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## Evaluation of Interpersonal Aspect in Translated Children's Literature

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### ABSTRACT

This study aims at investigating adult-child relations established through translation of children's literature by studying a Persian translation of *Saint-Exupéry's The Little Prince*. Children's literature is a highly growing topic with academic, cultural, and economic contributions. One important question about children's literature in translation is how the translator altered or preserved ST adult-child relations in the TT. This study relies on Halliday's interpersonal aspect to study the translator's decision-making. To do this, three research questions were investigated about interpersonal aspects in *The Little Prince*, the choices made by the translator, and the consequences of the translation in the Persian culture. The study corresponds to a qualitative analysis of translation and decision-making. Results illustrated every aspect along with its translation, while findings showed that the translator had most accurately rendered interpersonal aspects, although they may be challenging to the Persian adult reader. Several suggestions for research were also proposed in the study.

**Keywords:** Children's literature, Translation, Halliday, Interpersonality, Mood, Modality

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## 1. Introduction

Translating the literature written for children is a widely growing topic which has attracted the attention and interest of translation and literature scholars. Although translated children's literature can be viewed from different angles including ideology, publication industry, media and so on, a basic problem is how such a literature in translation can be used as a tool for setting relations of power between children and adults.

This is an important question since translation is a cultural product (Toury, 1995) and when transferred to another culture, it may result in a certain degree of convergence or divergence. For instance, in case of children's literature, an original text may have been written for the established standards of social formality in its specific culture, while the translation might reproduce the text in a formal adult version (House, 2001a). Also, a translation of children's literature may render the original more instructive and authoritative.

From the way Halliday (1994) describes the process of textuality, all of the above-mentioned modifications occur at the interpersonal level of language. Since pragmatic norms and social relations are all realized at this level of language, the problem addressed in this study is to discover the ways a translated children's book might have preserved or altered the original in terms of the interpersonal aspect.

If as mentioned above, translations particularly in case of literary translation undergo transformations (Bassnett & Leferver, 1998) at various levels, an important question concerns the degree of modifications at the interpersonal aspect. In other words, levels of formality can be one of the variables that undergo certain changes, thus disturbing the balance between the original formality and that of the translation.

As a strongly culture-based aspect of social and individual relations, adults-children relations can be modified through translation.

The problem investigated in this study refers to the (im)balance of adults-children relations through the translation of children's literature. The main question at hand would address the possibility of preserving or altering interpersonal relations in children's literature through translation. Cultural expectations may require certain levels of formality between adults and children. As a result, the target culture may demand a more formal adults-children relationship, directing the translator to change these relations.

The important dimension of the study is that it most accurately analyzes the processes of the interpersonal aspect, giving a detailed report of such patterns in children's literature translation. Since children's literature has been a recently developing field of study, the realization of the interpersonal aspect in translations can highlight many functions of translation across cultures and the socio-pragmatic establishment of children-adults relations. Another critical aspect of the study is that it goes beyond a simple error-based assessment method by evaluating both merits and shortcomings of the translator's interpersonal translation strategies.

### *1.1. Research Questions*

Since translation evaluation is inherently a qualitative practice (see House, 2001a; Hatim and Munday, 2004; Munday, 2012), this study naturally follows a qualitative paradigm of research. Also, as the research corresponds to the interpretive literature area of translation studies, the researcher did not take into account any specific assumptions about the findings. As a result, the followings are the questions dealt with in this study:

1. What are the most important interpersonal specifications of the Persian translation of the Little Prince?

2. How did the translator preserve or modify the interpersonal aspects of the original text?
3. How can the translation be evaluated qualitatively from the viewpoint of Halliday's models?

## 2. Review of Literature

In this section the most important background information for the study as well as its concepts and texts for analysis are briefly mentioned. The first issue under review is a general introduction to Halliday's linguistics as the theoretical framework used in this study. Normally, Systemic Functional Linguistics and most important researches related to the notion are reviewed.

### *2.1. Halliday's Linguistics*

Halliday is the founder of Systemic Functional Linguistics (SFL) that views language beyond simple sentential analysis. A basic difference between Halliday's linguistics and Structuralism is the introduction of social factors in the former's theoretical outline. In fact, if a language theory takes into account various social issues, then the theory in question must explain language events along with social factors. At this level, an important topic of discussion in functional languages theories comes to the fore: because Halliday's linguistics (1978, 1994) is a social study of language development, then it considers pragmatics, too.

In reality, according to the theory, one level of developing language is through social relations (Halliday, 2004). In explaining how such relations are formed in interaction, Halliday believes that grammar is not simply a relation of formal structural aspects, but it is a variable that is shaped and controlled under various circumstances. According to Halliday (1978, 1994, 2004), people first are conceived of ideas, then try to establish their relationship with their audience, and finally decide on how to realize the linguistic communication.

This is exactly a simple framework of how social functional model of Halliday works. Of course, in practice and from an academic point of view, Halliday puts his theory in a systematic model. The interaction of the elements creates the final product which is "meaning". According to Achugar and Colomb (2008, p.38):

[SFL] takes a semantic perspective on grammar. That implies that meaning and form are not separated, but stand in a dialectic relation to each other. Meanings do not exist before the wordings that realize them .... The three major types of meaning that organize this grammar are: ideational (grammar as a representation and logical organization of human experience), interpersonal (grammar as an enactment of interpersonal relationships), and textual (grammar as discourse). Thus, grammar as a semiotic mode of activity models the material mode while being itself a component of what it is modeling...

Definitely, SFL sees meaning as a mix of different elements that work together within a coherent socio-linguistic model. The theory in general takes into account culture, social action, meaning and learning Achugar and Colomb (2008), of course, depending on the needs of other related linguistic disciplines, language-model developers and theorists may rely on specific functions of the theory.

In TS, SFL has been widely used (see House, 2001a; Hatim and Munday, 2004; Munday, 2012). TS may not be much concerned with learning aspects of SFL, but a very important contribution of the theory is about meaning and culture. These factors of the theory can significantly help translators in their encounter with meaning-constructing factors in the process of translation. The works of such theorists will be reviewed in the following sections. Since the present study deals with evaluation of children's literature translation, one important



implication of SFL is how it describes the socialization of children.

### 2.1.1 Child, Society and Language

As mentioned above, SFL gives a socializing nature to language. In other words, it contends that language helps its speakers become socialized human beings. One can view this factor from the period of childhood (see Halliday, 2004). Child development was one of the concerns of SFL right from its primary stages (Halliday, 1978, p. 9):

In the development of the child as a social being, language has the central role. Language is the main channel through which the patterns of living are transmitted to him, through which he learns to act as a member of a “society”—in and through the various social groups, the family, the neighbourhood, and so on—and to adopt its “culture”, its mode of thought and action, its beliefs and its values.

Most clearly, the theory has a basic plan for dealing with children as social human beings. Yet, what are the ways which can be used for teaching children “to act as a member of a ‘society’”? How are values and norms transferred to the child as s/he grows up in the cultural context? The most important dimension that teach the child how to act as a social being lies in Halliday’s second sources of meaning-production and language: the interpersonal level. This level, however, cannot be divorced from the two other levels. So, to show how the model really works, the next section is provided by mostly relying on TS theorists.

### 2.1.2 Aspects of SFL as a Model

The whole theory and worldview of SFL was described in the previous sub-section. Now, the model is represented as a tool for text analysis. To begin with, the three notions of *field*, *tenor*, and *mode* should be well understood. According to Halliday (1978, p.222):

The language we use varies according to the level of formality, of technicality, and so on. What is the variable underlying this type of distinction? Essentially, it is the role relationships in the situation in question: who the participants in the communication group are, and in what relationship they stand to each other.

According to Halliday, *field*, *tenor*, and *mode* are represented by the ideational, interpersonal, and textual aspects of textuality. Each of these aspects is explained below briefly:

-Ideational: This aspect refers to ideas, topics, notions, and generally the issue at stake shaping the subject matter of the discourse.

-Interpersonal: This item conveys the relationship between the author and the audience, shaping relations of power, solidarity, difference, conflict, etc.

-Textual: all of the ideas and relations should be represented through a special mode of textual channel such as a book, TV, a website, a novel, etc.

These modes are not separated and together create the context of situation that determines meaning. But most importantly, if we study the interpersonal aspect, we definitely need to take into consideration the ideational one as well. This is because relations are not free-standing and they must be concerned with a specific subject matter.

### 2.2. Children’s Literature

Children’s literature can be thought of a genre specifically written for children. Or, in other words, it can be called a style of literature whose audience is mainly children or young adults. Children’s literature is going through an expansive development, seeing a diversity of concerns such as politics, translation, economics, and identity. Yet, the actual definition of children’s literature is still vague. At this point, the most important issue is to investigate various definitions of

this type of literature to achieve a common ground.

This is of course a serious problem as the very identity of a discipline should be first identified before we can conduct interdisciplinary studies within its framework. O'Connell, (2010), for instance, points out to the general disagreement concerning the very true nature of children, on the one hand, and literature on the other. Hunt (1999, p. 1) describes this fact in his words:

'Children's Literature' sounds like an enticing study; because children's books have been largely beneath the notice of intellectual and cultural gurus, they are (apparently) blissfully free of the 'oughts' - what we ought to think and say about them. More than that, to many readers, children's books are a matter of private delight, which means, perhaps, that they are real literature - if 'literature' consists of texts which engage, change, and provoke intense responses in readers.

Hunt, even this very basic definition, clarifies the distinction between children's literature and priorities of texts written for adults (e.g. *intellectual* and *cultural*). Yet, in spite of this difference children's literature seems to be a promising genre. A question about the meaning of the word *children* might seem necessary before we can agree whose audience is considered when talking about children's literature. In other words, we should answer the question why this special genre is known for children? In this regard, Anderson (2006, p. 3) states:

Some people consider children's literature to span the age group of birth through 18. However, no junior high or high school students I know consider themselves children. Therefore, I define literature for youth ages 13 to 18 as adolescent or young adult literature, and literature for youth from birth through age 13 as children's literature. Traditional elementary schools enroll children through sixth grade....

As can be seen, it is possible to set a rather clear border for the definition of age in children's literature. This fact will help in the present study to explain how social relations are shaped between individuals belonging to different age groups. However, this specific genre has other dimensions as well. As a new field of study in literature, children's literature is becoming a dynamic study with interdisciplinary concerns.

Literature written for children can serve as a channel for transferring values across cultures. These values may be cultural, racial, economic, or literary, depending on the intentions of those producing such literature. Ching (2005, p. 129) states:

Multicultural education has always focused on power in the forms of educational reform and resistance to racism and inequality .... Fox and Short (2003) draw on Banks and Nieto to suggest that multicultural children's literature shares multicultural education's purposes and raises related debates regarding intersections of power, race, and culture.

Different sources for studying children's literature can help develop the framework, including the publication industry, cultural studies, and of course, translation studies. One important aspect of study in translation can be researching relations of power established or transferred by translation. This type of study, however, to be developed requires a sound basis. In fact, if children's literature can have social consequence, there must be a field of related studies to research children and various aspects of society and politics. These issues are mentioned in the following sub-section.

### 2.3. *Translation of Interpersonal Aspect in Children's Literature*

In above sections, various issues concerning, children, literature, and translation were explained. The purpose of this study, as mentioned earlier, is to investigate a Persian translated version of Saint-Exupéry's *The Little Prince* within the theoretical framework

of the interpersonal aspect of Halliday's linguistics from a critical perspective (see Munday, 2012). The literature has set the background: children are social beings whose identity and perception of the world can be controlled and shaped by literature. One of these controls is child-adult relations in a society.

For this relation to be realized, the interpersonal aspect of language should be used. In other words, from among the three divisions of communication (ideational, interpersonal, and textual) according to Halliday, only the interpersonal aspect can set such relations of power. In this section, the approach of mainstream translation theorists on Halliday's linguistics and its applications to TS are investigated.

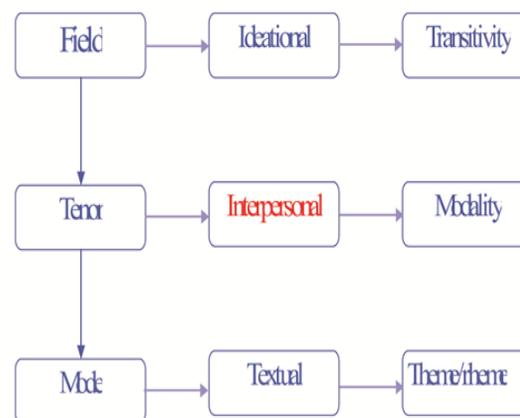
Halliday's (1994) linguistics has served as an important basis for translation studies. The model covers three basic elements which help realize a meaningful piece of text. These elements include field, tenor, mode, which are components of Register. The "individual function of the text" is a combination of Register and Genre (Munday, 2008).

Field refers to the subject matter of the text or the message being transferred through the textual function. Tenor covers social, intellectual, and emotive relations, which incorporate social formality or informality. Mode is the textual channel through which text is presented. From among these components of Register, pragmatic issues and social relationships are established through Tenor. This aspect covers "interpersonal resources" and is linguistically realized by "discourse" (Hatim and Munday, 2004, p. 83).

One of the functions of the interpersonal aspect of Halliday's linguistics is setting relations of power between the writer/speaker and reader/listener. In other words, by modifying the degree of formality of a text,

relations of power can be accordingly altered. This is a highly critical issue for translation because translations are not stable and are products of the receiving culture (Toury, 1995). So due to many factors, the translator may decide to make some changes to the interpersonal aspect, and at the same time rendering it more formal or informal than the text being translated.

The social relationship between the writer and reader, according to Halliday, is set by the interpersonal aspect. Hatim and Munday (2004, p. 292), by referring to House, show how interpersonal and ideational modifications can create various relations among those involved in the communication. For instance, if a slight marker of expectation such as *should* is turned into the marker of necessity *must*, then the audience would feel more obligation towards the speaker. In this case, the text becomes much more forceful than the original. As a result of this analysis, various relations of textuality can be illustrated in the following figure proposed in this study:



*Figure: 1 Relations between Halliday's Linguistic Elements in a New Representation*

As one of the influential figures of Translation Quality Assessment, House (2001a, 2001b, 2009) has frequently quoted

Halliday's linguistics in her assessment model and its different versions. As mentioned above, House's model is a qualitative framework in which each of the above elements of the ST (of Figure 1 above) is compared carefully with its counterpart in the TT. As a result of this detailed comparison, the assessor can make a decision about the quality of the translation in question.

According to House, this assessment will finally result two types of translation: *covert* and *overt*. The former refers to cases where the ST is a representative of a content not necessarily related to any of the ST culture and language specifications. For instance, such a text can be a scientific text about biology or any other science. In such cases the text is translated covertly.

However, there are texts which can be deeply structured and configured within the ST culture and language. These texts cannot be simply divorced from their native texture. As a result of this specification, the TT should reflect aspects of the ST culture. As an instance for overt translation, one can think of a political speech given by the president of a country and the text is then produced in the TL. The translation of this text would be overt as there is no equivalent for its entities in the TT language and culture.

Any deviation from these rules would be seen as an error according to House. For instance, the following piece reports one of House's (2009, p. 54) evaluations of the interpersonal aspect of a TT:

The translation does not involve the readers to the same degree as the original, because the personal pronoun 'we' is consistently omitted. Further, the relationship between the author and reader projected in the translation appears to be more equal: the translation lacks the original's tenor of condensation. For instance the phrase 'properly called' is neutralized into *allgemeinergefasst* (more generally put)....

So according to such an analysis, both the ST and TT should try to keep the interpersonal aspects in a state of balance. The same condition holds true for children's literature, too. In children's literature, works can be used as sources for transferring standards of culture and norms. Of course, a problem is that such standards are culture-based (Toury, 1995) and cannot be simply translated. As a result, translations may or may not alter the interpersonal aspect in children's literature. This issue has been studied by House (2001a).

Munday (2012) introduces a new evaluation in translation from the viewpoint of critical decision-making. In the introduction to his book, Munday (*ibid.*, p. 6-8) reviews various conditions in which Halliday's elements are modified through translation. For instance, turning the verb suggest into indicate would increase the certainty of the sentence in which the verb is used. This issue according to Munday can have ideological bases. In case of children's literature, too, altering modal expressions or content words can affect the interpersonal aspect of the TT.

#### 2.4. *Saint-Exupéry's The Little Prince and its translation*

*The Little Prince* was written by Antoine de Saint-Exupéry (1900–1944) as one of the best books written in the 20<sup>th</sup> century. The book has been so far translated into "more than 250 languages and dialects ... selling nearly two million copies annually with sales totalling over 140 million copies worldwide, it has become one of the best-selling books ever published" (Wikipedia).

The story has many themes although it is basically psychological and philosophical, and with its critical view toward grown-ups, it provides an accurate basis for studying the interpersonal level of Halliday's linguistics in children's literature. The book's standard and widely appreciated English translation was



by Katherine Woods (1886–1968), and one of the famous Persian translations was by Mohammad Ghazi.

### 3. Method

This section presents the methodological dimensions of the study. First, the textual materials are mentioned and following that data collection and data analysis procedures are explained. Following these stages, the schematic representation of the model used in the study is presented. Then a pre-analysis example is provided to show how the analysis works.

#### 3.1. Textual Material under Study

The ST is the English translation of Saint-Exupéry's *The Little Prince* as the best book of the 20th century (see Wikipedia), along with its Persian translation by the revered Iranian translator Mohammad Ghazi (1956):

1. Woods (1943-1971), English standard translation.
2. Ghazi (1956), a Persian translation.

#### 3.2. Data Collection

The data for analysis is collected through an in-depth reading of the whole text (full-text analysis), and gathering *all of* the instances that are representatives of the interpersonal aspect of Halliday's linguistics (see below). This aspect of the functional linguistic paradigm incorporates two main dimensions: mood and modality. Since the explanation of the textual analysis of the modal is in reality an analytic aspect, it is explained in the following section.

#### 3.3. Data analysis

After representative data were collected, they were analyzed using Halliday's interpersonal dimension and its modifications in translation. So first the interpersonal qualities of the source text were determined, and then they were accurately compared to those of the target text to decide and evaluate any modifications in the translated version. This analysis revealed

how the translation represents adult-children relations as specified in the text.

There were two possibilities at this level: first, the translation might show a distorted version of the relation by either weakening or strengthening the interpersonal aspect in the translation. The second possibility, however, was that the translation might exactly represent adult-children relations in the TT. At any rate, the study critically examined the choices made in the translation. The notion of the interpersonal was described as follows (Mudany, 2012, p.15):

... it is the interpersonal that serves to construct or negotiate solidarity, and value judgments, between participants. In his description of this function, Halliday focuses on the speech acts of exchanging (giving and receiving) information and services and its realization through mood and modality systems of language....

Based on this definition, for adult-children relations to be realized, the textual analysis in the study tried to find out instances in which the ST preserves or disturbs solidarity and then tried to figure out how the translation actually made decision about such aspects in the TT. Munday further explained that mood encompasses "declarative, integrative, and imperative" forms of language, while modality involves the following dimensions (ibid.):

1. probability (could, might, perhaps, certainly ...)
2. usuality (usually, never, tends to ...)
3. obligation (should, must, ought ...)
4. inclination (will, wish, want, determined ...)

As can be seen, each of these dimensions of modality covers a variety of lexical or grammatical aspects including functional morphemes and lexical morphemes. Any alteration of the intensity of the choices would cause a variation in the reading of the

translation. For instance, consider the following example:

- کودک باید مودب باشد.

- A child (must, should, out to) be polite.

Clearly this level of language occurs at the obligatory dimension of the modality of the interpersonal. Using each of the possible choices for the Persian underlined word would lead to a different reading due to varying intensity. If for instance, "must" is used, there would be very limited freedom left for the child as the audience to enjoy. Translation could be an instrument to modify or preserve these levels of intensity. As a result of this theoretical analysis, the textual tool of the study can be presented Figure 3.1.

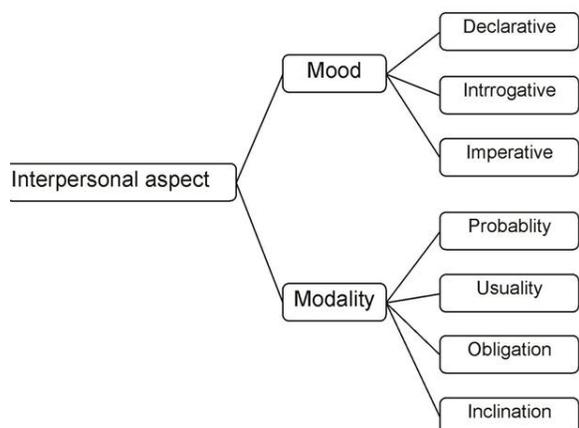


Figure: 2 The Representation of the Interpersonal Model Used in the Study

### 3.4. Pre-Analysis

The data for analysis were collected through an in-depth reading of the whole text, and gathering all of the instances that were representatives of the interpersonal aspect of Halliday's linguistics (see below). This aspect of the functional linguistic paradigm incorporates two main dimensions: mood and modality. Since the explanation of the textual analysis of the modal is in reality an analytic aspect, it is explained in the following section.

Firstly, the translation was intensively read to find instances that would correspond to mood and modality and at the same time would reflect some information distinguishing adult-children relations. It should be noted that mood and modality complement each other. So a sentence may be declarative, as its mood, and contains a probability, as its modality:

- George might have conducted the project.

In this example, the sentence is declarative and the modality shows probability by might have.

- Does George often conduct the project successfully?

In this example, the mood of the sentence is interrogative while the modality shows usuality by often.

As a result, it would be very confusing to put the sentence in absolutely distinctive categories and to do the analysis each sentence was considered individually and then its adult-children characteristics were qualitatively explored.

## 4. Findings

This section aims at presenting the application of methodological aspects of the study. It presents a full text analysis of the ST and TT based on the adult-child interpersonal relations observed in the analysis. A total number of 21 pieces were found in this study as representatives of adult-child relationship. The analysis follows a special pattern for developing the data: first it presents excerpts of the ST called pieces along with their corresponding number. Then the translation of the same excerpt is presented below the original text. Following that the analysis of the text is provided, which includes aspects of ideology and interpersonality embedded in both the ST and TT.

With more detail, first the mood is mentioned and then the modality coupled with the content that reveals the ideology of



the author/narrator. In these pieces, there is always an aspect of adult-child relations. Based on this approach, the translated literature can function as an instructive source, shaping the perception of children about their encounter with adults. The question is to find out whether the translation actually preserved the ST adult-child relations, according to Halliday's linguistics, or it tended more to deviate from such relations.

#### 4.1. Data Analysis

Here, out of 21 pieces, 6 pieces are given:

##### Piece 1

Once when I was six years old I saw a magnificent picture in a book, called *True Stories from Nature*, about the primeval forest.

وقتی شش ساله بودم روزی در کتابی راجع به جنگل طبیعی که "سرگذشتهای واقعی" نام داشت تصویر زیبایی دیدم.

**Analysis of Piece 1:** the very first sentence of the story starts with an anticipation of an event from the viewpoint of a child. The mood of the ST is declarative and its modality is usuality as the sentence uses "once", which shows the frequency of the event. The underlined parts contain the adult-child relations from the interpersonal perspective. In other words, the story implicitly shows that the narrator is a grown-up whose worldview is contrasted with that of the child (6 years old). The translation exactly preserves both accepts of the interpersonal dimensions, not altering the meaning.

##### Piece 2

I showed my masterpiece to the grown-ups, and asked them whether the drawing frightened them.

شاهکار خود را به آدمیزرگها نشان دادم و از ایشان پرسیدم که آیا از نقاشی من می ترسند؟

**Analysis of Piece 2:** from this point the story starts its ideological clash with the external

world, which looks new and untouched by the child. So basically the adult-child relations start to take shape. In the above sentence, the word "ground-ups" clearly shows the ideological contrast of a child's worldview compared to that of an adult. The mood of the sentence is declarative and its modality is based on probability (whether). The translation accurately restates the relations. This probability exactly clarifies that the child is uncertain about the perception or realities of the adult world. The translation accurately restates the interpersonal accepts. The TT reader at this level would be influenced by the ideology of the ST that distinguishes adults and children.

##### Piece 3

But since the grown-ups were not able to understand it, I made another drawing: I drew the inside of a boa constrictor, so that the grown-ups could see it clearly. They always need to have things explained.

آن وقت من توی شکم مار بوآ را کشیدم تا آدمیزرگها بتوانند بفهمند. آدمیزرگها همیشه نیاز به توضیح دارند.

**Analysis of Piece 3:** the interpersonal clash is this sentence reaches a high degree as the story basically questions the ability of adults to "understand". As a result of this clash, the character in the story uses "another drawing", emphasizing power relations between a child and the world of grown-ups. Discursively, this representation was shown by a declarative sentence showing *obligation*. In other words, the adults (in the story) implicitly required the child to draw the picture the way they wanted. The translation also restates the interpersonal relations adequately.

##### Piece 4

And what good would it do to tell them that? They would shrug their shoulders, and treat you like a child. But if you said to them: "The planet he came from is Asteroid B-612," then

they would be convinced, and leave you in peace from their questions.

شانه بالا می‌اندازند و شما را بچه می‌پندارند! ولی اگر به ایشان بگوئید: "سیاره‌ای که شازده کوچولو از آنجا آمده ب ۶۱۲ است" باور خواهند کرد و شما را از شر سوالهای خود راحت خواهند گذاشت.

**Analysis of Piece 4:** again the ST uses pronouns to show distance between the speaker in the story and the world of children. The text most obviously emphasizes power relations by "treat you like a child"; apparently this is the clearest type of adult-child relations that can be observed in the ST. The TT also recreates most of the details by the same strategies. The moods of the ST and the TT are both declarative and the modality is usuality, just like the above piece, as it reports a frequent event.

#### Piece 5

The grown-ups discouraged me in my painter's career when I was six years old, and I never learned to draw anything, except boats from the outside and boats from the inside.

چون آدمیزادها مرا در شش سالگی از کار نقاشی دلسرد کرده بودند و من بجز کشیدن شکل مار بوای باز و مار بوای بسنه نقاشی دیگری نیاموخته بودم.

**Analysis of Piece 5:** just like other instances of pieces setting a level of distance between adults and children, this one also shows a negative attitude toward the relationship. The ideological background of the sentence questions the honesty of grown-ups, especially as the word "discouraged" is used to refer to the consequence of what they actually did. Again, the mood is declarative and modality is inclination. The TT clearly recreates the necessity information showing both interpersonal aspects as well as the ideological content.

#### Piece 6

"The grown-ups are very strange," the little prince said to himself, as he continued on his journey.

شازده کوچولو در راه با خود گفت: "این آدمیزادها چه عجیبند!"

**Analysis of Piece 6:** in this piece there is some ideological content showing distance between a child and an adult. The young reader of the story would definitely be affected by a word like "strange" assigned to adults. This as mentioned in the review is a social function of children's literature. The mood is declarative and the modality is inclination, as grown-ups tend to be strange. In the TT, as can be seen, the same information is accurately present.

#### 4.2 Results

As an attempt to shed light on such changes in formality, this study focused on adult-children relations in translation of children's literature. To do this, Halliday's model of text analysis was used in the present study. The literature on the topic showed many important things about children's literature, adult-child relations, and changes of formality to establish power relations. The background provided some highly important issues: (1) according to Halliday's linguistics, children are in an active interaction with the environment surrounding them, which is a process that takes place through language; (2) literature written for children is an emerging discipline which can have social and political dimensions, too; (3) translation can be a means for transferring or reinforcing values in children's literature. The study followed three questions to be answered as the contribution of the study. As can be seen, the questions correspond to qualitative research. Following, each of the questions is adequately answered.

1. What are the most important interpersonal specifications of the Persian translation of *the Little Prince*?
- Each piece included one or a number of sentences in the ST that validly represented



adult-child relations. Declarative mood was the dominant mood used in the story.

2. How did the translator preserve or modify the interpersonal aspects of the original text?

- Most accurately the translated version reproduced the mood, without any difference. Elements of modality were more varied than that of mood in the ST, although this variable was fully translated.

3. How can the translation be evaluated qualitatively from the viewpoint of Halliday's translation evaluation model?

- The translation provides a very close rendering of the original, while Saint-Exupéry's story is highly critical about adults. Considering the social relations of grown-ups and children in Iran, the translation can be to some extent a problematic issue that can disturb the adult-child relations.

### 5. Discussion and Conclusion

The purpose of this study was to investigate children's literature and translation from the perspective of Functionalist linguistics. The most important assumption of the study was that translated children's literature can be used as a tool for transferring social values through cultures. One way of doing this is using translation to make children aware of adult-child relations. This aspect of social interaction, according to Halliday's linguistics, is called the interpersonal aspect. The other two aspects are ideational and textual. Of course, since relations of power in a society are realized through ideological difference, it would not be possible to ignore the ideational element from the analysis.

As an example, showing respect to the elderly itself is a kind of ideological expectation realized in the form of social relations, which is the same as Halliday's interpersonal. In other words, social

relations can help establish ideological standards or expectations by the means or instrument of the interpersonal aspect. In the realm of translation of course some new variables are added to the problem. An important issue is how the original text social relations may be different from that of the target language context and how the translation have preserved or altered such relations.

Children's literature, as with sufficient detail mentioned in the review, is growing very fast, and when it is translated it can be a means of transferring values across cultures. The present study tried to find out the degree of deviation between the ST and TT in transferring the adult-child relations specified in the ST, as a worldwide acknowledged work of children's literature. To do this, the study took into account the priorities of Halliday's linguistics in case of the interpersonal aspect, including mood and modality. These elements are further subsuming some other factors:

#### **Mood:**

Declarative  
Interrogative  
Imperative

#### **Modality:**

Probability (could, might, perhaps, certainly )  
Usuality (usually, never, tends to ...)  
Obligation (should, must, ought ...)  
Inclination (will, wish, want, determined ...)

The final quality evaluation of the translation specifies that Ghazi's translation was especially accurate and can be used as a guide for learners of translation. Of course, there might be some reasons for this very accurate translation: the structure of sentences in the ST is mostly simple and few complex sentences are used. The concepts are not generally complicated but they are mostly simple images understandable for children.

Translating the literature written for children is a widely growing topic which has

attracted the attention and interest of translation and literature scholars. Although translated children's literature can be viewed from different angles including ideology, publication industry, media and so on, a basic problem is how such a literature in translation can be used as a tool for setting relations of power between children and adults. This change is possible to take place as translations particularly in case of literary translation, undergo transformations at various levels. An important question concerns the degree of modifications at the interpersonal aspect. In other words, levels of formality can be one of the variables that undergo certain changes, thus disturbing the balance between the original formality and that of the translation. As a strongly culture-based aspect of social and individual relations, adults-children relations can be modified through translation.

According to Halliday, mood and modality are the aspects that show relations or power and informality as realized through the interpersonal aspect. So, with regards to the literature the study tried to answer three questions: What are the most important interpersonal specifications of the Persian translation of the Little Prince? This question was answered by putting all of the adult-child relations set in the ST in table. As a result of this collection, a total number of 21 pieces were found in this study as representatives of adult-child relationship. Each part was called a piece. At the same time, to answer the question fully, the table gave aspects of quality that firstly showed the interpersonal aspects of the translation and could guide the reader about the decision-making of the translator.

The second question of the study asked: How did the translator preserve or modify the interpersonal aspects of the original text? To answer this question an accurate comparison of the results was important. The findings

showed that he translated version reproduced the declarative mood, without any difference. Elements of modality were more varied than that of mood in the ST. But the important point was that the translator accurately reproduced every aspect of mood and modality.

The third question was concerned with: How can the translation be evaluated qualitatively from the viewpoint of translation evaluation models? The review showed that children's literature has been used as a tool for implementing ideological tendencies in children. The TT in fact could transfer all of the ideological content of the ST, creating the same interpersonal relations. The most important issue is that with regards to the social relations of grown-ups and children in Iran, the translation can be to some extent a problematic issue that can disturb the adult-child relations. The comparison of the translation to another translated work of children's literature showed how the Persian translator (Ghazi) had accurately reproduced every aspect of interpersonal relations. However, the Persian adult reader and language policy-makers may find the content not appropriate enough to be fully translated into Persian at some levels. Some of the intense phrases like "Grown-ups never understand anything by themselves", may be leveled down to make it a more socially acceptable translation.

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