, and religious value systems shared by the translator's community. It is almost impossible for the translator to adopt the ideology of the source language data if the source language data is foreign content. This review has been able to situate the understanding of the place or function of ideology in translation. The review further unveiled the position of researchers concerning how the ideological positioning of the translators affects the faithfulness and fidelity during translation. Furthermore, there could be issues of fidelity erosion when there is a wider ideological gap between the value systems of the translator and the source language data.

Instances Of Maximal Ideological Impacts

From a functionalist discourse analysis perspective, the adopted framework for this research, these examples unveil definite departures from the source text. The instances unveil fidelity erosion and ideological inclusion in the translation texts. The ideological positioning of the original text was tampered with, and a new ideological system was structured.

Example (1) is: "Egypt army raises pressure on Islamists with call for rallies" (ST). The translation came out as: "السياسي يطلب خروج الشارع لمواجهة الإرهاب" (TT). It means: "Sisi calls on people to take to the streets to confront terrorism" (LT). Analysis: the words "the Egyptian army" were replaced by "Sisi," who is the Egyptian president. Also, 'raises pressure' was directly changed or altered to "يطلب السياسي" "Sisi asks' ". Finally "on Islamists" was severely and intentionally replaced by "confront terrorism." This is a case of ideological imposition through alteration. The translator's ideology plays a big role in rendering the translation of the common understanding of the target audience. The alteration reflects both intransitivity and lexical choice shifts, wherein the army was expunged, and attention was dedicated to Sisi's actions. There was a system of revamping the predicate to reflect ideological positioning. This analysis implies that these news headlines create a total shift from the point of view of the original text to reflect both ideologies from the perspective of the value system and take political

alignment through the use of words. Furthermore, example (2): "Fear of new showdown on Egypt streets in 'Friday of martyrs'" (ST) was presented as a general statement in the translated text "مظاهرات ضد الانقلاب بجمعة الشهداء" (TT), as though it is rendering the possibility, "Fear of new showdown" as a fact "demonstration against the coup." Thus, the (LT) is "Demonstrations against the coup in Friday of Martyrs." In example (3), "Egypt's president says will not interfere in judicial rulings" (ST) the change in modality was obvious, "السياسي يدافع عن" (TT) wherein 'will not interfere' was substituted with 'يدافع' 'defends.' Thus, the (LT) is "Sisi defends his judicial system, and the world denounces its rulings."

These alterations may be approached from the perspective that the Aljazeera news agency attempted to ideologically manipulate these items towards a particular objective, which was not clearly stated. All the examples above, at one point or the other, unveil how the source language text can be manipulated in creating a headline in the target language to identify with a certain ideological disposition. The level of manipulation is extensively maximal, considering the understanding of fidelity erosion in translation.

Instances of Partial Ideological Interference

The instances of partial manipulation entail a case of average effects in rendering the source language text into the second language. The partial ideological communication somehow indicates an average departure from the source text ideologies and value dispositions. Cases of addition and deletion of some lexical and grammatical words are evident. These cases of additional and deletion directly affected the ideological stance of the source text to an extent. Below are some cases: Consider example (4): "Charred bodies lie in Cairo mosque, unrecognized by Egyptian state" (ST), which indicates a deletion case in which the dependent clause 'unrecognized by the Egyptian state' was expunged by the translator of the news, as "جثث متفحمة بمسجد بالقاهرة" (TT), certainly for secretly ideological purposes. Moreover, the (LT) sentence was "Charred bodies in a mosque in Cairo." In example (5): "Two Egyptian soldiers shot dead near Ismailia" (ST), which was translated into "مقتل جنديين واستمرار المظاهرات بمصر" (TT), and it means "Two soldiers killed and demonstrations continuing in Egypt" (LT). And in examples (6), "Egyptian police stage rare protest in defiance of the new law" (ST). was translated into "مسيرة ليلية بالسويس ومظاهرة للشرطة بالقاهرة" (TT), which means "Night march in Suez and police demonstration in Cairo" (LT): (استمرار المظاهرات) 'demonstration continuing) and 'مسيرة ليلية' (night march) are additions. Example (7) "Exclusive - Egypt's army asks for U.S. help in fighting terrorism" (ST), which was translated into "السياسي: نحتاج دعم أميركا وعلاقتنا بإسرائيل مستقرة" (TT), which

means "Sisi: we need the support of America and our relationship with Israel is stable" (LT). The words 'علاقتنا بإسرائيل مستقرة' (our relationship with Israel is stable) were added intentionally to gain a political position with countries in power and influence. Example (8) Preparing Egyptians for austerity, Sisi cuts own pay (ST), was translated into 'السيسي سيتنازل عن نصف راتبه وممتلكاته لمصر' (TT), which means Sisi will give away half of his salary and property to Egypt (LT). The word 'ممتلكاته' (property) was added to the original to sympathize with people.

As Hamza (2016: 119) argued, "partial ideological mediation is usually characterized with less extreme textual or lexical interventions by the translators; yet, cases of shifts and substitutions can be witnessed." All the examples in this section evidenced some level of addition and deletion. The translators' shift from the literal or transliteration rendering of the source text in the translation of the news headlines may indicate a varying projection in the representation of the ideological positioning of the news organization, Aljazeera. The deliberate attempt to add new information to the headline results functions as a projector of different ideological positioning. Samples of lexical addition to the original text are shown as follows from the above examples. These examples directly encode the extent to which translators can alter an original text in the translation to communicate a different ideology.

Instances of Minimal Ideological Interference

These are cases in which there are very minimal cases of an ideological shift in the translation process. These are also cases in which the lexical and grammatical words were minimally altered, and a greater percentage of the ideological positioning of the source text was maintained. Below are some instances.

Example (9) "Egypt interim PM backs army chief for president" (ST) was translated into "البيلاوي يشيد بالسيسي ويؤيد ترشحه للرئاسة" (TT), which means "el-Beblawi praises Sisi and backs his running for the office." The translator identified the PM using his name. In example (10), "Egypt's Sisi approves revised budget with the deficit at 10 percent of GDP" (ST) was translated into "السيسي يوافق على ميزانية % 10 بعجز" (TT) which means "Sisi approves the budget with 10% deficit" (LT). The words "revised" and "GDP" were deleted in translation.

Instances of minimal impact on the ideology of the source text may result in a text foreign nation (Hatim and Mason, 1997: 11). The shift to alteration of ideology may directly occur when the text "generic features and discursal practices are culturally maintained to appear visible to the target readers" (Hamza, 2016: 119). From the presented instances, cases of minimal mediation may include deletion or addition of lexical, grammatical words, and phrases. However, in the cases of minimal instances of ideological shift, the general idea presented in the text is not entirely reformulated.

CONCLUSION

This research has gone through the analysis of how ideology can impact translation. The aim was to examine the role of ideology in translation. The study also attempted to examine how the shift in the ideological position of the source text directly impacted the translation. From the study, it is evident that the ideological position of the translator directly plays a significant role in translating a source text into the target text. Ideology plays a significant role in translation, especially in the cases of foreignization. The translators' value system, political, economic, and religious values usually impact how the source language text is rendered in the target language. This is evident in the presented data.

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