

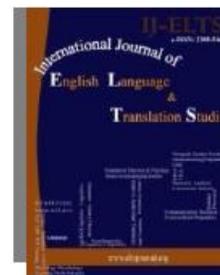


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### Investigating the Influence of Ideology on Translation: A Critical Discourse Analysis of “A Tale of Two Cities” and its Persian Translations

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#### ABSTRACT

Translation has a crucial role in human life. Despite the importance of the influence of ideology in translation, there is lack of research in this area. This study tries to investigate the influence of ideology on translations from English into Persian. The corpus consists of “A Tale of Two Cities” written by Charles Dickens (1859) along with its two Persian translations “داستان دو شهر” written by Ebrahimi (1980) and Younesi (1999). The researchers applied Fairclough’s (1989) approach to investigate ideological differences between the original text and the translated versions. They focused on the importance of experiential values which depict the text producer’s experience of the natural and social world. The results showed a significant difference between classification schemes, ideological contested words, overwordings and meaning relations of the source book and its two Persian translations. We also found Younesi’s translation ideologically closer to the source book. The findings of this study may help instructors to make the debate of translation studies far away from substituting lexical and grammatical equivalences. It is effective for researchers and practitioners in translation to pay more attention to the ideology as a major aspect of language and culture. It can also be useful for translators in criticizing and evaluating translation, and improving their works to translate books, news, or articles particularly from English to Persian.

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## 1. Introduction

Translation has a crucial role in human life. It is used to convey the culture and literature from one nation to another (Al-Nakhalah, 2013). Writing about translation goes back to many years. Cicero and Horace were pioneers in discussing about the practice of translation in the first century BC, while much of their debates and discussions focused on literal and free translation (Munday, 2008). Several studies showed that most researchers mainly focused on sentence translation without paying attention to the influence of ideology. To criticize and investigate translation, most translators put the translated text into one of these poles namely, free and literal translation, or semantic and communicative translation (e.g., Nida, 1964; Newmark, 1981; Mansourabadi & Karimnia, 2013). However, translation is viewed in different ways recently and theories of translation are more focused on factors that influence translators' decision making. In this perspective, translation is not just a process of substituting lexical and grammatical equivalences (Yazdanmehr & Shoghi, 2014); it is seen as a process in which the translators are in challenge of decision making to select among the wide varieties of lexical and grammatical choices. If we look at translation in general, we will find out that translator's choices are related to his/her ideological orientation (Hatim & Mason, 1997). This view is supported by Schaffner's (2002) idea that each translation is a product of an ideology, and ideological aspects of a translation can be extracted and analyzed in lexical and grammatical levels.

Salemi (2007) believed that language and translation are two of the most challenging areas of ideological influence. In 1981, Lefervere referred to the influence

of ideology in translation and used the concept of "lexical refraction" as the ideological manipulation in translation (Mansourabadi & Karimnia, 2013, p. 2). After that, Farahzad (2007) developed a model which can be used in translation criticism to examine ideology in translation studies. She believed that there is no neutral utilization of language and we cannot separate language and ideology. In this perspective, translation is an instance of language use and the agent of this ideological act is the translator.

Despite the importance of the influence of ideology in translation, there is lack of research in this area. Such limitations have also affected translation in Iran. In this respect, this research tries to fill this gap by investigating the influence of ideology in novel translation by CDA. In this paper, we provide an overview of ideology definitions, discourse analysis, and CDA applied in the field of linguistics and translation studies. Then we examine different views of CDA theorists. Some related empirical studies are also presented. Then, we present the methodology. The paper follows by the results and discussion, and ends with the conclusion.

## 2. Literature Review

### 2.1 Ideology

Destutt de Tracy, a French philosopher, defined the term ideology at the end of the 18th century (Van Dijk, 2005). He claimed that ideology in Tracy writing was related to "systems of ideas, especially with the social, political or religious ideas shared by a social group of movement" (p. 5). Hawkins (2001) defined ideology as the source of human conflicts and regarded ideology as a phenomenon like language which humans are engaged with in their lifetime. According to Yarmohammadi (2000)



ideology refers to sets of beliefs and values which is dominant in a society. Mason (1994) affirmed that ideology is “a set of beliefs and values which inform an individual’s or institution’s view of the world and assist their interpretation of events, facts, etc” (p. 25). Mooney (2011) referred to ideology as the way that the individuals or groups view the world. Hatim (2000) pointed to language as a basic medium for the statement of the ideology. He defined ideology as “a body of ideas which reflects the beliefs and interests of an individual, a group of individuals, a societal institution etc., and which ultimately finds expression in language” (p. 218). In this study, the term ideology refers to a body of ideas that shows the beliefs of a person or a group of persons in their language.

## 2.2 Discourse and Ideology

Discourse is a particular way of language use and social communication (Sorahi, Fathi, & Zare, 2009) which is not limited to vocabularies, clauses, and sentences (Coffin, 2006). There are many definitions of the term discourse which share the same content. For example, many researchers claimed that discourse is the language above the sentence. (e.g. Stubbs, 1983; Solhjoui, 2007). Fasold (1990) defined discourse as the study of any aspect of language use. Gee (1999) clarified eight features of discourse as follows:

1. Any discourse can be divided into two or more discourses.
2. Two or more discourses can be merged into one discourse.
3. During a period, discourses will be changed.
4. New discourse emerged and old discourses vanished.
5. Each discourse changes when there are changes in other discourses.

6. It is not necessary to regard a discourse as a huge phenomenon; discourses can spread from the minor to major levels.
7. Each discourse can be a combination of other discourses.
8. There are so many discourses that there is no way to count them.

In 1993, Yarmohammadi used the word "گفتمان" in Persian for the term discourse which was accepted by linguistics. Later, he defined discourse “as a relationship between speech and social or semantic use of it” and translated it into "گفتار" (Yarmohammadi, 2013, p. 31). Since most of our discourse shows our ideological orientation, we cannot regard language and discourse separate from each other (Van Dijk, 2005). According to Sertkan (2007) ideology finds expression through discourse. Meaning that, through analysis of the discursive expressions, we can reach to the ideology which is intentionally or unintentionally exists in the discourse. This idea concurs with Sertkan’s (2007) belief in which discourse has a vital role in the growth, explanation, and proliferation of ideology in the society. In fact, our ideological opinions determine much of our discourse (Van Dijk, 2005). In the following section, we discuss how discourse analysis can enable us to detect the existence of ideology in translation.

## 2.3 The Role of Discourse Analysis and CDA in Translation

Literature shows a close relationship between discourse analysis and translation. According to McCarthy (1991) discourse analysis has a key role in translation which can be used not only to survey about linguistics, sociology, and communication but also to analyze the texts carefully and decompose them. In fact, discourse analysis is an appropriate tool for translators to understand the source texts better, and to



assess the quality of the target texts in translation.

One of the most effective approaches to study discourse, and investigate ideology, is CDA described by Fairclough (2010) as both a systematic and a normative approach. It is systematic because it aims to “explore opaque relationships of causality and determination” between discourse events and sociocultural structures (p. 93). It is normative since it can enable us to use a methodology rooted in a discourse analysis.

Van Dijk (2001) pointed to ideology, power, hegemony, class, gender, race, discrimination as the subjects of CDA. Among the aforementioned factors, ideology manifests the underling translations as the main goal of CDA (Karoubi, 2005). This idea is consistent with Puurtinen’s (2000) belief that the goal of CDA is to reveal how ideology impacts the linguistic choices of the text producer and how one can use language to preserve, reinforce, or challenge ideologies. In fact, text producers’ linguistic choices are not casual; these choices reveal a certain ideological stance of the text producer including authors and translators. In the following section, we investigate different CDA views.

#### a) *Fairclough’s CDA View*

Fairclough named his approach in the field of language and discourse as a “Critical Language Study”. The purpose of his approach is “a contribution to the general raising of consciousness of exploitative social relations, through focusing upon language” (Fairclough, 1989, p. 4). He recommended three types of values namely experiential, relational, and expressive values in studying lexical ideological differences in translation.

Experiential value demonstrates the text producer’s experience of the natural and social world. Classification schemes,

ideological contested words, over wordings and meaning relations are four sub parts of experiential by means of which experiential values can be examined. “Classification scheme constitutes a particular way of dividing up some aspect of reality which is built upon a particular ideological representation of that reality”. Overwording is “an unusually high degree of wording, often involving many words which are near-synonyms” in which meaning relations consists of three parts; hyponymy, synonymy and antonymy (Fairclough, 1989, p.114). Relational value focuses on the social relationships which are represented in the discourse by the text. It focuses on relations and social relationships. Euphemistic expressions and formal or informal words are the sub parts of relational by means of which relational values can be examined. Expressive value focuses on “the producer’s evaluation of the bit of the reality it relates to” which is associated to social and subjects identities (p.112).

#### b) *Van Dijk’s CDA View*

Van Dijk (2001) defined CDA as a kind of discourse analytical research which applies to investigate the representation, reproduction, and resistance of social power abuse, dominance, and inequality in text. To effectively realize the aims of CDA, the researchers need to carry out critical research on discourse by considering the following requirements. Firstly, CDA research should be better than other research to be accepted. Secondly, CDA main focus should be on social problems and political issues. Thirdly, the experimentally sufficient critical analysis of social problems should be multidisciplinary. Fourthly, CDA should attempt to explain discourse structures in terms of social interaction properties. Finally, the focuses of CDA should be on



the ways that discourse structures display, accept, reproduce, or challenge relations of power and dominance in society. According to Van Dijk CDA is not a special research direction; in a word, there is no unitary theoretical framework for CDA. For example, critical analysis of news is very different from the analysis of conversations. Appendix shows various components which have been used in Van Dijk's framework to examine the effects of contextual, cultural, and ideological variation (Yarmohammadi, 2013).

### c) Farahzad's CDA Views

Farahzad (2007) argued that translation assessment (evaluation) and translation criticism seem to have been used interchangeably in translation studies due to the same starting points. Although they both examine a target text in relation to a source text, they differ in their focuses and purposes. She referred to prototext and metatext as two physically recorded texts that translation deals with. The former refers to the source text while the latter refers to the target text. In order to distinguish translation criticism and translation evaluation well, Farahzad (2012) defined them as follows: translation assessment starts with the comparison of prototext and metatext and ends there; in a word, it is looking for good and bad, right and wrong. While in translation criticism, the metatext can be analyzed alone or in relation to the prototext. It means that criticism can be done without the comparison of metatext and prototext. To avoid personal judgments, which are indefensible, translation criticism should possess a theoretical framework. This theoretical framework is called CDA which can distinguish critic from quality.

Farahzad (2007) argues that to criticize translations, the metatext should be analyzed at the macro and the micro level. At the

macro level, everything will be scrutinized based on the socio-historical conditions that the text is produced and accepted. For example, translator's judgments, notes, comments and even the design of the book cover will be scrutinized. While, at the micro level, vocabulary, grammar, overt and covert meanings, and implications will be scrutinized. In this perspective, discourse analysis can happen in micro level in which lexical and grammatical choices can be applied to analyze the text. In the following section, we provide some examples on how Farahzad used lexical and grammatical choices to analyze the text. The first example illustrates a lexical choice as follows:

Example 1: If the word *حجاب* rendered to "hijab", it will bear a heavy ideological implication in the West, beyond its literal meaning as a dress for Moslem women, it used to be translated as veil.

The following examples (2-6) have been provided to show grammatical choices by answering grammatical questions.

Qs: What kinds of processes predominate? How are they rendered into target language? Is Agency unclear?

Example 2: Power corrupts people.

1. قدرت آدمی را تباہ میکند.

2. کسی که صاحب قدرت شود رو به تباہی میرود.

In example 2, the agent is 'power' in the first translation and the original text, but in the second translation, agency is devoted to the one who gains power. Such shift of agency will cause the ideological significant implication that corruption is not a property of power, but of people.

Qs: Are nominalization used? How are they rendered into target language?

Example 3: They were excluded from the society.

1. آنها را از جامعه بیرون رانده بودند.

2. بیرون رانده شدن آنها از جامعه...



In example 3, the nominalization used in the second translation is an optional shift. The usage of nominalization forms instead of verbs causes the agents unclear and the actions less forceful that will bear ideological implications.

Qs: Are sentences active or passive? How are they rendered into target text?

Example 4: He ordered many books and built many libraries

1. او کتابهای زیادی سفارش داد و کتابخانه های زیادی ساخت.
2. کتابهای زیادی سفارش داده شد و کتابخانه های زیادی ساخته شد.

In example 4, the agent is prominent in the first translation, whereas in the second translation the action is prominent. When passive voice is activated the agents will be foregrounded, and when active voice sentences are rendered to passive voice sentences, the action will be important. These kinds of optional shifts will bear ideological values.

Qs: Are sentences positive or negative? How are they translated?

Example 5: The media stopped discussing the topic.

1. رسانه ها از بحث درباره این موضوع دست کشیدند.
2. رسانه ها دیگر به این موضوع نپرداختند.

In example 5, the first translation is positive while the second one is rendered to what the media did not do. The second translation has ideological impact since there is emphasis on the negative aspect of a process, or we can say there is a shift of perspective.

Q: What tenses are used in metatext?

Example 6: Why has their contribution to culture been undervalued?

1. چرا خدمت آنها به فرهنگ کم ارزش به حساب آمده است؟
2. چرا خدمت آنها به فرهنگ کم ارزش به حساب می آید؟

In example 6, a temporal shift bears ideological implications in the first translation while in the second translation, the simple present tense is used to represent

an existing state of affairs without referring to the past.

#### 2.4 Empirical Studies on the Influence of Ideology on Translations

Different studies have been conducted to demonstrate the influence of ideology on translations. For example, Ghazanfari (2006) analyzed the issue of ideology in translation and the effect of ideology on translation. The corpus of the study consists of the English translation of "The Blind Owl" by Costello. Ghazanfari used the framework suggested by Hatim and Mason (1997) to study and analyze ideological aspects of translated texts. He contrasted the original text to the translated text, and focused on expansion, contraction, materialization, voice shifts, nominalization, and agency shift. The result of his study shows that expansion is more visible in Costello's translation (more than 27% changes). His study showed that in literary translation, the tendency toward expansion is more than contraction or materialization. Another issue which is important in his result is the effect of voice shifts and agency shifts which lead to deep changes in meaning and cause different ideology to the original text.

In another study, Sertkhan (2007) investigated how ideology especially religious-conservative affects translators' lexical choices. The researcher examined five Turkish translations of "Oliver Twist" based on Fairclough's (1989) framework. He examined lexical items of the translated versions in terms of their experiential, relational, and expressive value. The analysis verified that certain lexical items were added, omitted, and distorted. Such manipulation is done in accordance with religious-conservative ideology. The result of his study indicated that ideologically-based manipulation governed in the five Turkish translated versions.



In Iran, Amouzadeh (2008) investigated the usage of Persian language by Iranian newspapers to express ideologies. In order to examine the dominant discourse of the time, he examined the headlines of newspapers after the Islamic Revolution (1979) during three periods: Islamization (1980–1988), Economic Reconstruction (1989–1997), and Political Reformation (1998–2004). His findings indicated that in the first period (1980-1988) there was a heavy usage of Islamic terms taken from Arabic language like امت (nation) instead of the مردم (people) and توحید (monotheism) instead of یگانگی (unity). Also, some terms taken directly from the Qur'an such as مستضعفین (deprived) and مرفهین (affluence). These examples show the dominant ideology of that period. In the economic reconstruction period, there was a modification, moving from Islamization to nationalism and socio-economic welfare; like the usage of “price adjustments” instead of “inflation”, or “vulnerable classes” instead of “the poor”. In the political reformation period there was an increased usage of legal terms in the newspaper headlines that were absent in the Islamization and economic reconstruction periods. Also, Islamic ideology rather waved aside. Amouzadeh concluded that during these three periods, newspapers used Persian language to “maintain hegemonic ideologies and power relations” (p. 68).

In the same line, Khajeh and Khanmohammad (2009) investigated the relationship between language and ideology involved in translation to uncover the underlying ideological assumptions invisible in the texts and to reveal whether translator's ideology are constrained in their translations. The corpus of their study consists of two Persian translated versions of the book “Media Control by Chomsky”,

translated by Xosrowshahi and Aslani. They analyzed the texts within CDA theory based on the framework of van Dijk (1997). They concluded that there are remarkable differences in the translations based on addition and deletion. Xosrowshahi added 133 irrelevant information and also deleted 18 items including words, phrases, and sentences. Similarly, Aslani added 25 footnotes and deleted seven items. In contrast, there is a lot of evidence of conscious or unconscious manipulation in Xosrowshahi's translation, while Aslani's tendency is toward the ideology of the original author (Khajeh & Khanmohammad, 2009).

Recently, Yazdanimoghadam and Fakher (2011) investigated the relationship between ideology and translators' lexical choices. They chose the Persian translated novels of “Animal Farm”, “Nineteen Eighty Four”, and “The Gadfly” which have been translated before and after the Islamic Revolution of Iran. The result of their analyses revealed that the translators rendered the lexemes according to the sociocultural and ideological conditions they lived in. In fact, ideology and idiosyncrasy affect the translator's lexical choices and CDA can be a good tool for the detection of this relationship between ideology and translators' lexical choices (see Table 1).

**Table 1: Source Texts and Persian Translations**

Original novel	Translator	
	Before revolution	After revolution
The Gadfly, Ethel Lilian Voynich (1951)	Homayounpour (1962)	Kamazani (1990)
Animal Farm, Orwell G. (1943)	Amirshahi (1962)	Hoseini & Nabizadeh (2004)
Nineteen Eighty Four,	Bahremand (1976)	Balooch (1980)

Moreover, Mansourabadi and Karimnia (2013) investigated the ideological differences between Hoseini's novel “A Thousand Splendid Suns”, a novel of life and love in Afghanistan over a 30 year



period, and the two translated versions of it written by Ganji and Soleimani, and Ghebraei. They tried to find out ideological manipulation in Persian translation of vocabularies based on Fairclough's CDA approach (1989). Due to different experiential values, no ideological differences were found between the original text and the translated versions. They also believed that these two translated versions convey the same ideology like the source book. The result may imply that the translators of the book were familiar with the atmosphere of Afghan society and understand what the author explained.

Despite the importance of ideology in translation, literature continues to suffer from a lack of research in the influence of ideology on translation in Iran. To address such needs, this study tries to investigate the influence of ideology in novel translation by comparing two Persian translations of "A Tale of Two Cities" written by Charles Dickens (1859). It examines two research questions:

- 1- Which Persian translation is ideologically much more similar to the source book?
- 2- Is the difference between two Persian translated versions and the source book ideologically significant?

### 3. Methodology

#### 3.1 Design of the Study

This study aimed to identify the ideological terms used in Persian translations of "A Tale of Two Cities". It is a quantitative research in which descriptive and experimental research design were used. The researchers compared two Persian translations of the book written by Charles Dickens (1859).

#### 3.2 Corpus

The corpus of the study consists of the novel "A Tale of Two Cities", written by

Charles Dickens (1859) along with its Persian translations "داستان دو شهر" provided by two Iranian translators Ebrahimi and Younesi during two different eras. The former translation goes back to 1980, the year close to Iran Islamic revolution. To our knowledge, the latter one is the latest translated version of the book published in 1998, after the Islamic revolution.

#### 3.3 Data Collection Methods

In this study, to investigate the influence of ideology on translation, we randomly selected 30 chapters out of 45 of the source book. Out of these 30 chapters, certain excerpts of this novel, including ideological, political, and socio-cultural lexemes were chosen with their Persian translations.

#### 3.4 Instrument

After gathering the data, the researchers examined each excerpt carefully and classified them based on Fairclough (1989) approach. The main reasons for selecting Fairclough's (1989) approach is that it matches the purpose of the study well and it looks more comprehensive than the other CDA models. This study focuses on the importance of experiential values which depict the text producer's experience of the natural and social world. According to this value, words used in a text are ideologically contested. To investigate experiential values, we analyzed classification schemes, ideological contested words, overwordings, and meaning relations as four sub parts in experiential value (See Section 2.3, part a, for further information on Fairclough's CDA View).

#### 3.5 Data Analysis

To analyze the data, descriptive and inferential statistical procedures were used. The researchers utilized the percentages of similarities and differences of the two Persian translations with the source book.



Likewise, chi-square procedure was applied to find out if the difference between two translated versions and the source book is ideologically significant. To investigate experiential values, we analyzed classification schemes, ideological contested words, overwordings, and meaning relations as four sub parts in experiential value.

#### 4. Results and Discussion

As shown in Table 2, the total percentage of similarities (80%) between two translated versions: Ebrahimi's translation (T1), Younesi's translation (T2), and the source book were more than the total differences (20%) in classification schemes. Moreover, T2 was ideologically much more similar to the source book and the difference between two translated versions and the source book was ideologically significant. This claim is affirmed by the result of the Chi-square test,  $\chi^2(1, N=50) = 8.00, p = .011$ .

**Table 2: Descriptive Analysis between Two Translated Versions and the Source Book**

Classification schemes	T1	T2
Difference	9 (36%)	1 (4%)
Similarities	16 (64%)	24 (96%)
Total	25 (100%)	25 (100%)

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The following examples show samples of classification schemes applied in the source book and two translated versions.

1. As sentencing a youth to have his hands cut off, his tongue torn out with pincers, and his body burned alive.

T1. دستان جوانی را میبردند، زبانش را با گز انبر بیرون می کشیدند و او را زنده زنده می سوزاندند.

T2. که دست جوانی را میبردند و زبانش را با گز انبر از دهن بیرون میکشیدند و وی را زنده زنده طعمه آتش می ساختند.

2. Daring burglaries by armed men, and highway robberies, took place in the capital itself every night.

T1. هر شب مردان مسلح، بی پروا دزدی میکردند و راهزنی رواج داشت.

T2. سرقت مسلحانه و راهزنی هر شب، حتی در خود پایتخت به وقوع می پیوست.

3. Pride, contempt, defiance, stubbornness, submission, lamentation, succeeded one another; so did varieties of sunken cheek, cadaverous colour, emaciated hands and figures.

T1. حذف

T2. غرور، تحقیر، بی اعتنائی، عناد، تسلیم و تاسف یکی پس از دیگری فرا میرسید، و نیز انواع و اقسام گونه گود افتاده و رنگ مرده گون و دست تکیده و پیکر وارفته در پیش چشمش ظاهر می شدند.

#### 4.1 Ideological Contested Word

Table 3 presents the percentage of similarities and differences of ideological contested words of the source book and the two translations. Interestingly, the total percentage of differences and similarities was equal (50%) while the percentage of differences and similarities in T1 and T2 was quite opposite, meaning that they were completely different in using ideological contested word in translation. Ideological contested word analysis shows that, T2 was much more similar to the source book than T1. A significant difference was found between differences and similarities of ideological contested words of the source book and two translations. This claim is affirmed by the result of the Chi-square test,  $\chi^2(1, N=206) = 1.60, p = .000$ .

**Table 3: Ideological Contested Word Analysis between the Source Book and Its Translations**

Ideological contested	T1	T2
Difference	97 (94%)	6 (6%)
Similarities	6 (6%)	97 (94%)
Total	103 (100%)	103 (100%)

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The following examples show samples of ideological contested words applied in the source book and two translated versions.

1. I might have made some money last week instead of being counter-prayed and countermined and religiously circumvented into the worst of luck.



- T1. حذف  
T2. حذف
2. At that favoured period  
T1. حذف  
T2. در آن عصر خجسته
3. When he stopped for drink, he moved this muffler with his left hand, only while he poured his liquor in with his right.  
T1. حذف  
T2. هرگاه برای نوشیدن مشروب توقف میکرد، شال گردن را با دست چپ از روی چانه پس میزد و با دست راست مشروب میریخت.
4. to cut off little streams of wine  
T1. حذف  
T2. . و مانع از جریان شراب میشدند.

#### 4.2 Overwording

Table 4 presents the percentage of similarities and differences of overwordings of the source book and the two translations. It shows that the total differences (57%) were more than the total similarities (42%). Moreover, to see if there is any significant difference between the source book and its translations, chi-square procedure was run. The result indicates that, there was a significant difference between the overwordings of the source book and its translations. T2 was much more similar to the source book than T1. This claim is affirmed by the result of the Chi-square test,  $\chi^2 (1, N = 343) = 19.19, p = .000$ .

**Table 4 : Overwording Analysis between the Source Book and its Translations**

Overwordings	T1	T2
Difference	119 (69%)	79 (46%)
Similarities	52 (30%)	92 (53%)
Total	171 (100%)	171 (100%)

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The following examples show samples of overwording applied in the source book and two translated versions.

1. The rather, forasmuch as to entertain any suspicion that they were awake, was to be atheistical and traitorous.

T1. حذف

- T2. بلکه ظن به بیداریشان در حکم کفر و الحاد و خیانت بود.
2. by the heads exposed on Temple Bar with an insensate brutality and ferocity worthy of Abyssinia or Ashantee.

T1. بی رحمی و سنگ دلی

T2. قساوت و وحشیگری

3. Some passing thought of the infamy and disgrace for which it had been reserved, may have struck the prisoner's mind

T1. بی آبرویی و ننگی

T2. ننگ و رسوایی

#### 4.3 Antonym

Table 5 presents the percentage of similarities and differences of antonyms of the source book and the two translations. It shows that their similarities (76%) were more than their differences (23%). Moreover, to see if there is any significant difference between the source book and its translations, chi-square procedure was run. The result indicates that, there was a significant difference between the antonyms of the source book and its translations. It means that T2 was much more similar to the source book than T1. This claim is affirmed by the result of the Chi-square test,  $\chi^2 (1, N = 168) = 28.08, p = .000$ .

**Table 5: Antonym Analysis between the Source Book and Its Translations**

Antonyms	T1	T2
Difference	34 (40%)	5 (6%)
Similarities	50 (59%)	79 (94%)
Total	84 (100%)	84 (100%)

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The following examples show samples of antonyms applied in the source book and two translated versions.

1. It was the best of times, it was the worst of times

T1. بهترین روزگار و بدترین روزگار بود.

T2. بهترین روزگار و بدترین ایام بود.

2. It was the age of wisdom, it was the age of foolishness.

T1. دوران خرد و روزهای بی خردی

T2. دوران عقل و زمان جهل بود.



3. It was the epoch of belief, it was the epoch of incredulity.

T1. حذف

T2. روزگار اعتقاد و عصر بی باوری بود.

#### 4.4 Synonym

Table 6 presents the percentage of the similarities and differences of synonyms of the source book and the two translations. It shows that their similarities (46%) were more than their differences (25%). Moreover, to see if there is any significant difference between the source book and its translations, chi-square procedure was run. The result indicates that, there was a significant difference between the synonyms of the source book and its translations. This may imply that T2 was much more similar to the source book than T1. This claim is affirmed by the result of the Chi-square test,  $\chi^2(1, N=62) = 8.42, p = .008$ .

**Table 6: Synonym Analysis between the Source Book and Its Translations**

Synonyms	T1	T2
Difference	13 (41%)	3 (9%)
Similarities	18 (58%)	28 (90%)
Total	31 (100%)	31 (100%)

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The following examples show, samples of synonyms applied in the source book and two translated versions

1. now, stringing up long rows of miscellaneous criminals; now, hanging a housebreaker on Saturday who had been taken on Tuesday.

T1. حذف

T2. گاه صف طویلی از انواع تبهکاران را به دار میکشید، گاه سارقی را که پنجشنبه دستگیر شده بود شنبه به دار می آویخت.

2. The answers to this question were various and contradictory.

T1. جوابهایی که به این سوال میداد متفاوت و متضاد بود.

T2. جوابهایی که به این سوال میداد متفاوت و متضاد بود.

3. Very orderly and methodical he looked, with a hand on each knee.

T1. حذف

T2. با دست هایی که بر زانوان نهاده بود بسیار منظم و مرتب مینمود.

#### 4.5 Deleted Excerpts in Two Translations

Comparing deleted excerpts in two translations, we found that the number of deleted excerpts in T1 (31%) was greatly more than T2 (1%) particularly in ideological contested word and overwording. In T2, only four excerpts omitted. Interestingly, these excerpts deleted in T1 as well. It means that two translators did not translate these excerpts (See Table 7).

**Table 7: Deleted Excerpts in Two Translations**

Analysis	Total	Deleted translation	
	Translation	T1	T2
Classification schemes	50	6	0
Ideological contested word	103	39	4
Overwording	171	45	0
Antonym	84	19	0
Synonym	31	27	0

**Note:** Ebrahimi's translation (T1); Younesi's translation (T2)

The findings of the present study showed that T2 is ideologically closest to the source book, since the percentage of similarities was 67% versus T1 in which the percentage of similarities was 43%. One probable reason for this finding is that in T1, Ebrahimi omitted many excerpts specially overwording and ideological contested word in his translation while Younesi used different excerpts in his translation (T2). Comparing with the source book, the two translations applied in this study had different experiential values because of having different classification schemes, ideological contested words, overwordings and meaning relations. As a whole, T2 was much more similar to the source book than T1.

Moreover, a significant difference between the classification schemes, ideological contested words, overwordings and meaning relations of the source book



and two translated versions indicated that both translations had different experiential values in comparison with the source book. This may imply that the discrepancies were ideologically-laden and the existed discrepancies between the original and the translated books were due to different experiential values.

The findings of this study are in line with the findings of Sertkan (2007), Khajeh and Khanmohammad (2003), and Yazdanimoghadam and Fakher (2011) who investigated the influence of ideology on translators' lexical choices. These studies investigated the ideological differences between some source books and their translations. They concluded that the differences between the source book and the translated versions are ideologically-laden. The results are in disagreement with Mansourabadi and Karimnia's (2013) findings which identified the same ideology in the source book and its two translated versions. It also supports Puurtinen's (2000) ideas that the goal of CDA is to reveal how ideology impacts the linguistic choices of the text producer and how one can use language to preserve, reinforce, or challenge ideologies. It means that the text producers in making linguistic choices are not casual; these choices reveal a certain ideological stance of the text producer including authors and translators. The result is in consistent with Karoubi's (2005) notion that the main goal of CDA is manifesting the ideological forces underling translations. Moreover, as Alvarez and Vidal (1996) mentioned, CDA advocates believe that like other forms of language use, translation is ideological due to a voluntary act behind the translators' linguistic choices such as addition, omission, words choices, and substitution. This voluntary act uncovers the history and ideology of the translator.

## 5. Conclusion

This research investigated the influence of ideology in novel translation. It focuses on a significant role of ideology in translation. The findings of this study may help the instructors who teach translation to make the debate of translation studies far away from substituting lexical and grammatical equivalences. It is also effective for researchers and practitioners in translation studies to pay more attention to the ideology as a significant aspect of language and culture. The results can be useful for translators in criticizing and evaluating translation, or improving their works to translate books, news, or articles particularly from English to Persian. Furthermore, it helps translation students improve their translation abilities in doing their assignments or in their future careers. One of the limitations of the current study was the size of sample. In this study, to investigate the influence of ideology on translation, we randomly selected 30 chapters out of 45 of the source book. The findings might have more statistical power if the entire book was covered. Beyond that, this study focuses on the importance of experiential values which depict the text producer's experience of the natural and social world. The results would be different if we investigated the importance of relational and expressive values regarding Fairclough's approach. Moreover, some interviews could be conducted to gain more insight into research on the influence of ideology by asking translators about their translation style. These are the issues that the future research may address.

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## Appendix

Components of Van Dijk's Framework to Examine the Affects of Contextual, Cultural, and Ideological Variation

Component	Explanation
Actor description	How actors are explained in translations
Authority	How various authorities are mentioned?
Burden	How various argumentations are stated for a topic?
Categorization	How world and humans are categorized.
Comparison	How a comparison between two things is done?
Consensus	The political strategy which is used by a country in threatening situations.
Counterfactuals	To demonstrate something against the common facts.
Disclaimers	The way ideologies attempt to cite our positive attributes and to concentrate on others' negative characteristics.
Euphemism	The way negative viewpoints are indicated by using positive words.
Evidentiality	The way to supply enough documents and evidence for the claim of a person.
Example/Illustration	The way to use examples to show a claim more reliable.
Generalization	The way negative attitudes are generalized to a specific group for their ideologies.
Hyperbole	The way that negative or positive characteristics are hyperbolized.
Implication	The way that pragmatic and contextual features are rendered implicitly in translations.
Irony	The indirect way of mentioning the criticisms and attacks.
Lexicalization	The deliberate way of stating negative expressions for understanding.
Metaphor	Using different terms either with positive or negative connotations, because of ideological orientations.
National self-Glorification	How language is used for glorifying the history, traditions, and laws of a country.
Negative Other Representation	The way people are categorized out or in the groups.
Norm Expression	The way norms are stated.
Number Game	Using numbers in a way to enhance the credibility, reputation of the issue which is claimed.
Polarization	The way polarized cognitions based on the category of us-them are defined.
Vagueness:	How expressions are used unclearly in order to avoid giving enough information.
Victimization	The way that bad attitudes of the out-group are greatened and determined by ideological orientation.

Source: Yarmohammadi, 2013