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**A Critical Discourse Analysis of Two Persian Translations of
Emily Bronte's *Wuthering Heights*
By Fatemeh Amini and Reza Rezaee Based on Fairclough's
Model with Some Implications**

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In the name of God

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By

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Dedications

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List of Abbreviations

CDA: Critical Discourse Analysis

CL: Critical Linguistics

DHA: Discourse-Historical Approach

MR: Members Resources

SFG: Systemic Functional Grammar

Abstract

This thesis studies the relationships between language and ideology and how these kinds of relationships are represented in the analysis of texts, following Fairclough's model. In this study, it is tried to compare and analyse two different translations by two Iranian translators, Fatemeh Amini and Reza Rezaee, of Emily Bronte's novel titled *Wuthering Heights* with different ideologies to reveal how these ideologies are represented differently in these contexts. Hence, three sections of the two translations of the novel were selected based on Emami's framework (1353) from the first two chapters, the middle two chapters and finally, the end two chapters. According to Fairclough's relational approach of text analysis, the relational values of vocabulary (formality/ informality and euphemism) and the relational values of grammar (declarative, grammatical question, and imperative) were investigated. The relational values of the two relational modals (may and must) were also studied. These items were compared in the two translations to obtain the results. Based on the results on *formality*, the words used by Amini were more formal than those used by Rezaee whose translation included more informal words. *Euphemism* was also observed in Rezaee's translation more. In other words, Rezaee substituted more conventional or familiar words or expressions in his translation and tried more not to use negative meanings. Considering *grammatical features* of the research, the use of grammatical questions by Rezaee was more than by Amini. The results of the *relational modality* also illustrated that percentage of *May* which was translated as امکان داشتن by Amini was 0.06, whereas it has not been translated in this way by Rezaee at all. But in the case of *must*, the results represented that 0.36 and 0.43 sentences were translated as باید by Amini and Rezaee. The findings could be implicational in teaching of translation strategies which make the texts different from other translations of the same text because of different ideologies of the translators. The findings have also implications for the translation of literary texts; for example in translation of poems, stories or even in translation of idioms. The other implication is for foreign language learners to be able to understand and analyse the texts critically and improve their translation skill.

Keywords: Critical Discourse Analysis, Ideology, Power, Translation

Chapter One

Introduction

1.1. General Overview

1.1.1. Critical Discourse Analysis

Critical discourse analysis (CDA) has been used as a new approach to the study of texts, contexts and discourse since the past two decades. This concept has been defined in different ways by different CDA practitioners. According to Van Dijk (1998a), Critical Discourse Analysis is a field that studies and analyses both written and spoken texts to show the discursive sources of power, dominance, inequality and bias. It also investigates how these discursive sources are observed within particular social, political and historical contexts. Almost similarly, Fairclough (1995a) defines CDA as following:

"Discourse Analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony." (p. 132-3)

The CDA roots in Frankfurt School critical theory and Hallidayan systemic-functional linguistics. CDA was named as critical linguistics (CL), a linguistic approach to text analysis which was developed in the United Kingdom by Kress, Fowler, and other students of Halliday in the 1970s. Afterwards, it included more social, cognitive theories and therefore extended the scope of analysis. During this period, Norman Fairclough's *Language and Power* in 1989 and his journal of *Discourse and Society* in 1990 were published (Huckin.T, Andrus.J, and Clary-Lemon.J, 2012. p.108).

In fact, critical discourse analysis is an interdisciplinary approach to textual study that tries to achieve the analysis of the power abuses which were caused by those texts, by analyzing language in social and political contexts (Huckin.T, et al, 2012). In other words, "CDA critically investigates social inequality as it is expressed, constituted, and legitimized by language use" (Wodak, 2006 p.53).

Critical discourse analysis is seen as a kind of discourse analytical approach where its main goal is studying the way social power abuse, dominance, and inequality are demonstrated, reproduced, and resisted by texts in social and political contexts. By the use of such research, critical discourse analysts try to understand, reveal and oppose social inequality explicitly. They believe that discourse is basically part of social structure, is influenced by that structure and produced in social interaction. In discourse analysis, theorizing, describing and explaining happen socio-politically (Van Dijk, 1998a).

Some of the important characteristics of CDA are mentioned here: (Huckin.T, Andrus.J, and Clary-Lemon.J, 2012)

1. CDA systematically analyses linguistic details both quantitatively and qualitatively.
2. CDA usually investigates the texts that reflect inequality or other abuses of power.
3. As a result of previous feature, CDA is always critical and explanatory.
4. CDA draws on a wide repertoire of text- linguistic tools.
5. CDA is eclectic, using a wide variety of scholarly disciplines, concepts, and research methods.
6. CDA typically applies multiple texts and even large corpora of texts.
7. CDA takes into account textual silences, implicatures, ambiguities, and other covert but powerful aspects of discourse.
8. CDA tries to minimize the use of academic jargon to receive a large number of audiences.

In short, CDA has developed in linguistic pragmatics, social theory, psychology, discourse analysis, and text-linguistics, resulting in a multidimensional form of analysis.

1.1.2. The Brief history of Critical Discourse Analysis

Wodak (2002a) states that in 1970s, a kind of discourse and text analysis appeared that found the role of language in organizing power relations in society. Kress (1990) established the basis of Critical Linguistics theoretically. He believed that the term CL was "quite self-consciously adapted" as a name that was selected by a group of researchers who worked at the University of East Anglia in the 1970s (Blommaert/Bulcaen, 2000). By the 1990s, the word, CDA, was used more and more to explain this particular approach to linguistic analysis. Kress (1990) showed how CDA came into use as a different theory of language which was a distinct kind of linguistics.

The work of Fowler et al. (1979) was also very effective in early foundations of CL. Later his works showed that making clear the linguistic structures of power in texts would be possible. Fowler made attempt to analyze news discourses and prepare the grammatical tools (transitivity and modality) for this kind of analysis (Wodak, 2002).

Then Halliday (1978) distinguished three functions of language which are always connected to each other including: first, the ideational function through which language gives attention to experience. The ideational structure has a dialectical relationship with social structure, both reflecting and influencing it. Second, the interpersonal function which deals with relationships between the participants. Third, the textual function, which is related to some of characteristics of texts such as coherence and cohesion in texts (Wodak, 2002a).

Fairclough (1989) focused on the social theories for CDA. According to the early critical linguistic works, many textual examples were analyzed to make clear the field, its aims and methods of analysis. Later, Fairclough (1995a) and Chouliariki/ Fairclough (1999) described and explained some progresses in CDA and showed the development of this analytical framework in studying language and concepts of power and ideology

and also its usefulness to demonstrate the discursive nature of social and cultural change in present time(Wodak, 2002a).

Van Dijk (1986) worked specifically on media discourse, giving too much attention to communication in the mass media and accompanied the theories and applications of many scholars whose main works were in the domain of media discourses. Furthermore, the issues of racism and ideology (Van Dijk, 1998) and elaboration of a theory of context (Van Dijk, 2001) were concentrated. The assumption of his socio-cognitive model was that cognition mediates between "society" and "discourse"(Wodak, 2002a).

In the Vienna School of CDA, Wodak suggested that a historical perspective toward critical discourse analysis (the Discourse Historical Approach) was essential. This school of CDA focused on the study of racism and anti-Semitism too. In addition to the previous issues, the identity constructions and changes of identities at national and transnational levels were also investigated (Wodak, 2002a).

1.1.3. The Main Approaches and Models of CDA

In general, there are three significant models for doing critical discourse analysis including Fairclough's, Van Dijk's, and Wodak's frameworks which are explained briefly as following.

1.1.3.1. Fairclough's Model of CDA

A group of linguists developed Critical Linguistics at the University of East Anglia in the late 1970s (Kress & Hodge, 1979). They were following Halliday's Systemic Functional Linguistics (SFL). In fact, they, as CL practitioner, believed that language in use performs three functions at the same time: ideational, interpersonal, and textual functions. Halliday viewed language as a 'social act' which is regarded as the most important point for many of CDA's practitioners (Fairclough, 1989, 1995a).

Halliday's work stressed that language could not be separated from meaning. Systemic-functional linguistics, as its name suggests, considers function and semantics as the basis of human language and communicative activity. In SFL linguistics, an

analysis is done with social context and then language is constrained and influenced by this social context. A key concept in Halliday's approach is the "context of situation" which obtains "through a systematic relationship between the social environment on the one hand, and the functional organization of language on the other" (Sheyholislami, J.2001).

The purpose of some CL practitioners such as Trew (1979a) was "isolating ideology in discourse" and illustrating "how ideology and ideological processes are manifested as systems of linguistic characteristics and processes." Then, the analytical tools of critical linguistics developed based on SFL (Sheyholislami, J.2001).

Norman Fairclough, the British sociolinguist, is considered as one of the well known person in the field of CDA. He introduced CDA as a method for analysing social and cultural changes that could be applied to oppose to the power and control of one particular group on other people. In Fairclough's point of view, language, which shapes each person's social identities and interactions, knowledge systems, and beliefs, could be shaped by them too. His analyses were based on Halliday's systemic-functional grammar (Ahmadvand, M.2008).

In *Language and Power* (1989), Fairclough stated that his approach involved three main goals: the first aim was to make the importance of language in creating, maintaining and changing the social relations of power more obvious. Of course, this goal was the theoretical idea of Fairclough's approach. The second goal was to cause people's awareness of the way language can affect the power of one group of people over the others. It is often viewed as the practical part of his approach. With regard to this aim, Fairclough stressed on increasing the level of people's consciousness too much, because he thought that people, some times, are not completely aware of the possible social effect of their speech or action (Ahmadvand, M.2008).

Therefore, Fairclough helped considerably to improve the field of CDA. It is said that his approach might be the basic part of the whole field of CDA, because he was the first who made a theoretical framework which provided some rules or instructions for future CDA research. The main part of his framework was the belief that language is a crucial part of social life. The dialectic relation between language and social reality is

realized through social events (texts), social practices (orders of discourse) and social structures (Fairclough, 2003). As a matter of fact, Fairclough was going to show the ideological and power patterns in texts in his model of analysis. He (1989) was one of the CDA scholars who defined the relationship between power and language (social power and ideology) in his research (Rahimi, F. 2011).

Fairclough (1989)'s framework for the text and discourse analysis is made of three components:

- 1) The linguistic *description* of the formal properties of the text;
- 2) The *interpretation* of the relationship between the discursive processes/interaction and the text which is considered as the end product of a process of text production and as a resource in the process of text interpretation;
- 3) The *explanation* of the relationship between discourse and social and cultural reality.

Fairclough's (1989) analysis was not limited just to the "whatness" of the text description but it progressed beyond the "how" and "whyness" of the text interpretation and explanation. Since there are special ideological assumptions behind particular parts of discourse, finding the social processes and also the specific ideology in discourses would be possible by studying the forms of the language. This leads to the discovery of power relations that exist in the society. Therefore, it could be said that he believed in a "hidden agenda". (Rahimi, F. 2011).

Fairclough (1989) introduced his approach to a study of language as 'critical language study' and extended his study to other related approaches, including linguistics, sociolinguistics, pragmatics, cognitive psychology, artificial intelligence, conversation analysis and discourse analysis. He argued that although all of these areas has something in common in language study, they also presented some restrictions from a critical view. He believed that a close analysis of language is related to understanding about power relations and ideology in discourse (Fairclough,1989; p.6).

1.1.3.2. Van Dijk's Model of CDA

Van Dijk's theory of analysis was devoted specifically to the analysis of media texts in the 1980s. Then, in his book named *News Analysis* (1988a), he mentioned that his general theory of discourse had been combined with the discourse of news in the press and his theory was applied to the real accounts of events in any news at either national or international levels (Sheyholislami, J. 2001).

In fact, Van Dijk (1995) thought that discourse analysis is a kind of ideology analysis, because according to him, "ideologies are typically, though not exclusively, expressed and reproduced in discourse and communication, including non-verbal semiotic messages, such as pictures, photographs and movies" (p. 17). He usually analysed the ideologies in three stages: social analysis, cognitive analysis, and discourse analysis (1995, p. 30). In the social analysis, the "overall societal structures," (the context) are investigated; while in the discourse analysis the whole text (syntax, lexicon, semantics, topics, etc.) is studied. Thus, Van Dijk's analytical approach for examining the discourse of media is made of two traditional approaches which were mentioned above: text analysis which is interpretive in nature and context analysis which is social.

Here, it should be noticed that Van Dijk's approach is distinctive from other frameworks of CDA in the feature of cognitive analysis. For Van Dijk, the sociocognition (social cognition and personal cognition) comes between society and discourse (Sheyholislami, J. 2001).

1.1.3.3. Wodak's Model of CDA

Ruth Wodak often stressed on discourse studies, critical discourse analysis (CDA), and sociological and historical approach in her research of CDA studies. She and her colleagues and also Ph.D students in Vienna, offered the Discourse-Historical Approach in CDA. In Wodak's point of view (2001b: PP. 69-70) this approach has some characteristics to CDA as follows:

1. This approach is interdisciplinary. That is, there is a relationship between language and society.
2. This interdisciplinary nature could be seen both in theory and

practice.

3. This approach is problem-oriented rather than emphasizing some special language issues.

4. Methodology and theory are chosen through eclecticism.

5. This approach is abductive. That is, the analyst always moves between theory and empirical data.

6. Historical context will go under investigation and will be incorporated into the analysis of discourse and texts.

1.1.4. Critical Discourse Analysis Studies on Literary Texts

In this section, I will point to a number of studies concerning critical discourse analysis of the literary texts such as novels, short stories and poems.

In one article, written by Khan, U. (2012), on the issue of gender construction in society through written discourse, the short stories by English writers of different origins were selected to identify the element of social construction of gender. It was found that the traditional norms of society related to gender identities are perpetuated through the discourse.

In another article, the translations of two novels of children were compared by Lehtonen, S. (2007) to find an evidence for the development in translation practice.

The other article written by Talebinezhad, M and Alirezazadeh, P. (2012), one original work named as *the sound and the fury* and its two Persian translations were compared to find whether the grammar matches or not with three kinds of meanings (experiential, interpersonal and theme types).

As another example, three Chinese translations of *Wuthering Heights* by three male translators were analyzed with reference to feminist translation theories. The aim of this study was to demonstrate how the three translators render the novel differently in terms of 'faithfulness'. The thesis focused on the level of 'fidelity' in each translation. One of the versions was the most "faithful" one by comparison of the original with the