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Advertisement Slogans in English-Persian Translations: In Search of Appropriate Persuasive Features



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Abstract

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English advertisement slogans are rarely translated into Persian though they are almost everywhere around us. In the present study, due to the importance of the persuasive language and the rhetorical figures in advertisement slogans, couples of English-Persian advertisement slogans were analyzed to illustrate the persuasive characteristics used in them. The findings revealed that to sell the foreign products well in Iran's markets, translators of related slogans should be aware of the persuasive language of advertisements and find the most appropriate translation strategy through analyzing them. It was also revealed in the analysis of the selected slogans and comparison of their translated versions that the Persian style of advertisements is in some ways different from their counterparts in English, yet they do share a number of features. Based on the findings, it can be concluded that the translation of advertisement slogans should be regarded as a form of featured translation demanding translators' sensitivity.

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Introduction

Translation process involves not only two languages, but also two cultures. In this process, translators are faced with the specific problems of rendering both cultural and linguistic features in source and target texts. They actually find themselves between two different communicative systems (Aminpour & Vahid, 2014). In such situations, translators have to make some choices regarding what strategy to apply in rendering such features properly. Choosing the most appropriate translation strategy would get more complicated when it comes to advertising slogans. According to Cook (2001), advertising slogans – are aggressive yet not annoying calls aimed to stimulate people buying certain products. The word ‘advertise in Latin means “arouse attention”. Advertising has been introduced to every sphere of society including arts, culture, sport, fashion and etc. It is quite simply, everywhere: We can’t walk down the street, shop, watch television, go through our mail, log in to the Internet, read a newspaper or take a train without encountering it. Whether we are alone, with our friends or family, or in a crowd, advertising is always with us, if only on the label of something we are using. Today, advertising agencies use sophisticated methods of research to establish consumers’ desires, tempting and trying to persuade them by means of advertisements to buy what are often identical products. A slogan should be brief, informative, memorable and strongly related to the brand it promotes. All these should be considered by a professional translator of advertising. None of these features should be ignored when translating advertisement. For this reason, a translator of marketing materials should not only be a highly-skilled language professional but also should know the mentality and language peculiarities of certain social groups and classes, understand the mechanism of advertisement making and use the terminology which associate with common promotional concepts such as “the best”, “ideal”, “your choice”, etc. The present study focused on the persuasive elements used in English slogans and the way they are rendered into Persian. In fact, the main aim of the study was to identify such elements and form them into a model that can be used by the translators of this genre. Meanwhile, previous challenges to translate ads and the extent of translators’ knowledge of rhetorical language of advertisements were pointed out. The findings of this study will hopefully be useful for translators to pay more attention to the underlying meaning of advertisement texts and assist them to give preference to certain translation strategies so as to produce effective and operative texts for the target market.

Literature Review

De Mooij (2004) in his article, *Cross Cultural Communications Company*, studied translating advertisement. He mentioned the importance and difficulties of advertising across cultures. He believes two categorizations are most relevant for cross-cultural communications, the distinction between high and low context communication and Hofstede's (2001) dimensions of national culture. Hofstede (2001) developed a model of five dimensions of national culture that helps to explain basic value differences. This model distinguishes cultures according to five dimensions: power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and long-term orientation. The dimensions can be used to explain differences in people's needs and motives, communication styles, language structure, metaphors and concepts used in advertising and in literature across different countries. In another study, Al Agha (2006) studied Translation of fast-food advertising texts from English into Arabic. His study showed that translated fast-food advertising text should result in an advertisement which functions as an original in the target culture. The study identified the reasons why translation strategies such as transliteration and borrowing are inadequate when used to transfer cultural-specific concepts, phrases, logos and terms from English fast-food advertisements into Arabic.

Dávila-Montes (2008) in his PhD Dissertation, *Translation and Advertising: Translating Persuasion*, proposed a lineup of several tools and concepts from psychoanalysis –in a way similar to what marketing surveys overtly do-, Semiotics –after authors such as C. S. Peirce, U. Eco-, Neuro-linguistics –following Lakoff and Johnson (1980)- and Comparative Rhetoric. He identified a series of morpho-syntactical, rhetorical and pragmatic elements as effective persuasive mechanisms that articulate a good deal of the advertising discourse in Spanish and English. Through an analysis based on corpus linguistics, he establishes the existence of a generic “cognitive prosody” in advertising that both languages seem to exploit in a similar fashion, keeping though remarkable divergences arising from the different worldviews that different cultures necessarily purvey.

Jalilifar (2010) studied the rhetoric of Persian and English advertisements. In his study 6 newspapers were chosen for analysis. The materials consisted of a corpus of 300 advertisements– 100 English (advertisements published in Dubai), 100 Persian, and 100 Persian-English (English advertisements published in English newspapers in Iran) –selected from about 600 advertisements

of six leading newspapers. They were listed serially and then every other advertisement was chosen for analysis. This study aimed to scrutinize the rhetorical features and generic characteristics of advertisements in order to identify the characteristic features of the sample advertisements in the two languages. In this regard, Clark's (1998) framework was taken up for the rhetorical analysis of texts. Providing a comprehensive analysis of the verbal techniques used in the language of headlines, the framework takes in 78 figures of rhetoric of which only 24 was observed in the advertisements. The move structure of advertisements was also investigated by Haixin's (2003) framework. The model assumes five parts in an advertisement, namely headline, body copy, slogan, illustration, and trade mark; besides, it reports five kinds of headlines including benefit, provocative, news/information, question, and command headlines. This study can help identifying gaps in cross-cultural understanding of the text and help advertisement writers select the most effective device for expressing their purpose to the audience. In another research (Agha Golzadeh et al, 2012) titled, *The Contrastive Analysis of Gender Factor Manifestation in the language of Advertisement in Iran in 1980's and 2000's*, from among some newspapers and magazines, one hundred advertisements were carefully selected (fifty ads from each decade). The factors were divided into two categories: open and secret. The gender factors were studied in word level and, considering the main hypothesis of the research, divided into two groups of open and secret factors with respect to gender inclination. In order to have a more precise investigation of the collected samples, they were divided into various areas based on their subject and quality; gender influence was studied separately in different advertising areas. In the end, the degree of these effects in each field was compared with respect to two time-spans that were studied in this article.

Christelle (2012) conducted a research regarding the translation of advertisements with a focus on issues of semiotics, symbolism and persuasion. In the research, he had discussed the translation of advertisements based on Coca Cola advertisements and addressed to semiotics and persuasion which are the main issues related to advertising translation. His mainly focus was to identify the different translation strategies used by Coca-Cola translators in order to examine whether they have changed over time. He demonstrated that Coca-Cola strategies have not really changed over time. The rhetorical devices that were used in the advertisements are metaphor, ellipsis and exaggeration. These rhetorical devices enabled the Coca Company to present its drink as unique, universal and special. He also concluded that Coca Cola uses the technique of internationalization

as its main technique. Also, Reihani and Eslami Rasekh (2012) in their research, *To Reason with Them or Tickle Them: Advertising Strategies in the Discourse of Persian Print Ads*, tried to identify the discourse features of two major advertising strategies, *reason* versus *tickle* advertising techniques as employed in the Iranian print ads in magazines. More specifically, the aim was to identify the cultural influences which function to make advertising cross-culturally different. Those ads used in the descriptive analysis within the study had to meet certain criteria. Simpson's (2001) model for categorizing reason versus tickle ads was employed. Being a blended approach, it made use of Bernstein's (1978) typology of reason and tickle ads and incorporates several pragmatic models of how reason and tickle advertising strategies actually translated into the discourse of ads. In addition to Simpson's (2001) approach, Grice's (1975) maximal efficiency in the case of reason advertising and the deliberate flouting of the maxims in the case of tickle advertising were used. The advertising copy was subjected to process of the identification of either the maxims or flouting of them for that matter. A descriptive and detailed approach in dealing with the advertising copy helped identify recurring schemes within Persian print advertisements.

Tahmasbi and Ghorgani Kalkhajeh (2013) had a critical overview on the discourse of Iranian banks Advertisements through CDA framework. They tried to investigate mechanisms of manipulation in the discourse of Banks' commercials and to see how the purposes manifested in Banks' commercials. A corpus of 16 commercials broadcasted on Iranian national television was subjected to a quantitative analysis. They referred to Fairclough's (1992) three-dimensional framework to analyze the Iranian banking advertisement. Embedded in Fairclough's (1992) three-dimensional framework are three aspects of discourse which present some closely-related layers called: 1) description of textual analysis 2) interpretation of production and reception and 3) explanation of social conditions which affect production and reception. To describe the text as a whole, the type of the text, the sequence of the materials and the overall layout and even visual or auditoria aspects of the text were also considered.

Method

Materials

This study is based on fourteen notable English sales advertisement slogans taken from the websites of the companies, billboards and their advertising brochures. The slogans belong to the

following brands: *Nike, Sony, LG, Apple, Yahoo, Google, Adidas, Canon, Kodak, Jaguar, Teletext, EBay, PlayStation, and Olympus*. The slogans of these brands were selected because the translators mostly are familiar with the brands and their services; also, these slogans could be found almost everywhere.

Model of the Study

In *Towards a Science of Translating*, Nida (1964) asserts that “There will always be a variety of valid answers to the question, ‘Is this a good translation?’” (p. 164). In the professional translation environment, the whole question of how to evaluate a translated text is one which poses a challenge to the client, the translator and those responsible for training the translator. The aim of this study was not to mark the translations as good or bad, but to discuss the possible ways that makes an advertisement slogan catch a person’s attention and quickly create a memorable impression. Different versions of the TL texts will be analyzed to see if the translators attended to the persuasive characteristics used in the ST or not. Here, the persuasive characteristics of the advertisement slogans are categorized into three groups: 1) Sentence characteristics 2) Language characteristics and 3) Rhetorical characteristics. Knowing these characteristics can give the translators a better understanding about the people whom the company wishes to influence, help the translator to present a better translation in the target language and also keep the company’s aim to persuade users in the TL to buy its product.

Data Analysis and Results

In *American Marketing Manager’s Handbook*, it is pointed out that an advertisement should have four functions: AIDA, which represent four words: Attention, Interest, Desire, and Action.

Attention—a good advertisement should attract the consumer to direct their attention to the product being advertised.

Interest—the introduction and publicity of an advertisement should arouse consumers’ great interest.

Desire—the advertisement should stimulate consumers’ desire to buy the product, and make them realize that this product is just what they want.

Action—advertising is supposed to make consumers respond to the advertised information and evoke them to take the action of purchasing.

Broadly speaking, an advertisement has at least one of two functions: informing or persuading, though overlapping may often take place in one single piece. Informative advertisements inform “customers about goods, services, or ideas and then tell people how to get them by means of an identified sponsor” (Bolen, 1984). An advertisement of this type supplies basic factual information and sometimes shows a photo or an illustration of the product/service to give the target audience a better view of the advertised product. Persuasive advertisements are the instruments used by advertisers “who have defined their target audiences and determined the effect they hope to achieve through persuasive advertisements in the media” (Bolen, 1984). A persuasive advertisement should try to persuade the potential customers to buy the new product (Bolen, 1984). The persuasive function is directed not only at attracting the potential customers to buy a certain commodity, but also at the selling of services, ideas, norms and values.

There is no single best medium for all advertising situations. Each has its own character, and each advertising situation presents a unique set of circumstances. Yet few could dispense with words. Words must be translated into target languages of the geographic area where the products are to be sold. Here the translators play a very significant role. They not only should know about the product, the intention and aim of the slogan and needs of the target reader, but also should be aware about the persuasive linguistic characteristics of advertisement slogans. Advertising take place with pictures, signs or simply colors and etc.; however, this study concentrates on advertisement slogans in text format.

In the following, the slogans will be analyzed based on their persuasive characteristic, and a comment will be given for the different corresponding translated versions.

❖ **Life’s Good (LG)**

Concision is one of the significant features of this slogan. The aim of using this feature is usually to make a very short slogan to be memorable in the reader’s mind. The structure of an ad slogan is frequently vital. Capitalization is often used deliberately and maintaining that structure can be important and sometimes difficult depending on the target language.

In the ST, the sentence characteristic (tense) is used. Almost all the advertising slogans use simple present tense to satisfy the customers' desire to know the present state of the product they want to buy but there is another aspect of the simple present: its implication of universality and timelessness.

The provided translations for this advertising slogan are as following:

1- زندگی خوب با ال جی

2- طعم شیرین یک زندگی

3- زندگی زیباست

In the first translation, the translator attempted to reflect the Brand's name as it was mentioned in the slogan by capitalizing the first letter of each word.

In the second translation, while maintaining the true meaning, the translator tried to instill a positive sense to the target reader. By this way, the translator mostly focused on the linguistic characteristics of a slogan, which is the emotion and attracting aspect.

The third translation implies that the sentence characteristics of a slogan were the center of the translator's focus: translator keeps the simple short sentence of the source text in the target text with the same number of words. A sense of alliteration (in /z/ sound) is also used in the TT (/ZendegiZibast/), though no alliteration found in the ST.

❖ **Make. Believe (Sony)**

1- لحق یک روئا

2- به روزها ایمان جامه حقیقت بپوشازید.

3- هم چون واقعیت

While the slogan is made up of two simple known words, the deep meaning is not as simple as it shows. According to the definition of the slogan given by the company, the concept of the point (.) which is located between the two words shows the cross point where imaginations change into reality.

In the first rendering, the translator has found the message and attempted to reflect the point (.) in the form of words. On the second one, the slogan addressed directly to the public and has been translated into a sentence form. The third one considers the slogan as an adjective.

❖ Impossible is nothing (Addidas)

- 1- غورممکن، غورممکن است.
- 2- غورممکن ها را با ما ممکن ببینید.

3- هیچ چیز غورممکن نیست.

In this slogan, the Language characteristics have been used to hyperbole about the product's services. Using the word "nothing" can differentiate the brand's services and grab the reader's attention to its eye catch slogan that there is no impossible thing for Adidas. In the first rendering, the translator used the repetition in order to bold the mentioned language characteristics. The sentence form of the slogan in the SL text is positive, though it has a negative meaning. The translator also used the positive form but reflected the corresponding TL concept for "nothing" by the repetition of the corresponding TL equivalence for "impossible" (/gheyremomken/).

The second translator directly attended that "It is our product which makes everything possible for you!", though the pronoun "we" were not use in the SL text. The translator preferred a meaning-based kind of translation instead of literal (word for word) translation.

The word "nothing" has a negative meaning but it is used in the positive form English sentences. In Persian (here as the TL), the word "nothing" usually comes in the sentences with a negative form. In the third rendering, the translator tried to translate word for word but as the result of the mentioned difference between the SL and TL, the form of the TT changed to negative one.

❖ Connecting people (Nokia)

- 1- ارتباط مردمی
- 2- ما برای وصل کردن آمدیم.
- 3- بل ارتباطی شما

The present SL slogan has been used in phrase form without any rhetorical characteristics. No alliteration, rhyme or the brand's name is used in the SL text. The Sentence Characteristic (using simple, short phrase form) of this slogan made the translation more difficult for the translator.

In the first rendering, the translator focused on the simple phrase form and attempted to keep shortness of the phrase by render the ST into TT using the same number of words.

The translator in the second rendering didn't pay much attention to the simple phrase form of the ST and used a sentence form in the TT. In fact translator's focus was on the aesthetic effect of

the slogan in TT, so preferred to translate it in the Cliché form (using a verse of a poem) and added Language characteristic to the TT, though it did not exist in the ST one.

The third translator made some changes to the word formation, though considered the simple phrase form of the ST. The word “people” changed to a direct form “You” and “connecting” changed to “connecting bridge”. The translator may have believed that word for word translation might harm the persuasive effect of the ST.

❖ **Think different (Apple)**

- 1- میناوت بوندیشید.
- 2- با ما میناوت باشید.
- 3- میناوت بودن را با ما تجربه کنید.

The present slogan made up of two simple words and used sentence characteristics in order to make a simple short memorable slogan and persuade its users to buy the product.

The first translator considered the sentence characteristics of the ST and tried to reflect it in the TT.

The second translator added Language Characteristics in TT. The pronoun “we” was not mentioned in the ST but added to the TT. The ST concept was “think different” and in TT it has been changed to “Be different with us”.

The third translator ignored the sentence characteristics and preferred to translate the ST simple phrase into a sentence form.

❖ **Just do it (Nike)**

- 1- نقطه انج امش بده.
- 2- همین درس نه

Another sentence characteristic which is used in the language of a slogan is using everyday sentences. This sentence tends to be overly used in everyday life, but it can be very forceful when used in an ad slogan. These sentences travel very fast, because anyone can remember it without any effort. It can just hang upon people’s lips. It’s something popularized without much publicity. The first translator had a word for word (literal) kind of translation. The second translator believed that literal translation (like the first rendering) may not be understandable by the TL reader, so he changed “just do it” in ST to “That’s it” in TT.

❖ **Share moments. Share life (Kodak)**

لحظت را به اشتراک بذار، زندگی ات را به اشتراک بذار

Repetition of the same words or words of the same semantic field is to be used to convey forcefulness. The delivered translations for this slogan were the same. It could be the result of the simplicity using in the language of the slogans in order to make it memorable in the mind. The same features have been reflected in the TT though as the result of forcefully using some prepositions, the length of the TT is more than the ST. The translator has also reflected the repetition which was existed in the ST.

❖ **At the heart of the image (Nikon)**

در قلب تصویر

For this slogan there was just one version of Persian translation. That might be because the slogan is a short simple phrase without using any difficult unknown words in it. Even the name of the brand was not mentioned in the ST slogan. So, the translator didn't have much space to show his creativity and preferred to give a literal kind of translation.

❖ **Live in your world. Play in ours. (PlayStation)**

در دنیای خود زندگی کنید، در دنیای ما بازی کنید

This slogan might be not very short but it had directly pointed out to its provided services. The sentence characteristics and the imperative forms were used in this slogan in order to make it persuasive to the reader. The same was done in the TT.

❖ **Grace, space, pace (Jaguar)**

زیبا، پیشرو، مطمئن

Here, the rhetorical characteristic used in ST is rhyme without mentioning the brands name. This characteristic is not reflected in the TT.

❖ **Buy it. Sell it. Love it (Ebey)**

بخر، بفروش، عاشقش شو

This is another example of using sentence characteristic as it's short and simple. It also used the repetition of "it" to indirectly refer to the brand. The TT version matches with the ST in their sentence characteristics but the repetition feature has been omitted in the TT.

❖ **Don't get vexed. Ask Teletext. (Teletext)**

- 1- وُت نلف نكن. از ناه نكست بخواه.
- 2- وُنی ناه نكست هست چرا وُت نلف كردن!

با ناله نکست درگه درچ وؤنای نالف زمبش ه. 3-

The rhyming with the brand's name is the rhetorical figure used in this slogan. By this kind of rhyming, the brand name is highlighted. The ad slogan is thus highly purposed. It can differentiate a slogan from others by the brand name and the special rhyming which is the identity of the slogan. The translators couldn't make the same rhyming in the TT versions only have reflected the brand's name in them. The first translator used the imperative sentence and directly attends to the reader. The second translator used the positive form of directing and the third one bold the brand's name by bringing it on the beginning of the sentence. The ST slogan used two sentences while it was translated into one sentence in the TT.

❖ **Don't be evil. (Google)**

شیطون زباش 1-

شیطونی نکنوا! 2-

The slogan maker for the Google brand used a sentence characteristic in his persuasive kind of languages and directly pointed out to its users. Using the imperative sentences is the most direct way to achieve the ideal effect. The given translations for this slogan were somehow the same. Though it is believed that using the negative form of advertisement might have a negative effect on the reader but here both the ST and TT were used in the negative form. The translators also used the informal and intimate tone of calling the TT readers. No other rhetorical or language characteristics could be found.

❖ **See what we mean. (Canon)**

هدف ما را ببینید. 1-

ببینید آنچه را که ما تعریف می کنیم. 2-

تعریف ما را ببینید. 3-

The present slogan used the sentence characteristics. It is short, simple and also used in the imperative form of sentences. All the three TT versions reflected the mentioned characteristics in their work. Different versions of Persian translation have been found as the result of ST using words with more than one meaning. The translators also used different meanings in the TT for the word "mean". In the first TT version "mean" has been translated as "goal" while in the second and the third ones it has been translated as "defining".

Discussion

One of the decisions that translators have to make in translation process is whether to translate literal or meaning based. In translating advertisements, the persuasive language use has made the translating process a big deal for the translators. The slogan makers use some specific characteristics in order to make people buy their products. Here the translators play a very important role. They should be aware of the persuasive language characteristics of the slogans and then go for translation. The present study analyzed samples of slogans and presented a model that can be useful both for translators and linguists. The persuasive language characteristics of the slogans have been divided into three main parts: sentence characteristics, language characteristics and rhetorical characteristics.

Sentence characteristics are as follow:

- ✓ Short simple sentences,
- ✓ Imperative sentence,
- ✓ Use of tense,
- ✓ Creative use of idioms or proverbs,
- ✓ Use of everyday sentences,
- ✓ Use of phrases,
- ✓ Use of questions.

Language characteristics are:

- ✓ Use of unqualified comparison,
- ✓ Use of “every” “always”,
- ✓ Use of “no” “none”,
- ✓ Semantic ambiguity.

Rhetorical characteristics include:

- ✓ Use of alliteration,
- ✓ Use of rhymes,
 - Rhymes with brand name,
 - Rhymes - brand name mention,
- ✓ Use of puns,
- ✓ Use of coined words and Transliteration.

Advertising is a form of mass communication closely linked with the world of commerce and marketing. It is a powerful tool for the flow of information from seller to buyer. It influences and persuades people to act or believe in a certain way. It not only influences any human society but also reflects certain aspects of that society's values and structure. In the process of creating advertisements meeting all these criteria, language is of crucial importance. Advertising language as a special kind of language is very different from common language. Cook (1992) believes that advertisements as a separate genre possess their own language, which differentiates them from other kinds of genres such as news, letters, or research articles. Advertising language has its own features in morphology, syntax, and rhetorical devices. Rhetorical devices are variations of literal or ordinary form of expressions (McQuarrie and Mick, 1996). Their use is to make the thought more striking and effective, for they have the power to vivify and illustrate. A fresh apt rhetorical device appeals to the imagination, creates mental pictures, and makes the speech or writing vivid, impressive, and interesting (Chuandao, 2005; Goddard, 1998; Leech, 1966; Nayak, 2002). For this reason, advertisers often use various rhetorical devices to increase the readability and appeal of an advertisement and to arouse consumers' interest in buying the product.

Concluding Remarks

Because of the importance of the persuasive language and the rhetorical figures in advertisements, in this research, a sample of English advertisement slogans together with their Persian translation were analyzed in order to illustrate their persuasive characteristics and a model was presented that could be useful for analyzing the persuasive language of the slogans. Translation theories suggest that advertising texts should be translated in a way to create a target-language advertisement which will have a positive impact on the target audience. It is, thus, not of primary importance whether a particular rhetorical figure is translated by the exact same figure in target text. What is important is that the target-text advertisement should have the same attention-grabbing function as the original. In fact, when working with a slogan, there is a long list of considerations. The present study presented a model of specific analysis for the advertising genre that can be helpful both for linguists-to analyze a slogan structure- and translators of the advertising texts.

This study concludes that advertisement translation should be regarded as a featured translation that demands translator's translation sensitivity and flexibility. Unlike the simple and short

structure of an advertisement slogan, a translator might find the translation process a very big deal but difficulty can't be a good reason to see a text untranslatable.

Just as a poetic writing style is unique, so the style of advertisement writing has its own particular characters. What has been mainly discussed here is English into Persian translations of the advertisement slogans. To sell the English products well in the Persian markets, translators should know well about the persuasive language of advertisements and find the most appropriate translation strategy by analyzing them. In this study, analyzing the slogans and comparing the different translation versions of advertisements also showed that Persian style of advertisement is in some ways rather different from its counterpart in English, although they do share a number of common features.

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Pedagogical Quality of English Achievement Tests: An Untold Story of Iranian High School Students' Oral Scores



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Abstract

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Keywords:

English Achievement Tests, Iranian High Schools, Language Assessing Quality, Students' Oral Scores

The test scores on students' report cards is the only benchmark against which their English achievement are assessed for evaluative purposes in Iranian high schools. According to the rules and regulations, the average score of a student is required to be reported by English teachers, of course based on her/his performance on both oral and written tests. The present study aimed to discover if Iranian high school female students' English scores on their report cards represent the real sum of their oral and written test scores. To do so, the average scores of 30 female students in Grade 11 at two Iranian girls' senior high schools in Isfahan were compared with those of a researcher-made validated oral and written test. The results showed that the scores of the students on the newly developed test were higher than those recorded on their report cards. The results of a paired *t* test revealed a statistically significant difference between the means of these two sets of scores rejecting the common false presupposition about students' low performance in oral skills. Teachers typically skipped the oral test and rated their students' oral ability just based on their own intuition or students' performance on the written test. It seems that the exclusion of the oral test leads to this difference in the scores. In conclusion, Iranian high school students' English scores appearing on their report card are not a sound reflection of their performance on the oral and written tests.

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Introduction

Assessment is one of the fundamental bases for teaching English as second or foreign language. Though not always used and interpreted as positive, assessment has always been an indispensable part of school life in general and English classes in particular. The new millennium has however witnessed a drastic change in classroom assessment: the quantity, the quality, the variety and the diversity of assessment practices have increased dramatically (Bachman, & Palmer, 2010; Brown, 2013; Brown & Abeywickrama, 2010; Douglas, 2010, Purpura & Turner, 2017; to name but a few).

More challenging is assessing the so-called ‘speaking skills’; that is, spoken-language proficiency in language teaching. “When a foreign language is an assessed school subject, the procedures used to arrive at a valid account of learners’ ability to speak is of crucial importance to schools, teachers and learners” (East, 2016, p. v). In an English as a Foreign Language (EFL) educational environment, exposure to spoken language is either minimal (if not zero) outside formal instruction settings or just limited to the instruction period in English classes. “However, the prevalence of local languages as the medium of communication has reduced the scope for cultivating good spoken English among the subjects being studied” (Jayaraman, 2017, p. 134).

A proficiency test as part of a high-stakes school-based assessment is very different from language used outside of the classroom in a naturalist context for communication (Bachman, 1990). It is challenging for proficiency tests not only to replicate but also to capture authentic language use. Changes in assessment practices – a move from assessment *of* learning towards assessment *for* learning (Fulcher & Davidson, 2012; Tsagari & Banerjee, 2016) – may not align with learners’ expectation about the nature and function of assessment. If teachers move away from summative tests and adopt continuous assessment based on an assessment *for* learning approach (Brown & Hudson, 2002), there may be resistance from learners as what counts for them may be their end of course scores rather than the teacher’s well-intentioned philosophy of assessment.

As Brown (2002, p.14) states, washback become negative when there is a mismatch between the content that is the material and abilities being taught, and the test, in fact much time of the class is always spent just on the materials that come to test. In fact, standardized achievement tests are considered helpful because they rank students based on what students know and can do but not

because they successfully measure how well those students have been taught. However, in the era of accountability, schools are perceived as better or worse based on their proficiency, readiness, or growth; and teachers are believed to be more effective when their students perform better on high-stakes achievement assessments (Court, 2010; Popham, 1995).

As a result of the centralized system of education in Iran, English high school teachers are moved to raise their students' achievement test scores so that the scores will look good on their school report card. As Ghorbani, Arshad, Sahandri, and Nooreen (2008) correctly argue, test scores provide the only criterion against which the students' progress at school are indicated in Iranian high schools. Likewise, the only benchmark against which the achievement of schools is evaluated is the test scores and the GPAs of the students. Thus, "test curriculum alignment and teaching to the test have influenced the meaning of scores. The focus of educational accountability has increased pressure to raise test scores in Iranian high schools" (p. 145). According to the rules and regulations enforced by the Ministry of Education, teachers have to sum the oral and written test scores, and record their resulting average scores on the final report card of the students.

However, it seemed to the researcher, at least based on common sense and experience, as well as based on the previous research studied conducted (Abbasi, Heidari Tabrizi, & Chalak, 2021, 2020; Abedini & Chalak, 2017; Aslani & Heidari Tabrizi, 2015; Heidari Tabrizi, & Onvani, 2018; Mizbani & Chalak, 2017; Zafari, Heidari Tabrizi, & Chalak, 2020) that many achievement tests in Iran failed to reflect effectively whether teachers successfully covered and delivered the necessary content in their instruction and assessment. One piece of evidence can be the frequent negative feedbacks teachers are likely to receive from the students about the final tests every academic year. Still another piece of supporting evidence is the countless anecdotes one hears in professional conferences about the deficiencies of these tests. As a matter of fact, it seems that teachers prefer to ignore the oral test to avoid the possible score decrease. Accordingly, the present research aimed to find answer to the following question:

RQ. Do Iranian high school female students' English scores on their report cards represent the real sum of their oral and written test scores?

Methodology

Research Design & Setting

To achieve the research objectives, a comparative descriptive quantitative research design was employed. The study was conducted in a state top-ranked girls' high school in Isfahan, Iran during the academic year 2019-2020.

Participants

Due to the access limitation, the participants in the present study were selected non-randomly through non-probabilistic availability sampling. In practice, all Grade-11 students (N=30) studying at two homogeneous equal classes at *Narjes Tohid Girls' High School* in Isfahan in the academic year 2019-2020 attended the study as the subjects. The educational system under the jurisdiction of Iran Ministry of Education currently in use can be illustrated in terms of level, duration and age ranges in Table 1:

Table 1

Iran's Educational System

	Level	Grade	Duration	Age Range	
1	Elementary School	1-6	6	6-11	
	Junior	7-9	3	12-14	
2	High School	Senior	10-12	3	14-17

As evident from Table 1, the subjects in this study were all 16-to-17-year-old females in their penultimate year of senior high school.

Instructional Materials

The English textbook currently used in Iranian high schools; namely, *English Book 2* served as the instructional materials in the classes under investigation and the content of the final written achievement test as well as the researcher-made oral proficiency test

were taken from this very textbook. The textbook series is locally designed to cater for and respond to the English language needs of Iranian students in Grade 11.

Measuring Instruments

In the present study, two instruments were employed to evaluate the students' attainment: an official final written standard achievement test and a set of researcher-made test items in form of an oral interview.

Official Final Written Test

The first instrument of the study was actually the very official final written standard achievement test already developed by the test designers in the Isfahan Department of Education for *English for Grade 11*. In fact, the test was the routine standard one administered by the school at the end of the instruction and claimed to enjoy good reliability and validity. In other words, the test was designed based on the textbook contents and the regulations of the Department and the rules enforced by Iran's ministry of Education. Table 2 summarizes the test specifications in terms of language skills and components as well as their weight, and test form used:

Table 2

Item Type Distribution and Item Weight in Final Written Test

Item	Question Type(s)	Score
Vocabulary	Fill in the blanks	2
	Multiple choice questions	2
Comprehension	Completion, Multiple choice items, True/False, Wh. questions, Yes/No questions	4
	Sentence Comprehension	3
Dictation	Spelling completion	3
Grammar	Multiple choice items	2
	Scrambled sentences	2
	Sentence completion	2
	Answering questions via pictures	2

Language Functions	Completing conversations	3
Pronunciation	Finding the different words, Putting the words under the correct column	1
Substitution Items	Substituting words in sentences	4
Total Score	Test items overall	30

Oral Proficiency Test

To evaluate the oral proficiency of the students in English, the researcher developed a set of test items to be used in an interview session. To construct a valid, reliable user-friendly instrument, the researcher followed the principles proposed by East (2016) as well as the guidelines recommended by Luoma (2004). To establish the construct validity as well as the content validity of the instrument, the researcher followed the rules and guidelines officially notified by Iran's Ministry of Education.

Having been designed and prepared, the test items were studied by five experienced teachers and test developers who confirmed their validity based on experts' opinion. A pilot study showed that the instrument enjoyed a relatively high reliability ($\alpha=.75$). To enhance the reliability of the instrument in general and its inter-rater reliability in particular, the performance of the students during the oral proficiency test session was rated and scored by three experienced English teachers.

The scoring was done in practice based on the rubric enforced by Iran's Ministry of Education for evaluating students' performance as far as their oral proficiency in English is concerned. According to O'Sullivan, "The scoring system includes everything that is done to transform a test performance into a test score" (2014, p. 168). Table 3 presents the scoring rubric and its different domains and their relative weight:

Table 3*Test Rubric for Evaluating Students' Performance on Oral Proficiency Test*

Item	Question Type(s)	Score
Reading Aloud	Speed	1
	Comprehension	1
	Fluency	2
	Rhythm, Stress, Pronunciation	2
Text Reproduction	Retelling stories	2
Language Functions	Conversations & Dialogs	1
Pronunciation	Correct pronunciations	1
Total Score	Test items overall	10

Research Procedures

To collect the data, first in February 2017 the official written final test of the course *English for Grade 11* was administered in the target high school and the papers were scored by the English instructor of the two classes. Afterwards, the researcher had a short talk with the instructor to find out what her opinion was about students' oral test. It was revealed that like the other English high school teachers, she rated the students' oral ability intuitively based on their performance on the written final test.

Later, the researcher asked her to provide him with the students' written scores as well as the scores recorded on their report cards as the total final scores for the course. Subsequently, to assess their oral ability in English, the researcher asked the students to participate in an oral 3-to-5-minute interview a week after their final test while their voices were recorded. To eliminate the students' possible fear and to increase the reliability of the obtained scores, they were informed that the results of the study would be kept confidential through anonymity procedure and would have no effects whatsoever on their final scores recorded in their report cards beforehand. Three teachers with more than 10 years of experience in teaching and assessing English oral skills were asked to score the students' performances from 0 to 10 using the rubric for the oral test suggested by the Ministry of Education.

Finally, the students' oral scores calculated by the researcher were added to the scores they received on the written final test. The next step taken was to compare these scores with those already recorded in their report card. To conduct such a comparative statistical analysis, the researcher, due to the nature of the interval data collected, made use of descriptive as well as inferential statistics.

Results

Having collected the data in terms of the students' obtained English scores on the oral test as well as the report card, the researcher first summarized the whole interval data using measures of central tendency and variability. Table 4 presents the descriptive statistics for these scores.

Table 4

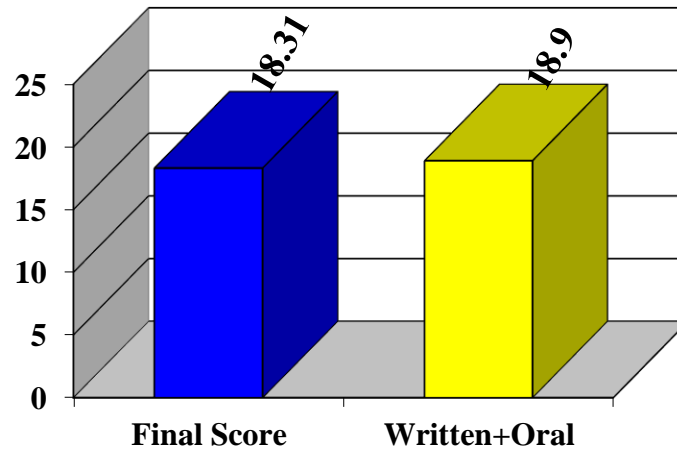
Descriptive Statistics for Students' Score on the Report Cards and the Oral Test

Test	N	Min	Max	Mean	SD
Standard Test	30	15	20	18.31	1.77
Researcher-made Oral-Written Test	30	16	20	18.9	1.39

As shown in Table 4, the mean score for the researcher-made oral-written test was higher than that of the scores recorded in student report cards based on the written standard test. In fact, completely contrary to the expectations and presupposition, students showed relatively high proficiency in oral skills. It was found out that most of them showed higher ability in this test than it was supposed to be. Figure 1 illustrates the scores:

Figure 1

Graphic representation of the means for final scores of students' written & oral score



Next, to see whether there was a statistically significant difference between the two means of these two sets of scores, a matched t test was run. The results revealed that the observed t value (5.813) was much greater than the critical t (3.396) at an optimal probability level ($p < 0.01$). Thus, the possibility of any chance differences between the two can safely be rejected. In other words, the score of students increased in a meaningful way as a result of actually administering an oral test to them.

Discussion and Conclusion

Evidently, it can be inferred that written exams cannot measure students' oral proficiency at all and an oral test is required to score students precisely. Therefore, it can be concluded that an oral test must be taken at high schools besides the written tests to determine students' oral proficiency in English to have a more accurately made evaluation and decision. One possible interpretation can be stated as follows. English teachers do not usually pay much attention to the oral test and score students just based on their performance in written test because students are not tested orally at the provincial or national level. The results of the present study are in broad agreement with those of Jahangard (2007), who maintained that students' aural and oral skills are not emphasized in Iranian high school in prescribed EFL textbooks.

As the results showed, Iranian high school students' overall scores are not actually the real sum of their oral and written exam. English teachers neglect the oral exam and rate students only based

on their performance on the written exam. Because of this wrong presupposition about their oral ability, students are not tested orally in provincial and national level; thus, the teachers as well as the students do not pay attention to English oral proficiency especially speaking skills. The English teacher participated in this research study believed that the students do not have enough oral ability in English, and if the teacher tries to take any oral test, a considerable decrease will actually be observed in the scores of the students, and as the oral parts of the text books are not tested at the provincial and national level; teachers narrow down the content of text books only in written test. They neglect any oral exam and rate their students just based on their written performance.

Moreover, teachers prefer to skip what they think might have a negative effect on the scores. Then the real fault for inappropriate forms of scoring procedure lies not so much with teachers, but with policymakers who have created accountability systems centered on higher test scores, with little regard to students' real ability and the way scores are attained. Instead of use test result to panelize schools, tests should become stronger tools for improving students, schools' principals, and teachers.

By way of conclusion, it is worth of mentioning that teachers do not pay enough attention to this fact that their students especially in the recent decade have changed a lot. They have easy access to internet, and they spend so much time in application and websites such as *Facebook*, *Telegram* or *Instagram*. In addition, many students spend more time in this social media more than any other entertainment or environments. On the other hand, parents in recent years push their children to learn English as a foreign language. In some cases, parents even force their children to learn it. Thus, it seems logical that students' oral ability has changed in comparison of for example ten years ago, while teachers' presupposition about students' oral ability has not changed. In fact, their wrong presupposition about students' lack of oral ability lead to neglecting oral exam and weighty deviation from students' true scores. In practice, teachers prefer to skip the oral test in order for the students to have higher scores while taking a true oral exam might result in an increase in students' scores.

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Naturalness in Translation: A Case Study of the Figurative Elements in the Persian Rendering of *To Kill a Mockingbird*



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Abstract

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Keywords:

Translation strategies,
Domestication,
Foreignization,
Naturalness,
Paraphrase

The present research examines different translation strategies employed to render into Persian idioms and metaphors in the novel, *To Kill a Mockingbird*. Actually, the aim of the research is to scrutinize the choices made by the translator when dealing with such elements, through comparing the source and target tropes in search of the most frequently-used strategies. To investigate possible strategies used to render idioms, Baker's four-stage model was used, while for metaphors, the model proposed by Morneau was applied. As for estimating the naturalness of the translation, Venuti's concepts of *domestication* and *foreignization* were utilized. The collected data comprised 209 idioms and 39 metaphors. Analysis of the data revealed that the most frequently-used strategies for rendering idioms and metaphors were *paraphrase* and *word-for-word* translation, respectively. Furthermore, it was found that *domestication* was more dominant than *foreignization* in the Persian translation. The findings of the present study can be helpful for all those involved in the practice of translating literary works as well as novice translators, translation teachers and translation students.

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Introduction

Translation can be labeled as a subjective act. It includes the translator's attitudes and emotions towards the text and its writer and also the presupposed reader. According to the so-called hermeneutical circle, the process of literary analysis which is a part of human sciences, is not always formalistic and measurable. So, personal interpretation plays an important role in understanding and translating a literary work. According to Venuti (1995), since translation is a replacement of the chain of source language text's signifiers with the chain of signifiers of target language, "both foreign text and translation are derivative" (p. 17). Obviously, during the translation process each translator uses some strategies. Therefore, various categories of translation strategies were proposed by different scholars. There is a usual debate on categorization in translation domain focuses on formal vs. dynamic (Nida, 1964), semantic vs. communicative (Newmark, 1988), adequate vs. appropriate (Toury, 1995), etc. Snell-Hornby (1988) in *Translation Studies* talks about the importance of style in translation and argues that, "there are few detailed or satisfactory discussions of its role within translation theory" (p. 119). In another source, he continues the issue, "For 2000 years, translation theory ... was primarily concerned with outstanding works of art. The focus was therefore on literary translation, and the center of the debate was the age-old dichotomy of word and sense, of 'faithful' versus 'free' translation" (Snell-Hornby, 1990, p. 79).

In this regard, German philosopher Schleiermacher (as cited in Lefevere, 1992, p. 149), states that "In my opinion, there are only two [translation strategies]. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him, or he leaves the reader in peace, as much as possible, and moves the author towards him".

Paying attention to cultural elements, another important factor in analyzing a translation, is important. In the way of translating texts with different cultures the translator faces a dilemma. They can either change the cultural factor in question into the target language or transfer the exact cultural factor into it. Venuti (1995) continued the path of other scholars before him and came to the conclusion that there is a general categorization for translation strategies, which consisted of two concepts "domestication" and "foreignization". According to him, in foreignization the translator tries to keep the source text safe by transferring cultural or linguistic differences as they are, while in domestication the primary goal of the translator is familiarizing the source text for

the target readers. As an outcome of foreignization, little by little cultures will get affected and as a result English becomes more powerful.

As Venuti (1995) puts it, Translation is a process that involves looking for similarities between language and culture – particularly similar messages and formal techniques – but it does this because it is constantly confronting dissimilarities. It can never and should never aim to remove these dissimilarities entirely. A translated text should be the site at which different cultures emerge, where a reader gets a glimpse of a culture. A translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures (p. 305).

Therefore, the society and its culture shape a portal to exchange the meaning by using language and in return language manifests culture and the social system of a community. According to Lewis (1974), a language should be studied based on its culture and society in order to be fully described. To maintain this goal, Halliday (1975) proposed some strategies based on which a language can be studied from the point of view of its functions in a society. Halliday's (1975) strategies are as follows: (a) The instrumental function (language and its connection to material needs); (b) The regulatory function (language and its connection to people's behavior); (c) The interactional function (language and its connection to others); (d) The personal function (language and its connection to the development of the personality); (e) The heuristic function (language and its connection to explore the environment); (f) The imaginative function (language and its connection to create a unique imaginary world).

Obviously, figurative language belongs to the last abovementioned function. According to Hawkes (1972), using figurative language leads to a new and a more unique meaning. And as Ponterotto (1994) puts it, this kind of language does not show its intended meaning. In Brett (1976) words, it is used for concreteness. As an important part of this imaginary function, metaphor is an extremely researched literary device by scholars such as Lakoff and Johnson (1980), Kovecses (2002) and Barcelona (2000).

According to Lakoff and Johnson (1980), "Metaphor has the ability to highlight some aspects of a concept while at the same time hiding others" (p. 10). Lakoff and Johnson (1980) continued their comprehensive and noteworthy work on metaphors, till they reached the point that they could conclude people, whatever their language might be, based on some conventional structures formed

in their mind have the ability to think in these terms and also talk about one thing while using seemingly unrelated words. They believe, "metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system" (Lakoff & Johnson, 1980, p. 6). Consequently, metaphors and in a broader range figurative language are not just some useable devices in literature, but they also shed light on at least a part of the mechanism of human thought system.

In his work, *A Book of Translation*, Newmark (1988) describes translation as, "rendering the meaning of a text into another language in the way that the author intended the text" (p. 5). However, Nida and Taber (1982) believe that, "translating consists in reproducing in the receptor language the closest natural equivalent of the source language message" (p. 12). With regard to aforementioned definitions, translation could be described as a process of finding meaning equivalences in the target language. Usually in the field of translation, the concepts of figurative language and translators' preference in choosing appropriate equivalents and/or suitable strategies to tackle translational issues have been under debate. According to Arp and Johnson (2006), "...we can say what we want to say more vividly and forcefully by figures of speech than we can by saying it directly. And we can say more by figurative statement than we can by literal statement. Figures of speech offer another way of adding extra dimensions to language" (p. 715). In Fadaee's (2010) study on the effect of applied figures of speech on a writer's style and also on the reader's understanding she stated that, "figures of speech are imaginative tools in both literature and ordinary communications used for explaining speech beyond its usual usage" (p. 26). However, it is until now that the significance of figurative language has become important.

Literary style is noteworthy in translation. Every human being, consciously or unconsciously, uses a certain kind of style in choosing their words, shaping sentences and communicate. However, the usage of style is not limited to everyday communication and human contact. For instance, literary style is of utmost importance in literature domain. Although in the field of linguistics there have been cases of stylistic analysis, generally there is no specific theory of style in translation domain. It is not an easy task to mark some features as stylistic characteristics of a writer's work, but it is not impossible either. As Hoey (2005) believes, "everybody's language is unique, because all our lexical items are inevitably primed differently as a result of different encounters, spoken and written" (p. 211).

Basically, style is about how a story is written. Usually, different writers have their own unique way of writing which shapes their so-called style and includes a number of elements. Based on Leech and Short's (1981) proposed practical checklist of stylistic features, a book can be studied for identification of its style in each of these categories: lexical categories, grammatical categories, figures of speech, and context and cohesion. According to Leech and Short's (1981) *Style in Fiction* the list shows, "how the apparatus of linguistic description can be used in analyzing the style of a prose text" (p. 74). The origin of the term 'style' based on *Routledge Dictionary of Language and Linguistics* is, "a pointed instrument for incising letters, metaphorically 'pen,' 'way of writing' ", which generally refers to the way of doing something. With regard to the importance of style, in the past as Ghazala (1995) puts it, style has been considered as a secondary and insignificant factor. But, nowadays, it has a crucial function in the aesthetic domain of language and/or literature. The definition of stylistic features is another important issue. As it is described in *Routledge Dictionary of Language and Linguistics* stylistic feature means, "the characteristic property of the language of a text". Regarding the translatability of style, there are at least three arguments. One argument is that different languages cannot express the same style. Based on this belief, although all languages have rather similar basic functions, they are not the same through and through. For instance, the difference could be seen in using the same words in different ways. Another argument refers to those who believe in the untranslatability of one's original literary style. They emphasize on translators' own style and the necessity for translators to keep their unique style during the translation process. And the third argument is that, there are no objective criteria for the judgment of what kind of translation is good and what kind is bad.

Baker (2000) undertook the task of investigating, "whether the individual literary translator can plausibly be assumed to use a distinctive style of their own, and if so, how we might go about identifying what is distinctive about an individual translator's style" (p. 248). According to Baker (2000) style is, "a kind of thumbprint that is expressed in a range of linguistic – as well as non-linguistic – features" (245). Regarding the preferences of translators during the process of translating, she also focuses on the concept of motivation. As Baker (2000) said this concept refers to, "the cultural and ideological positioning of the translator or of translators in general, or about the cognitive processes and mechanisms that contribute to shaping our translational behavior" (p. 258). She also points out another issue related to motivation with regard to the importance of the

source text as, "a feature of the source language in general, the poetics of a particular social group, or the style of the author" (Baker, 2000, p. 258).

Literature Review

The usage of figurative devices in literary works makes them special and different from other texts. Consequently, translating literary texts is often harder. Professional translators must try their best to identify these tropes, focus on them and try to keep their original intended meaning by using the most appropriate strategies. According to Samuel and Frank (2000) "the purpose of a figure of speech is to increase our understanding and to facilitate the communication process" (pp. 2-3). So, in the process of translating the main problem circles around meaning. According to Hatim and Munday (2004) "one of the key problems for the analyst was in actually determining whether the source text meaning had been transferred into the target text" (p. 34). In Samuel and Frank (2000) words, "ideally, a translator of poetic and figurative language would be someone who is skilled in poetry and artistic verbal expressions. The translator would then re-express the poetic and figurative devices of the source language in the receptor language fluently as though he were creating an original work of art" (p. 2).

Idioms and metaphors are two common literary devices that are useful both in literature and regular everyday speech. These two tropes carry figurative meaning (even messages) with them. Arp and Johnson (2006) describe metaphor alongside simile as, "Simile and metaphor are both used as a means of comparing things that are essentially unlike. The only distinction between them is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, then, similar to, resembles, or seems" (p. 715). In addition, particular ideology of the writer is important too. As O'Halloran (2003) believes, analyzing the writer's ideology is important because this concept hides itself behind the veil of a sequence of words and this implicitness may turn to a problematic issue when the translator cannot possibly understand the intended meaning of the writer. According to Hatim and Munday (2004), "translation is recognized as possessing an ideological power, not only reflecting the dominant forces at work in the society but also performing an active role in the formation and interpretation of ideology" (p. 329).

One possible way to decode the hidden ideology of a text is to focus on its metaphors. As Lakoff and Johnson (1980) put it, "metaphors function as an approach to express the ideas shared by a

group, or as a channel through which members of a society can express their opinions, beliefs, worries or interests". Regarding idioms, according to Larson (1998), the aim of an idiomatic translation is to reach the closest natural equivalent in the target language, therefore a competent translator must try to translate idiomatically. So, the translator's job is to extract the figurative meaning of idioms and to find a parallel expression in the target language for that particular idiom. Writers use idioms as a tool to shape their work under a more natural atmosphere, because these expressions are meaningful and understandable for the source language readers. That is the very reason of understanding issues and difficulties when it comes to analyzing idioms, since they would be considered normal by a community while known as abnormal and troublesome by another.

The element of culture is highlighted here. So, knowing the cultural differences between the source language and target language is as important as recognizing the literary devices in the original work. Granger and Meunier (2008) state that "Translating set phrases which based on many researchers' opinion within phraseology and corpus linguistics cover a major aspect of any language will mean being confronted with a very difficult task twice: establishing the meaning of the source text while taking figurative language and phraseology into account, and then trying to find an equivalent formulation in the target language" (p. 33).

Moreover, in translating literary devices, the translator should consider to what extent a translation should be a faithful one. According to Venuti (1995), foreignization has nothing to do with lowering the differences of the foreign text. Generally, it has been shown that everyone – whether academic or not - enjoys and likes a translation better when there is no or little traces of the translators themselves in the outcome of translating process. In other words, when a translation sounds original, it usually gets others' approval. This experimental conclusion proves Venuti's notion of invisibility of the translator. According to Schleiermacher (as cited in Venuti, 1998, p. 81) the most important responsibility of the translator is:

To give his reader the same image and the same delight which the reading of the work in the original language would afford any reader educated, ... the type of reader who is familiar with the foreign language while it yet remains foreign to him, ... he is still conscious of the differences between that language and his mother tongue, even when he enjoys the beauty of the foreign work in total peace.

Apart from Venuti's domestication and foreignization, the concept of naturalness in translation is of importance. It could be challenging for the translator to produce a natural translation. However, there is no definite and explicit way or technique for measuring the amount of a translation's naturalness. According to Mollanazar (2001), natural language is the one that is acceptable for target language readers. Morris (1937) points out another issue and says when there are two different cultures there exist different signs too. Since there is a close connection between the users of the language and its signs, it is even more challenging for the translator to maintain the so-called naturalness. Because mistranslation leads to unnaturalness, the translator must be aware of these differences in order to avoid a translation with opaque signs for the target language readers. According to Beekman and Callow (1974) different languages have their unique linguistic patterns for communicating and conveying messages. Therefore, it is normal for the translators to render texts based on familiar linguistic forms they use in their own language. Consequently, this is a usual pitfall which should be noted.

The significance of the present study is that it focuses on the strategies that the translator has applied to handle the problems in translating the novel *To Kill a Mockingbird*, from English into Persian, those problems which arise from the original text figurative language elements. In fact, it concentrates on two specific tropes which are idiom and metaphor. A lot of studies have been done on idiom and metaphor in translation, but the prime reason behind choosing this particular novel is that it is a classic masterpiece in American literature written by an acute writer who has won the Pulitzer Prize for the very novel. The findings of this study can be helpful for inexperienced educators as well as apprentices in translation to know more about the concept of figurative language and literary devices and avoid the pitfalls when facing gaps between the two languages involved, during translation process.

Research Questions

Based on the purposes of the study and with regard to the above-stated issues, the study sought to find answers to the following questions:

Q1: What are the most frequently-used strategies in the Persian translation of the figurative elements in *To Kill a Mockingbird*?

Q2: Which one of the two concepts, *domestication and foreignization*, contributes more to the naturalness of the translated text?

Method

Materials

In order to achieve the purposes of the study, the needed data were gathered through comparing the English novel *to Kill a Mockingbird* (1960) with its Persian translation by Mir Ramazani (2014).

To Kill a Mockingbird by Lee (1960), which is now a masterpiece in American literature, was an immediate success back in 1960. Being the winner of both the Pulitzer Prize in fiction category and the National Conference of Christians and Jews in 1961, it has left its all-time mark on literature in general. A broad range of themes are noticeable in the book which makes it a multi-layered novel. While its most obvious theme concerns racial prejudice, the most important one circles around the moral nature of mankind. Some of the other highlighted themes and issues are education, justice, heroism, stereotyping, morphing from innocence to maturity, etc. With regard to historical background, one important point is the effect of a period called the Great Depression on people's lives, which happened around 1930 in America and it has been demonstrated in the story. Because of these reasons and the fact that the story happens in a small Southern American community which is struggling with one of the worst periods in the United States history, that somehow multiplied the tension of issues such as racial prejudice, the novel is packed with stylistic dialects and features. Despite the melancholic and serious atmosphere of the novel, its writing has the elements of warmth and humor. The book is considered as a Southern Gothic as well as a Bildungsroman (a novel about the process of maturity which focuses on the psychological transformations of a person while moving from childhood to adulthood).

Instrumentation

In order to analyze metaphors in the Persian translation of *To Kill a Mockingbird*, the four-stage model of Morneau (1993) was exploited (as cited in Alhasnawi, 2007, p. 6). The stages are as follows:

1. Translating the metaphor exactly, word-for-word

2. Re-phrasing the metaphor as a simile
3. Translating the metaphor into an equivalent metaphor in the target language
4. Using the metaphor, but provide all the necessary referents so that any listener will understand it.

Idioms were analyzed on the basis of Baker's (1992) model, with the following strategies:

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Paraphrasing, where the expression is often reduced to sense and translation loss occurs
4. Omission, if the idiom has no close match and paraphrase is either difficult or results in clumsy style.

The rationale behind choosing Baker's and Morneau's models was that these models are very comprehensive, easy to apply and understandable. Both models have well-defined strategies which are helpful to deal with such tricky elements as idioms and metaphors.

To conduct the study, the following steps were taken. First, the source text was carefully read to identify the idioms and metaphors. Then, the Persian equivalents of the selected idioms and metaphors were found in the target text (Persian translation of the novel). The comparison of the original idioms and metaphors with their translations came next, and the strategies used by the translator to render these figurative elements were determined based on the stated models. Finally, the discovered strategies were presented in tables to depict a better picture for more understanding and accurate discussion.

Data Analysis

Here are just a few examples of the tropes identified in the Persian translation of the novel under the study.

Transferring English Idioms to Persian, using 'idiom of similar meaning and form'

ST. Miss Caroline **stood stuck still**, then grabbed me by the collar and hauled me back to her desk.

1. خانم کروالین یک لحظه **سرجایش خشک** شد، بعد توه ام را چسبید و کشان کشان به طرف میز تحریرش برد.

ST. **Miss Maudie's eyes narrowed.**

2. خانم ماودی ابروها را در هم کشید.

ST. True enough, **she had an acid tongue in her head.**

3. صحیح بود که زبان نیش داری داشت.

Transferring English Idioms into Persian by Using the Second Strategy

ST. But there came a day when Atticus told us he'd **wear us out** if we made any noise in the yard.

1. یک روز آنیکوس به ما گفت اگر نوی حشرات سر و صدا کنیم پوست از سرمان خواهد کند.

ST. Don't you let me catch you remarkin' on their ways like you was so **high and mighty!**

2. آگه یک دنعه دنگه دادم بهش نویس و اناده میکنی، هرچه دیدی از چشم خودت دیدی.

ST. I told Calpurnia to just wait, **I'd fix her.**

3. به کالپورنیا گفتم صبر کند تا نشانش بدهم.

Transferring English Idioms into Persian by Using the Third Strategy

ST. When Jem would question him Atticus's only answer was for him to **mind his own business.**

1. اگر سوالی در این باره از او می شد، تنها جوابی که می داد این بود: به کار خودت مشغول باش.

ST. Dill and I **followed on his heels.**

2. دیل و من و دنبال هم به دنبال او دویدیم.

ST. Let's not **let our imaginations run away with us**, dear.

3. خوب دخترجون، نیهه دنگه لازم نیست.

Transferring English Idioms into Persian by Using the Fourth Strategy

ST. One night, in the excessive spurt of **high spirits**, the boys backed around the square in a borrowed flivver.

1. یک شب انراد باز با یک اتومبیل ارزان قیمت ژرزی، دور میدان شهر دانام" دنده عجب می رانند.

ST. Atticus said, "Don't pay any attention to her, Jack. **She's trying you out.**

2. آنیکوس گفت: محلش نذار، جاک.

ST. You won't leave it until **the whole boiling of you** come before me on contempt charges.

3. از سالن خارج نخواهید شد مگر اینکه نبال" به انهام اهانت به دادگاه مجازات شده باشید.

Transferring English Metaphors into Persian by Using the First Strategy

ST. The old house was the same, **droopy and sick.**

1. خازه همان خازه ی کهنه و نزار و نویسری خورده ی همشنگی بود.

ST. Maycomb was an old town, but it was **a tired old town** when I first knew it.

2. می کمب اصل" شهر کهنه ای بود، ولی اولین بار که آن را دیدم علاوه بر این خسته و نرسوده به نظر می رسید.

ST. Jem was a **born hero**.

3. جیم یک نهرمان مادرزاد بود.

Transferring English Metaphors into Persian by Using the Second Strategy

ST. He was a thin **leathery man** with colorless eyes.

1. مرد ال غری بود با پوستی مثل چرم، چشم‌های چزان بی رنگ.

ST. That proves something---that a **gang of wild animals** can be stopped, simply because they're still human.

2. مهم آنزه که جلوی یک گله آدم وحشی را همیشه گرننت، واسه اینکه در هر حال آدمند.

ST. Calpurnia in her navy voile dress and **tub of a hat**.

3. کالپورنیا با لباس وال آبی رنگش و کاله دیگ مانندش.

Transferring English Metaphors into Persian by Using the Third Strategy

ST. Dill was a **curiosity**.

1. دیل موجود نهنده ای بود.

ST. Mrs. Dubose was **plain hell**.

2. خانم دوبوز در یک کلمه شیطان مجسم بود.

ST. My stomach **turned to water**.

3. دلم به هم خورد.

Results

In this section, the statistical results obtained from data analysis are presented.

Table 1

Frequency and percentage of the applied strategies for idioms

Strategy	Frequency	Percentage
S1	34	16.3%
S2	69	33%
S3	101	48.3%
S4	5	2.4%
Total	209	100%

Table 2*Frequency and percentage of the applied strategies for metaphors*

Strategy	Frequency	Percentage
S1	16	39%
S2	5	12.2%
S3	15	36.6%
S4	0	0%
Unspecified	3	12.2%
Total	39	100%

Table 3*Frequency and percentage of domestication and foreignization use in translating idioms*

Strategy	Frequency	Percentage
Domestication	167	82.3%
Foreignization	36	17.7%
Total	203	100%

Table 4*Frequency and percentage of domestication and foreignization use in translating metaphors*

Strategy	Frequency	Percentage
Domestication	22	64.7%
Foreignization	12	35.3%
Total	34	100%

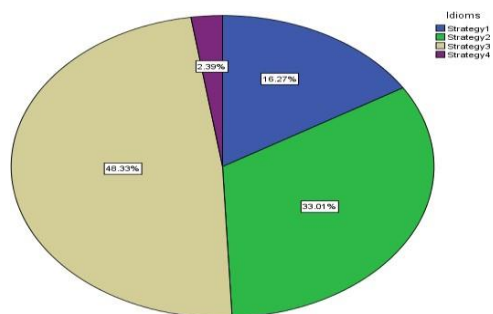
Figure 1*Percentage of strategies applied for the translation of idioms*

Figure 2

Percentage of strategies applied for the translation of metaphors

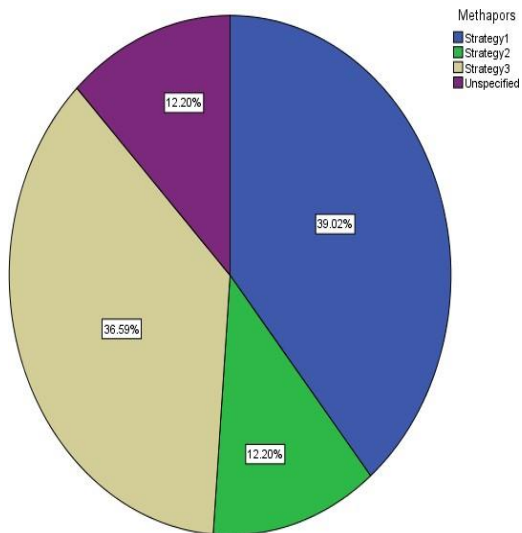


Figure 3

Percentage of domestication/foreignization strategies used in translating idioms

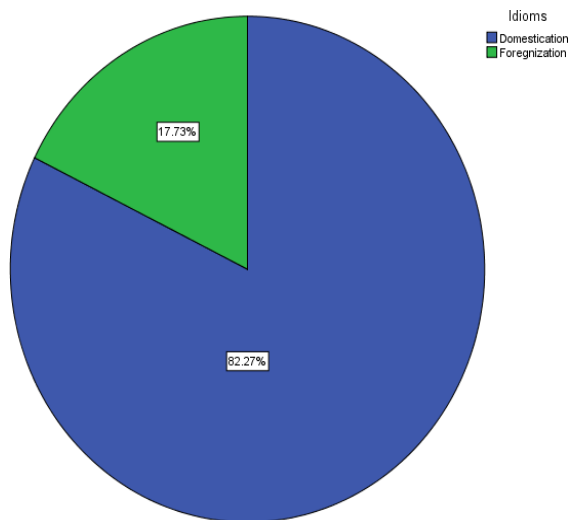
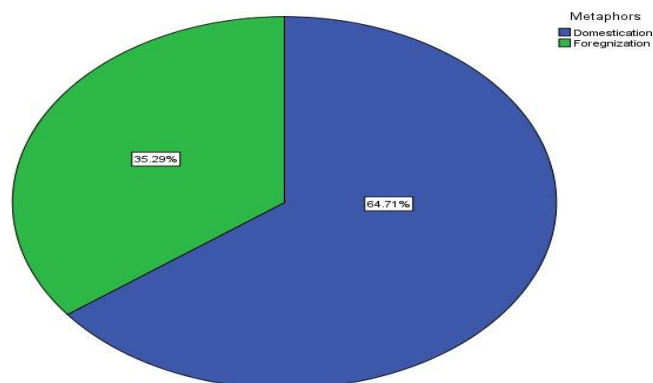


Figure 4

Percentage of domestication/foreignization strategies used in translating metaphors



- *Ray of sunshine* (p. 92) is an idiom in English which means *a very good thing/something to be proud of/something or someone that brings the glad tidings of a brighter and happier day full of hope*. The Persian translation given for this idiom is "پرنوی از نور خورشید باشم", while the correct meaning would be "مازه ی امید/مازه ی نخر و مباحات". Thereupon, since there is no trace of any idiom in the target text, it has been translated literally, the applied translation strategy is *paraphrase* and *foreignization* has been taken place as well.
- The equivalent given for the English idiom *keep her head* (p. 99) is "خودش را نگه دارد". The intended meaning is *to keep calm*, so a better choice would be "خونسردیش را حفظ کند". Some sense of idiomaticity is recognizable in the target text and the used strategy is the second one among Baker's (1992) other strategies, which is using an idiom of similar meaning but dissimilar form. In addition, *domestication* is applied here.
- Another example of the second strategy is the translation of *keep on tellin' 'em* (p. 53) as "باز هم از این چاخان ها بگو". As it is obvious, the whole expression has been rendered figuratively, but a better equivalent which has more idiomaticity into it would be "باز هم الف بزن/بمیز در کن". Since the intended meaning is *keep telling lies*. Again, *domestication* is dominant in this instance.
- The Persian substitute for English idiom *doesn't make a production of it* is "صاف و ساده مطلب". In this sense, no word has been used figuratively in the Persian translation and a more idiomatic equivalent would be "صاف و پوست کنده حرف بزن". Therefore, the preferred

strategy here has been the third one which is *paraphrase* and the trace of *domestication* is obvious.

- The expression *at a snail's pace* (p. 108) which is used figuratively in the source text and means *moving very slowly* has been rendered as "با سرعتی حلزونی مانند" using Baker's (1992) first strategy, that is using an idiom of similar meaning and form. Since the exact form of the original idiom has been adopted, Venuti's (1992) *foreignization* has been used. However, the more familiar Persian equivalent for this idiom would be "مئل الک پشت راه رننن".
- The Persian equivalent used for *that wool of hers* (p. 267) is "نو این کلاه" *Wool* in this expression means *head*, so the appropriate equivalence would be "نوی کلاه ی بوکش". In this example *foreignization* has been taken place and the third translation strategy, which is *paraphrase*, is used. Therefore, literal translation has been preferred.
- "مئل ماه می درخشی/مئل عروسک شدی" would be the correct rendition for the English idiom *you look like a picture* (p. 115) which means *look pretty*. However, the translator has chosen "درست مئل" as an equivalence. The third strategy, or *paraphrase*, has been applied along with *foreignization*.
- The expression *she traveled in state* (p. 145) which is a figurative sentence in the source text and means *to travel around like someone who is important*, has been translated as "بیسوار رسمی" in the target text using the third strategy as well as *domestication*. Nonetheless, a more acceptable choice would be "عصا تورت داده" which is a figurative sentence in the target language as well.
- *To tell you the facts of life* (p. 152) means *a discussion about the realities of life*. This idiom would be translated as "چونم برانون بگه". In the target text, it has been rendered as "مخوام برانون" by using *paraphrase* and *domestication* as the preferred strategies. This rendition has no idiomaticity or figurativeness into it.
- Translating the English idiom *dry [...] up* (p. 154) which means *avoid talking/reluctance to talk* as "نخواست بهم جواب بده" is based on applying the third strategy along with *domestication*. Accordingly, the translation is not an idiomatic one. A more understandable equivalence would be "دست به سر کردن/بپوچوندن".
- "گنبر کردن سر گاو نو خمره" is not a palpable idiom in Persian language. Choosing it as a substitution for *having your nail in a crack* (p. 23) which means *to be put in a bad or difficult*

position is not that much clear, while there could be a better option which is "پایش نو بل گنر". However, the translation is idiomatic and the applied strategy is the second one. *Domestication* has been taken place also.

- The English idiom *too many snakes in the closet* (p. 245) which is somehow a novel expression and is related to the tension when there is *temptation to drink alcohol and withdrawal from it at the same time*, has been translated quite literally as "زیاد مار نوی کمدم می بیزه". Finding an acceptable idiom for the original expression is not easy, but a more explicit description would be "وسوسه شدن" since typically *snake* is the symbol of wrong or sinful temptations. In this instance, the act of *foreignization* is obvious since the translator has transferred the exact foreign expression which is totally unfamiliar to the target audience.
- As another example of *paraphrase* which domesticates the text in this instance, is translation of the English *overstepping' themselves?* (p. 244) which means *to do something beyond the acceptable limit/to break the rules/to act out of place* as "کار بدی کردند؟". Here again, there is no trace of idiomaticity of language in the translation. Consequently, a better translation would be "دست از با خطا کردند؟" which is much more idiomatic.
- Considering the idiom *to take up with (someone)* (p. 247) the meaning of which is *to discuss with*, and its Persian translation as "با بدت صحبت کنی" there is another example of the third strategy or *paraphrase* along with *domestication*. Since the original example is an idiomatic one a likewise Persian translation would be "با بد سرنگه ایت را با بدت وا بکنی".
- The English sentence *wild horses could not bring her to repeat* (p. 249) is an idiom with the meaning of *nobody or nothing could make someone to do something*. The Persian equivalent given by the translator which is "حئی اسب های وحشی قادر نبودند خازم اسبنازی را به تکرار آن وادارند" is a literal and not an idiomatic translation. It is a kind of *paraphrase* without considering the real intended meaning behind the constituent words of the expression and by doing so the translator has *foreignized* the text here. An equivalent with a natural color would be "خدا هم که به زمین "بباید/هیچ بی بی بشری/آسمان هم که به زمین بباید حتی".
- "حئی مزه هم به هم ززد" has been chosen for *didn't bat an eye* (p. 249) which means *didn't show emotion*. The used first strategy, using an idiom of similar meaning and form, and deciding to *foreignize* the text in this instance is not an incorrect choice. However, "نه انگار" as another acceptable equivalence is appropriate too.

- "بر به بر شدن" would be the idiomatic rendition for *get a square deal* (p. 253) with the meaning of *to receive a fair result*. "مزمنانه رفتار بشه" is the translation of the sentence in the target text, choosing *paraphrase* to make *domestication* reachable.
- The English idiom *put [...] foot down* (p. 256) means *making a strong declaration/stubbornness/to refuse to change one's mind*. The Persian translation is "به شدت مرغش تک با داشت/مخشش را", while a more appropriate equivalence would be "چیزی را غدن کرد". The translator has preferred the third strategy and *domestication*.
- *When it comes down to the line* (p. 276) is an idiom which means *the moment of truth*. Using the third strategy and trying to maintain *domestication*, it has been rendered as "خوب که دیت" while another more figurative equivalence would be "اگر خوب چشمه اینان را باز کنید".
- In the source text the writer uses *what's eating you?* (p. 284) to convey the meaning *what's bothering you?* in a more highlighted way than by saying it with usually used words. Therefore, applying the third strategy and choosing the equivalence "حرنت را بزن" is not an idiomatic choice and there is no trace of figurativeness in it, although semantically it is correct. It could be translated as "چی مثل خوره انداده به جانت؟". *Domestication* has been maintained here.
- "نه دیدش کرده که از کلهس اخراجش کنه" is not a correct rendition for *threatened to church her* (p. 136). This expression means *threatened to lecture her on how to be a good church member* a better equivalence for which would be "موعظه کردن". The translator chooses *foreignization* here and adopts the third strategy.
- The idiom *born in the objective case* (p. 147) means *born an opinionated person*. Although "از لحظه ی تولد با چشم از نواد به همه چیز نگاه می کرد" is semantically understandable but considering the original sentence a more forceful translation likewise would be "کله شق". *Paraphrase* and *domestication* were the used strategies.
- *Jee crawling hova* (p. 157) is an expression which means *oh, my God*. The translator has considered only the surface meaning and has rendered the expression as "بوزیزه ی بندر کوب" which is incorrect. It is another example of the third strategy application and maintenance of *domestication*.
- "وونی سزاه هست می شوند" is a more accurate equivalence for *get shinnied up* (p. 166) which means *drunk*. However, it has been translated as "وونی از خود بی خود می شدند". The second strategy or using an idiom of similar meaning but dissimilar form as well as *domestication* have been used.

- The idiom *giving [...] hell* (p. 177) means *giving someone problems* and by using the third strategy it was translated as "سرزنش می کند". *Domestication* was maintained, but to keep the idiomaticity a better rendition would be "روزگارش را سواه می کند".
- "تا شایسته نگی ... پیدا نکند" is an incorrect translation of *to live down* (p. 179) with the meaning of *to get rid of*. The correct equivalence would be "از شر چیزی خالص شدن". The third strategy and *domestication* have been used.
- *Counting [...] chickens* (p. 203) was translated as "در شمردن جوجه ها شتاب به خرج می دهد". This expression is the half of the well-established proverb *don't count your chickens before they've hatched* which means *to be cautious/don't be too sure that something will happen eventually*. In Persian there is an exact equivalent for this expression that is "جوجه را آخر پاییز می شمارند". While the Persian translation is correct since the whole English sentence is an incomplete form of the complete expression, it sounds completely unfamiliar in Persian. Therefore, it would be better to balance the meaning by conveying the sense rather than keeping the form. "پیش‌دستی" "کردن/شناخته عمل کردن/زود نتیجه گرفتن" are understandable equivalences for the Persian audience even if they are not figurative. A more figurative sentence is "دندان روی جگر گذاشتن". The translator has used the third strategy and maintained *foreignization* by transferring a sense into the target language which is not familiar for the reader.
- "بی اختیار" is not an acceptable rendition for *in spite of himself* (p. 209) which means *even though the results may cause him problems*. "در صورتی که می توانست برایش گران تمام شود" would be a better equivalence for the expression. *Domestication* was maintained through the application of the third strategy.
- *Slap year* (p. 220) is an idiom which means *an exact year*. It was simply translated as "یک سال", while "یک سال آژگار" would be more idiomatic. The third strategy and *domestication* have been used.
- "نگاه نهید آمیز" is not a figurative expression in Persian, so "چپ چپ نگاه کردن" would be more accurate as an equivalence for *looked daggers* (p. 223) which means *to look sharply and intensely at someone*. The translator has used *paraphrase* as the appropriate strategy and *domestication* was maintained as well.

- In the target text, *in a fix* (p. 226) was rendered as "نو نله". Since this idiom means *in trouble*, the translator could have used the second strategy (instead of the third one) and translate the expression as "نو مخمصه". *Domestication* was used also.
- "زمان سر به سر می گذاشت" is not quite synonymous for *time was playing tricks on me* (p. 279) with the meaning of *time was passing very quickly*. A more acceptable equivalence would be "زمان مثل برق و باد می گذشت/زمان به سرعت زور می گذشت". The first strategy was used and by preserving the original image in the target language, *foreignization* has taken place.
- *After ten forevers* (p. 304) means *after a very long time*. The translator has preferred to maintain *foreignization* so the idiom was translated wrongly as "بعد از مدت زمازی که ده بار از اول تا آخر دنیا". A more comprehensible expression for the target reader is "بعد از صد سال/بعد از هزار سال". The third strategy was used for the rendition.
- As for another example of the application of the third strategy along with maintenance of *foreignization*, *let the dead bury the dead* (p. 317) was translated as "بگذارید ایندعه حرده حرده را". Considering the definition of the idiom, which is *let it all be over*, the Persian expression "بگذارید زال وضوه کنده بشه" sounds more correct.
- *You've got us in a box* (p. 58) is a metaphor which was translated as "دیدنی ما را نو چه ونسی انداختنی". Translator has used the first strategy of Morneau's that is translating the metaphor exactly or word-for-word. As a result, *foreignization* was maintained. A more understandable translation would be "دیدنی ما را نو چه در دسری انداختنی".
- "شکممت صدا می کنه" is an acceptable equivalence for the metaphor *your stomach's growling* (p. 153). However, yet another accurate rendition would be "شکممت زار و زور می کنه". The first strategy was used for this example and *domestication* was dominated.
- The metaphor *I [...] wanted to see the other side of the moon* (p. 257) means *to see the other side of things/to know more about hidden issues*. It was rendered as "من هم می توانستم مثل داشنه" which is incorrect. A more appropriate translation would be "می خواستم که آن طرف ماه را ببینم". "آن روی سکه را ببینم/می خواستم از مسائلی پشت پرده آگاه شوم". Translator has applied the first strategy the result of which was *foreignization*.

Discussion and Conclusion

The first research question deals with the most frequent strategies used to translate idioms and metaphors in the novel, *To Kill a Mockingbird*. The results justified Baker's assumption that *paraphrase* is the most frequently used strategy in translating idioms. Although *paraphrase* was mostly preferred, usually it leads to translation loss, because the whole expression is often reduced to sense. In fact, translators choose this strategy when there is not a similar idiom in the target language and/or they decide that using an idiom would cause problems with regard to stylistic matters. Consequently, while it can be the most suitable strategy when there is a considerable difference between the two languages and cultures, it might appear as an obstacle when it comes to the maintenance of the same originality as that of the source text in the target text. Furthermore, it was shown that in dealing with metaphors the first strategy of Morneau's (1993) model, which is translating the metaphor exactly (word-for-word), was the most commonly-used strategy. And finally, with regard to the second question, Venuti's (1992) *domestication* was the most dominant strategy in translating both idioms and metaphors.

Based on the results of the study, it can generally be claimed that familiarity with both source and target culture and language would be a great help in rendering a literary work's tropes, which would definitely result in a more accurate and natural translation. This is in line with the findings of other research studies in the literature (including, for example, Amiri Shalforoosh & Heidari Tabrizi, 2018; Heidari Tabrizi, Chalak, & Taherioun, 2012; Heidari Tabrizi & Pezeshki, 2015; Jalalpour & Heidari Tabrizi, 2017; Khalouzadeh, Heidari Tabrizi, & Chalak, 2013; Moeinifard, Heidari Tabrizi, & Chalak, 2014; Montazer & Chalak, 2017; Valipour, Heidari Tabrizi, & Chalak, 2019).

According to Lee (1960), the idiom *walked on eggs*, mentioned on page 68 of the source text, means *to act very carefully to avoid disturbing others*, which is translated as "چیزان محتاط بود که گویی". The meaning of the original idiom cannot be deduced from its single words, but by doing the same exact thing the translator has only kept a part of the whole meaning and could not transfer the idiomaticity of the original expression. Accordingly, the more suitable translation would be "دست به عصا رنار کردن". For this translation, the third strategy of Baker's (1992), which is *paraphrase*, is adopted. Since, literally speaking, the form of the translated expression is very close to that of the original one, Venuti's (1992) *foreignization* has been used.

In other words, the translator ignores the target reader's ease of fully grasping the intended meaning and thus sticks to the stylistic characteristics of the original text.

In order to transfer meanings and concepts from one language to another, translation must take place, which is a time-consuming and hard process in itself. Apart from that, there are some concepts in a language which are particularly troublesome for transference. Being part of these difficult concepts, idioms and metaphors play an important role in a language and more specifically in literary texts. In the present study, the strategies by which the translator has translated English idioms and metaphors were identified and analyzed. On the basis of the results presented above, the following two conclusions can be made:

- 1) There was no particular benchmark for the application of certain translation strategies in rendering idioms and metaphors of the novel under investigation. Generally, the translator's personal preference and taste along with his knowledge seems to be part of the reason behind choosing specific strategies.
- 2) The translator has not been completely successful in translating idioms and metaphors. In other words, some items were rendered accurately and successfully while others were just the opposite.

The findings of the present study can be helpful for many people. The results are beneficial for abecedarian translators who can get familiar with applicable strategies for rendering idioms and metaphors. Moreover, the findings can be of great assistance to language teachers in general, who might be willing to use them in teaching translation strategies in a more practical way. Language students can also benefit from this research; that is, through comparison and contrast, they can analyze English and Persian items simultaneously which can lead to familiarization with different cultural aspects.

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A Cross-cultural Study of Animal Symbolism in the Persian Renderings of Children's Literature



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Abstract

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Animals are among culture-bound items which make the translation practice a difficult task for translators and need specific considerations on the part of the translators. In fact, animals in each culture carry some symbolic meanings with themselves which are specific to that culture and are different from those carried in other cultures. Accordingly, the present study aimed at investigating the Literature. It also sought to find the effectiveness of using such strategies regarding the target audiences. To achieve these goals, eleven animal terms, with different symbolic meanings in western and Persian culture, were investigated in twelve western children's books and their Persian translations. Then, based on Venuti's (1995) categorization of translation strategies, they were categorized into two main domestication and foreignization translation groups to see which group keeps more preferred strategy among Persian translators of children's literature. The effectiveness of using such strategies was measured by interviewing thirty Persian first grade students to elicit their strategies adopted by Persian translators to render the symbolic meaning of animals in children's knowledge about the symbol of animals and comparing them with the used strategies. The results showed that most of the Persian translators tend to foreignize these cultural terms. However, the results of the interview revealed that children recognize the native symbolic meanings of animals more than their foreign ones. It was concluded that the strategies used by Persian translators is not an appropriate one for translating cultural symbolic terms for Persian children.

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Introduction

Translating for children is a task in which the role of the translator is very crucial. It is the translator who, by adopting a strategy, decides whether the child should stay at home or go abroad and become familiar with a world other than that of him/her self. The strategy translator adopts in the translation of children's literature is very important in the formation of child's knowledge of the world, especially when the text contains cultural terms which are crucial for the socialization of children and are very difficult to be translated. These cultural terms are highly different in nature. One of them is symbol which is the focus of this study.

Background of the Study

We are surrounded by symbols in almost every area of our life, from the world of advertising to mathematics. Every field of study has made use of symbols and provided a definition for it which is different from that in the other fields. But, in spite of the diversity of their meaning, symbols have the same function in all fields. They are used to express the concepts which cannot be expressed through the ordinary language. In this regard, Cassar (2000) states that people in general, and children in specific, use symbols to communicate when they cannot express themselves through mere linguistic devices. Jung (1964) also points to this function of symbols asserting that since there are many things beyond the understanding of human, we try to use symbolic expression to represent such concepts. That is, symbols are used for expressing those concepts which cannot be fully defined or understood. Jung divides symbols into "natural" and "cultural" ones, explaining that the former are those derived from the unconscious and the latter refer to those which are used for expressing eternal truth. For Jung, it is cultural symbols which form the collective image of a society and are created through many transformations and conscious developments. Another categorization of symbols is provided by Newmark (1993) who divided them into universal, cultural and individual symbols. What is common in both categorizations is the existence of cultural symbols in them. This can suggest that symbols are culture specific terms. Jung (1964) and Newmark (1993) put an emphasis on the symbols as cultural items, stating that animals are among the most cultural symbols. Jung believes that animals are usually the symbol of man's primitive and instinctual nature. The importance of animals in the man's life is evidenced by using animals as totem in the primitive tribes. The symbolic use of animals in modern societies is a

continuation of animal totemism in primitive societies (Cirlot, 1971). As Cirlot puts, the symbolism of any given animal varies according to the context in which that animal exists. Nesi (1995) in her article "a modern bestiary: a contrastive study of the figurative meanings of animal terms" also points to the culture-specific meaning of animals asserting that "in each culture, certain animal terms are strongly linked with certain attributes, and there is a communal agreement about what these attributes are"(p. 3). She explains that the intensity of the association between an attribute and the animal is different from one culture to another. Some cultures give stronger connotations to some specific animals than to the others. For example, in English the cultural connotations attached to camel are not too strong, and this lets the person accept the conflicting meanings of that animal in a given text. On the other hand, there are some other animals, like lamb in English culture with strong associations that can hardly be ignored.

The culture-specific meaning of symbols becomes more important when they are intended to be used in cross-cultural communications. The communicator may face a plethora of problems if s/he does not know the meaning of symbols in the culture of one with whom s/he communicates. It is in such cases which the role of translation discipline becomes crucial. Newmark suggests different ways for translating cultural symbols: sometimes symbols should be replaced by one familiar symbol in the target language, like in the case of translating cultural symbolic foods; some other symbols can be reduced to sense in translation; and lastly, there are some symbols, like those related to wealth, which require classifiers for translation. Regarding the translation of some animal sounds, Newmark believes that they should be transformed if the target language culture does not contain these animals. Venuti (1995) discusses different strategies of translation which although do not directly address the translation of symbolic expression, they are useful devices for translating cultural items, including symbols. These strategies are domestication and foreignization.

Venuti (1998) defines domestication as involving "an adherence to domestic literary canons both in choosing a foreign text and in developing a translation method" (p. 240). In this strategy, using of which refers back to the 17th century, fluency is the main feature and criterion for reviewers, publishers and readers to judging about a translation as acceptable (Venuti, 1995). Venuti defines fluency as an attempt on the part of translator to adhere to the current usage and find the most precise meaning in the target language. The purpose of a fluent translation, in

Venuti's view, is creating an idiomatic text in target language; therefore, it is tried to avoid using foreign words and use a syntax which is more faithful to the target language than to the source. In his view, in a fluent translation, the translator attempts to make him/herself invisible, producing the same effect in the target language as that produced in the source language. That is, it should be translated in such a way that seems natural not translated.

Foreignization is "a close adherence to the foreign text, a literalism that resulted in the importation of foreign cultural forms and the development of heterogeneous dialects and discourses" (Venuti, 1998, 241). Venuti points out that a translator can either submits to or resists against the dominant values of the target culture. In submitting those values, he adopts a domestication strategy. While in the case of resistance, translator adopts foreignization making the cultural differences more visible. Venuti's preferred strategy is foreignization since he believes that it not only can help to preserve the linguistic and cultural differences of the foreign text, but also makes the translator's work more visible (1992, 13). According to Venuti (1995), a text should be translated in such a way that encounters the reader with a cultural other and aware him /her of the differences between cultures. However, Venuti's view cannot always be followed with certainty. In some areas of translation, the translator cannot decide about the foreignizing strategy as her/his best choice. One of these areas is children's literature where the audiences are children's who are different from adults in many ways and because of some limitations may not be able to tolerate such strangeness which exist in the foreignized texts. Therefore, the area of translating for children needs special attention on the part of the translators.

As Wohlgemuth (1998) points out, Kelingberg identifies four aims for the translation of children's literature:

- 1.To further the international outlook, understanding and emotional expression of foreign environments and cultures
- 2.To make more literature available to children
- 3.To contribute to the development of the reader's set of values
- 4.To give readers a text they can understand given their back of knowledge (p. 20).

The first two aims justify the adherence of the translator to the source text; while the latter ones need the translator to take into account the norms and values of the target language. But the most important aim, in Klingberg's view, is increasing children's international knowledge.

Still, there exists another approach very opposed to the first one. In this approach the translator should adhere as closely to the target culture as possible. This approach is justified by the children's limited knowledge and experience of the world, compared to the adults; and also, by their little tolerance of strangeness.

Puurtinen points to this difference putting that unlike the translator of the adults' literature, the children's translators are allowed to manipulate the original text and adjust them to the literary canons and cultural values of the target language (Wohlgemuth, 1998).

Toury (1995) discusses this issue from the polysystem perspective, stating that translation of even literary books usually occupies peripheral positions in the target literary system. Accordingly, the more peripheral a text (or its genre) seems to the target culture, the more adjustment will the translator need to make in order to adopt it to the norms of the reading culture. By the same token children's fiction and translation of children's literature tend to be seemed as peripheral in most systems and this can affect the process of translation.

In general, in translating children's literature, the role of the translator is very crucial. The strategies which translator adopts in the translation process, especially when the process involves translating cultural items, have a great effect on the acceptance of the final product of translation by the target recipients.

Research Questions

Based on what was stated above, the present study sought to find answer to the following questions:

Q1. Are there any cultural differences between Persian and English in symbolizing different animals?

Q2. Which strategies have more frequently been used by translators to render culture-specific animal symbols of English children's literature into Persian?

Method

Materials

The materials used in this study comprised *Dictionary of Mythology Folklore and Symbols* (volume 1) written by Jobes (1961) and *Animals Dictionary in Persian Literature* written by

Abdollahi (2003) to compare the symbolic meaning of animals across two western and Persian cultures. Twelve western children books containing 12 animals with symbolic meanings and their Persian translation were utilized. Two main criteria were involved in choosing these books. The first one was that those western books were selected that contained animals whose symbolic meanings in Persian were different from those of the western culture. The second was that the selected books had to be translated into Persian in order to make the comparison between the two versions possible. From among the selected books there was one that was translated from Persian into English and the reason for doing so was that though it has been written by a Persian writer, it was greatly under the influence of western culture. All the selected books were appropriate for 5- to 9-year-old children. Two main foundations that helped the researcher to identify and investigate the books were Kanoon-e Parvaresh-e Fekri-e Koodakan va Nojavanan (Institute for the Intellectual Development of Children and Young Adults) and Children's Book Council of Iran. They are the main institutions for children literature in Iran. The selected books are as follows:

1. *The Fox and the Hound* (Walt Disney series, 1981)

Translated as: Ghayem Mooshak, Roubah va Sag

Translator: Mina Khazama

2. *The Old Turtle and the Broken Truth* (Douglas Wood, 2003)

Translated as: Lakposht-e Pir va Haghighat-e

Shekaste **Translator:** Hossein Ebrahimi

3. *Daft bat* (Jane Willis, 2007)

Translated as: Xofash-e Divane

Translator: Masoume Ansariyan

4. *Owl Babies* (Martin Waddell, 1996)

Translated as: Mamanam-o Mixam, Dastan-e Se Bache Joghhd

Translator: Farinoush Ramezani

5. *Pig* (illustrated by: Bettina Paterson, 1999)

Translated as: Ghayem Bashak Bazi3 (Sag Kuchulu)

Translator: Mehri Mahouti

6. *Ghese-e Joghd-e Dana* (Mahmoud Mirzai Delaviz, 2001)

Translated as: the story of the Wise Owl

Translator: Kouros Kalantari

7. *The poor woodcutter and the dove* (Max Velthuijs, 1970)

Translated as: Ghese-e Ghomri va Hizom Shekan-e Faghir **Translator:** Sharare Vazifeshenas

8. *Seer Crow and eight other stories* (Grimm brothers)

Translated as: Kalaghe Gheybgu va Hasht Ghese-e Digar

Translator: Sepide Khalili

9. *The Fantastic Mr. Fox* (Roald Dahl, 1998)

Translated as: Agha-e Roubah-e Shegeftangiz

Translator: Saghar Sadeghiyan

10. *The Very Busy Spider* (Eric Carle, 1995)

Translated as: Ankabout-e Porkar

Translator: Nazanin Farzinzade

11. *Flik to the Rescue* (Jane B. Mason, 1999)

Translated as: Shahr-e Mourcheha, Flik Mourche-e Nejatbaxsh

Translator: Leila Hedayati

12. *Wise Piskarev* (Saltykov Schedrin, 2008)

Translated as: Mahi-e Xeradmand

Translator: Seyyed Shoja Mirlatifi

Procedures

The first phase of the study comprised a comparative analysis of above two mentioned books in order to find out whether or not the symbolic meanings of animals are different in two cultures. The name of animals and their symbolic meanings in western culture were extracted from *Dictionary of Mythology Folklore and Symbols* and put into two columns in a table and then, their correspondences in Persian were added in the third column. At last, the results gained from this comparison were represented in a new table.

In the second phase of the research, all the 12 western books were compared, one by one, with their Persian translations to find the strategies used by Persian translators of the books when translating animal terms with symbolic meanings. Before categorizing these strategies, a system of categorization was needed. Thus, the theoretical framework proposed by Venuti was utilized. Venuti (1995) in his major work "*the translator's invisibility*" categorizes the translation strategies into domestication and foreignization stating that translators which translate from one culture into another should selected from among these strategies.

After putting the translations into appropriate categories, the obtained results were tabulated. Venuti, in his book, has divided each category into some subcategories, but since they were not applicable to the data of this research they were excluded. Lastly, the percentage of occurrence of each strategy was measured and compared with those of other strategies to see which strategy was used more frequently by the Persian translators of children's literature.

Data Analysis and Results

The Comparison of two books *Dictionary of Mythology Folklore and Symbols* (volume 1) and *Animals Dictionary in Persian Literature* containing the animal symbols in two cultures revealed that some animals have different symbolic meanings in the respective cultures. This is represented in Table 1 below:

Table 1*Animals with different symbolic meanings in western and Persian cultures*

N.	Animals' name	Symbolic meaning in western culture	Symbolic meaning Persian culture
1	ant	Anticipation, foresight and knowledge, wild, warrior, reason, little murderer, obedience,	Smallness and latency, crowd and abundance, attempt
2	Bat	Madness, black magic, greed	Vigil, seclusion
3	Bee	Annoying person	Bite,
4	Camel	Caution, steadfastness, craftiness	-----
5	Cock	Awareness, warning, energy, perseverance, attempt, caper, happiness,	Good omen, early riser
6	Cow	-----	overeating
7	Crow	Augury, Prophecy, craftiness, devilry, gossip,	Ominousness, blackness, theft
8	Eagle	Fire, freedom, aspiration, divinity, empire, kingdom, tolerance, chastity, righteousness, victory, chivalry, fertility, greed, headstrongness, brutality, speed, riot, evil, storm, greatness, abundance, incompatibility,	Hunter, ambition, death, raptor world, impossible affairs
9	Elephant	Calmness, dignity, caution, moderation,	Death, impossible things, fatal
10	Fish	Knowledge, abundance, reason, holy food, baptism, productivity	Foolishness, hush
11	Fox	Acuity	Cunning,
12	Lark	Singing, happiness, Impetuosity	Weakness and surrender
13	Mosquito	Harassment, the carrier of illness, little troubles of	Annoyance, smallness, insult
14	Nightingale	Predicted happiness, sweetness, misery,	Early riser, verbosity
15	Owl	Vision, thinking, wisdom, silence, night, wizards'	Ominousness, dirge,
16	Partridge	Shamelessness, luxury, fight, craftiness, fun, devilry, lechery, dirt, mischief, debauchery,	Strutting, carol,
17	Peacock	Complacency, resurrection, a life with love, courtier life, dignity, fame, mundane pride	Short life, clear defect in beautiful body
18	Pig	Overeating, corpulence, ignorance, greed, laxity, epicure, lust, dirt	Filth, insult, humility
19	Pigeon	Peace*, Calmness, stamina, dignity, cowardice,	love

20	Quail	Resurrection, lust, debauchery,	Smallness and humility
21	Rabbit	Displacement, instability, erratic destruction,	Impossible affair, difficult
22	Rat	Destruction, irregularity, imminent filth, cowardice, poverty, death,	Bad-temperedness, theft, ignorance of beauty, very good sense of smell
23	Snail	Disloyalty, evil, reason	Long life, duplicity, greed,
24	Sparrow	Depression, heartbreak, secularism, pugnacity, sensuality	Smallness, weakness, impossible thing,
25	Spider	Creativity, knitting, malice, tolerance, cruelty, victory, attempt, witchcraft, cunning, craft, greed, skillfulness, spinning, trapping, temptation	Worldliness, cumbersomeness of love,
26	Swallow	Sun, displacement, hopefulness, morning, equality, spring, attempt, supporter of the little children, birth, happiness, good luck, a fair- weather friend, prosperous life, contentment in poverty, emigration,	Unstable life, blackness (wing of the sparrow)
27	Tiger	Greed, cunning, shapeliness, vampire, betrayal, conspiracy, meticulousness, illegitimate relations, beauty, cleverness, injustice, intrigant, wildness,	Malice, voracity,
28	Toad	Inspiration, androgyny, amphibian,	Ugliness, unpleasantness and other negative attributes like these
29	Turkey	Pretense, glaringness, pride, dullness, failure,	----- Unstableness
30	Turtle	Wisdom*	Slowness
31	Turtle dove	Calmness, lofty aspiration, inspiration, stamina, inoffensiveness, innocence, chastity, humility, reality, embarrassment, soul, love, dedication, victim, elegance, herald of divine news, dignity,	Singing
32	Vulture	-----	Carrion-feeder, greed, long
33	Whale	Strong feeling, lust, deception, power without reasoning	Power, bravery, huge body,

34	worm	Humility, parsimony, theft, weakness, Detriment oppression, villainy, destruction, obedience,
----	------	---

*Extracted from *Illustrated Encyclopedia of Traditional Symbols* (Cooper, 1987)

In the second part of the study, all the selected books were analyzed under two main categories of domesticated and foreignized translations. From among the twelve books, only one was translated through the domestication strategy, while others were foreignized in translation.

Domestication

As it was mentioned earlier, only one book was put under this category. The English book titled *Pig* was translated into Persian as *ghayem mooshak bazi 3: sag kuchulu*. Here the translator has translated the original animal, pig, which is not much familiar for the target audiences into “dog” which is a more familiar animal in Persian culture.

Foreignization

Eleven books out of the total 12 ones were foreignized in translation. That is, no changes occurred in the name of animals or in the attributes they represented and the animal terms and their symbolic meanings in the source text were exactly transferred to the target language. Some examples of such foreignized texts are as follows:

1. Source Book: *Owl Babies*

Persian translation: Man Mamanam-o Mixam, Dastan-e Se Bache Joghhd

Example: they sat and the thought (all owls think a lot)

Translation: anha neshaste budand vafekr mikardand (joghdha ziyad fekr mikonand).

Here, the translator has used foreignization strategy in her translation, since, as it was represented in table 1, owl is the symbol of wisdom in western culture, while in Persian it shows ominousness. The translator, without changing the symbol of the animal or replacing it with an animal which is the symbol of wisdom in Persian, has just transferred the same animal into Persian.

2. Source Book: *Daft Bat***Persian translation** Khofashe Divane

In this case, the translator has shown bat as a daft (mad) animal in the translation while madness is not what is attributed to bat in Persian culture. Whereas bat in western culture is the symbol of madness, in Persian it just represents darkness.

3. Source Book: *Seer Crow and eight other stories***Persian translation** *Kalagh-e Gheibgu va Hasht Ghese-e Digar*

In the source text, crow is a symbol of prophecy, while in Persian culture crows are not the symbol of prophecy but of ominousness and blackness. From among the data collected, there was a book which was written in Persian and translated into English by an Iranian translator. This was considered as an interesting case to be analyzed because the writer had written it under the influence of western culture.

4. Source Book: *Gheseye Joghde Dana***Persian translation:** *the story of the wise owl*

As Table 2 below shows, owl is the symbol of wisdom in western culture but not in Persian. In Persian it represents ominousness but the Persian writer has shown it as a wise animal in his book and it can be due to the influence of western culture. Results derived from the analysis of all the 12 books are demonstrated in Table 2 below:

Table 2

Animals, symbols, and strategies in translated children's books

Title Of the book	Animals in the source text	Animal in translated Text	Symbol of animal in ST	Symbol of animal in TT	Symbol of the translated animal in TT	Translation strategy
<i>The Fox and the Hound</i>	Owl	Owl	wisdom	Ominousness	Ominousness	Foreignization

<i>The Old Turtle and the Broken Truth</i>	Turtle	Turtle	wisdom	Slowness	Slowness	Foreignization
<i>Daft bat</i>	Bat	Bat	Madness	Vigil, seclusion	Vigil, seclusion	Foreignization
<i>Owl Babies</i>	Owl	Owl	wisdom	Ominousness	Ominousness	Foreignization
<i>Pig</i>	Pig	Pig	Overeating	Filth, insult, humility	Inferiority	Domestication
<i>Ghese-e Joghde Dana</i>	Owl	Owl	wisdom	Ominousness	Ominousness	Foreignization
<i>Seer Crow and eight other stories</i>	Crow	Crow	Prophecy	Ominous, blackness, theft	Ominous, blackness, theft	Foreignization
<i>Seer Crow and eight other stories</i>	Lark	Lark	Singing happiness	Weakness and surrender	Weakness and surrender	Foreignization
<i>The Fantastic Mr. Fox</i>	Fox	Fox	Acuity	Craftiness	Craftiness	Foreignization
<i>The Very Busy Spider</i>	Spider	Spider	Attempt knitting	Worldliness	Worldliness	Foreignization
<i>Flik to the Rescue</i>	Ant	Ant	Foresight and knowledge	Crowd and attempt	Crowd and attempt	Foreignization
<i>The poor woodcutter and the dove</i>	Turtle	Turtle	Lofty aspiration	Singing	Singing	Foreignization
<i>Wise Fish</i>	Fish	Fish	Knowledge and reason	Foolishness and hush	foolishness and hush	Foreignization

Table 3

Number and percentage of occurrence of domestication and foreignization strategies applied in the translated books

Strategy	Domestication	foreignization
Number	1	11
Percentage of occurrence	8.33%	91.67%

Figure 1

Percentage of occurrence of domestication and foreignization strategies applied in the translated books

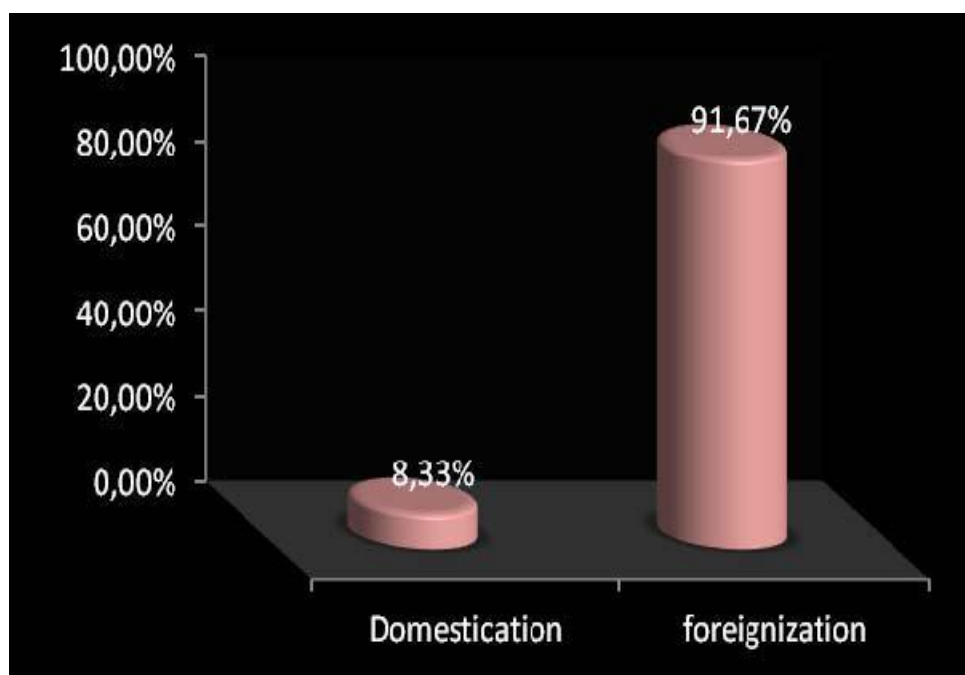
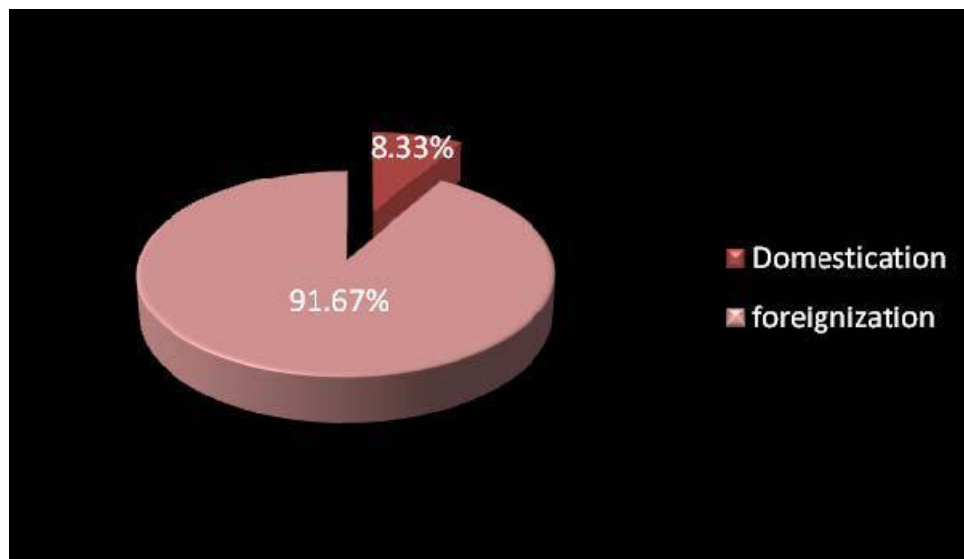


Figure 2

Percentage of occurrence of domestication and foreignization strategies applied in the translated books

**Effectiveness of applied strategies regarding the target readers**

In the third part of the study, the effectiveness of using domestication or foreignization strategy on the target readers was investigated. For this purpose, thirty children (15 girls and 15 boys) were interviewed to see what they knew about the symbolic meanings of animals. Then, their answers were categorized into 4 main groups: **a)** recognizing the native symbol, **b)** recognizing the foreign symbol, **c)** not recognizing the symbolic meaning and **d)** not recognizing the animal at all. The answers of the girls and boys were analyzed separately to see whether there were any differences between them in their perception of symbolic meaning of animals. The results of the analysis of girls' and boys' answers are represented in Tables 4 and 5 below.

Children's Answers in the Interview

Tables 4 and 5 below represent the numbers and percentages of the girls' and boys' answers in each category, respectively.

Table 4*Numbers and percentages of girls' answers in each category*

Animal's name	Recognizing the native symbol	Recognizing the foreign symbol	Not recognizing the symbolic meaning	Not recognizing the animal at all	Recognizing both native and foreign symbol
Ant	9 (60%)	4 (26.67%)	3 (20%)	----	1 (1.67%)
Bat	10 (66.67%)	----	2 (13.34%)	3 (20%)	---
Crow	14 (93.34%)	11 (73.34%)	-----	-----	10 (66.67%)
Dove	----	-----	-----	15 (100%)	-----
Fish	4 (26.67%)	6 (40%)	5 (33.34%)	-----	-----
Fox	12 (80%)	1 (1.67%)	3 (20%)	----	1 (1.67%)
Lark	----	-----	-----	15 (100%)	-----
Owl	2 (13.34)	9 (60%)	1(1.67%)	3 (20%)	-----
Pig	5 (33.34%)	-----	3 (20%)	7 (46.67%)	-----
Turtle	15 (100%)	1 (1.67%)	-----	-----	1 (1.67%)
Spider	5 (33.34%)	12 (80%)	2 (13.34%)	-----	4 (26.67%)
Total answers	76 (46.06%)	44 (26.67%)	19 (11.51%)	43 (26.06%)	17 (10.30%)

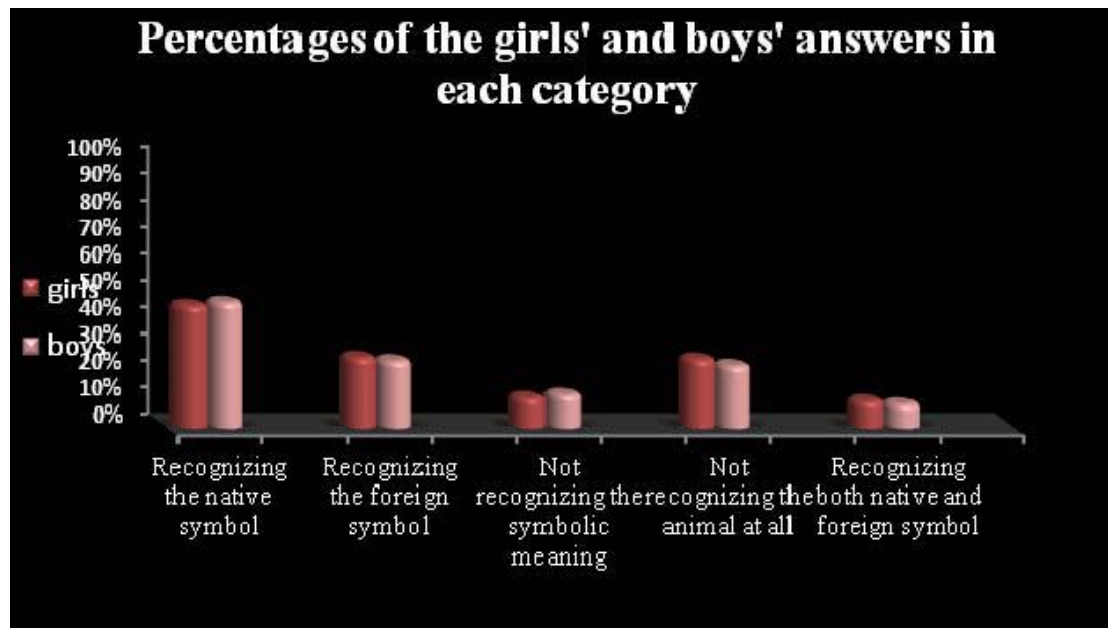
Table 5*Numbers and percentages of boys' answers in each category*

Animal's name	Recognizing the native symbol	Recognizing the foreign symbol	Not recognizing the symbolic meaning	Not recognizing the animal at all	Recognizing both native and foreign symbol
Ant	8(53.33%)	4 (26.67%)	4 (26.67%)	----	1 (1.67%)
Bat	11 (73.34%)	----	2 (13.34%)	2 (13.34%)	---
Crow	12 (80%)	13 (86.67%)	-----	-----	10 (66.67%)
Dove	----	-----	-----	15 (100%)	-----
Fish	6(40%)	4 (26.67%)	5 (33.34%)	-----	-----
Fox	11 (73.34%)	-----	4 (26.67%)	----	-----
Lark	----	-----	-----	15 (100%)	-----
Owl	3(20%)	8 (53.33%)	2 (13.34%)	2 (13.34%)	-----
Pig	6(40%)	1(1.67%)	4 (26.67%)	5 (33.34%)	1 (1.67%)
Turtle	15 (100%)	-----	-----	-----	-----
Spider	6(40%)	12 (80%)	----	-----	3 (20%)
Total answers	78 (47.27%)	42 (25.45%)	21 (12.73%)	39 (23.64%)	15 (9.09%)

Figure 3 below compares the results of the above tables. As it can be seen, there are no significant differences between girls and boys in their knowledge of the symbolic meanings of animals.

Figure 3

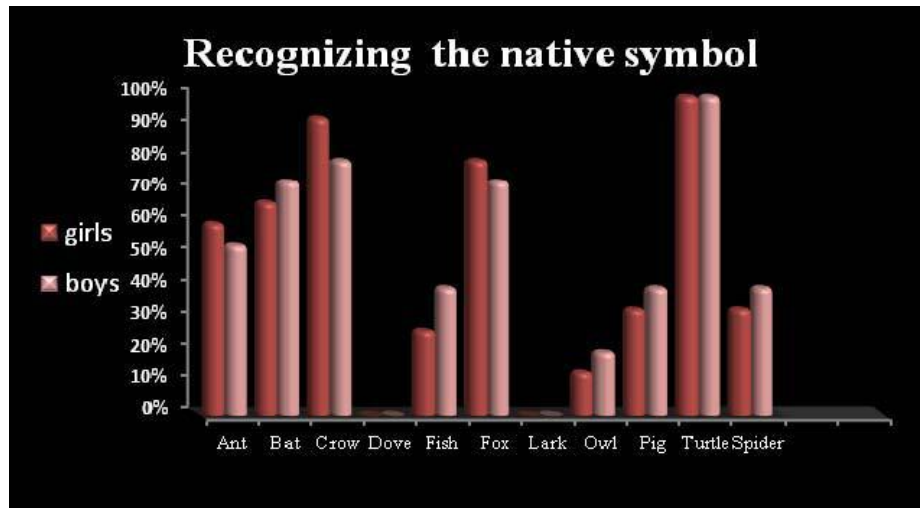
Percentages of girls' and boys' answers in each category



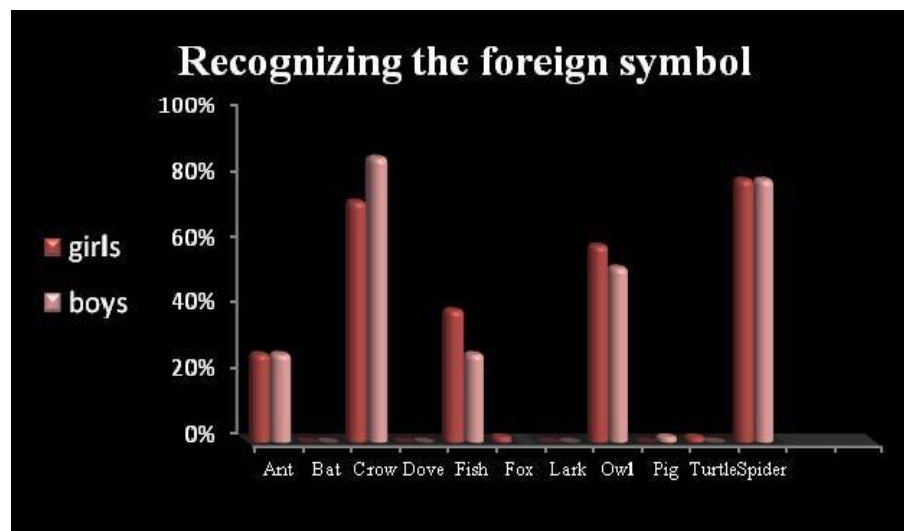
In the following sections, each of the above-mentioned categories is analyzed in more details.

Recognizing the Native Symbol

As Figure 3 shows, in general, most of the children recognized the native symbols better than the foreign ones. 154 answers out of the total 330 belong to the first category, recognizing the native symbol. However, there are some differences in the number of answers of the first category across different animals. For instance, turtle (100%) is the most familiar animal among Persian children followed by crow ($g = 93.34\%$, $b = 80\%$), fox ($g = 80\%$, $b = 73.34\%$) and bat ($g = 66.67\%$, $b = 73.34\%$); while, dove (0%) and lark (0%) are the least familiar ones. No children recognized their native meanings.

Figure 4*Percentages of answers in the first category***Recognizing the Foreign Symbol**

There are also some animals whose foreign symbols were more familiar than their native ones. Most of Persian children recognized owl and spider through their foreign symbols rather than their native ones. Figure 5 shows this matter.

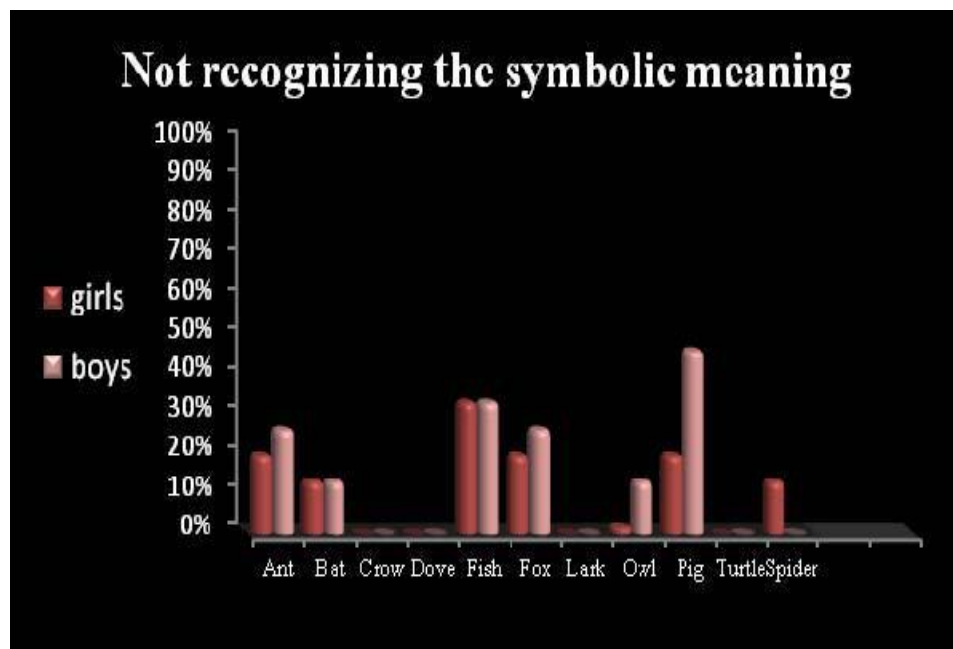
Figure 5*Percentages of answers in the second category*

Not Recognizing the Symbolic Meaning

In some cases, although children knew the animals, they could not recognize their symbolic meanings. For example, 33.34% of children had no knowledge of the symbol of fish either in Persian or in western culture. As Figure 6 shows, ant, fox and pig are other animals whose symbolic meanings were not recognized by children. In this category, there is a difference between girls and boys in that boys were more ignorant about the symbolic meaning of pig than the girls and, in the case of spider, girls were more ignorant than boys.

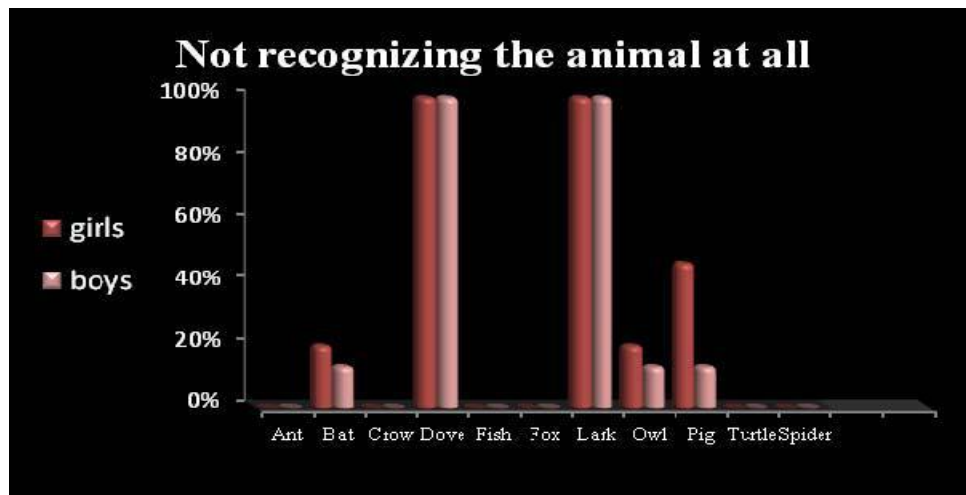
Figure 6

Percentages of answers in the third category

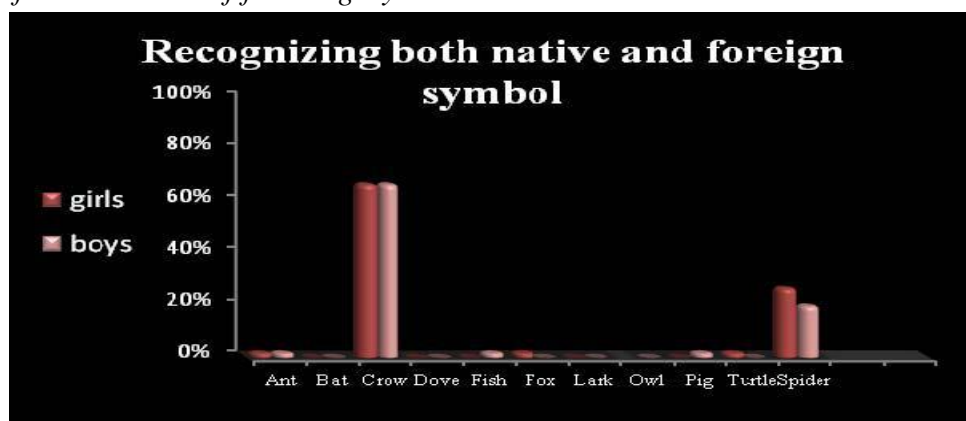


Not Recognizing the Animal at all

Not all the animals existing in the source books were familiar to Persian children. As it is shown in Figure 7, some of the children participating in this study (g = 20%, b = 13.34%) did not know owl and bat. Pig was unfamiliar to 46.67% of the girls and 33.34% of the boys and none of the participants knew dove and lark.

Figure 7*Percentages of answers in the fourth category***Recognizing Both Native and Western Symbol**

The last columns of the Table 4 and 5 show the number and percentage of those answers which are common between the first and second category; that is, recognizing the native symbol and recognizing the foreign symbol. In this column the percentage related to crow (66.67%) is the most significant one. Children, mostly, recognized crow through both its western and Persian symbols.

Figure 8*Percentages of answers in the fifth category*

Conclusion

This study aimed at investigating whether there are any cultural differences between western and Persian cultures in their symbolic use of animals in children's literature. If so, how children's translators deal with such differences in their attempts to translate them.

The first question concerned the possible differences across cultures regarding the symbolic meanings of animals. Studying the reference books of animals' symbols in two cultures and comparing them put an emphasis on the existence of such differences. Every culture attributes some specific symbolic meanings to animals which is different from that which exists in other cultures. In the other words, this comparative study showed that the symbolic meaning of animals is culture- specific.

Regarding the second question dealing with the strategies adopted by Persian translators to translate such symbols, as Table 3 demonstrated, almost all Persian translators (91. 67%) tend to foreignize their translations. That is, the western culture has dominance in Persian children's literature. Adopting such strategy may have two reasons. On the one hand, it may be due to the power relations where the western languages and especially English are supposed to be the dominant and superior languages of literature. The presence of the book *The story of wise owl* among the data collected can put an emphasis on such a view. In this book the Persian writer has shown the owl as wise, the symbol which is attributed to the animal by western, but not Persian, culture. On the other hand, it can be said that the Persian translators have not paid any special attention to the difference of the symbolic meaning of animals across cultures during the process of translation or they have not at all been aware of the existence of such differences. It is evidenced by the translation of "pig" where the translator has changed the animal into "dog" in the target text without being aware that pig in western culture is the symbol of overeating and thus in Persian translation it should be replaced by cow, the animal which represents overeating in Persian culture.

Despite the foreignization strategy adopted by Persian translators, the results of the interview revealed that what Persian children know about animals is their native, not foreign, symbols. As it can be seen in Table 4 and 5, most of children's answers (154 out of total330 answers) belong to the first category, recognizing the native symbols. Based on the obtained results, it can be concluded that the strategies adopted to translate cultural terms for children in Iran is not an appropriate one since most of the children are not familiar with the foreign symbols and this may

affect their understanding of the book they read. Albeit, there were some children who knew the foreign symbols of animals but they were not aware that these are foreign symbols. In fact, children considered them as the native ones. The reason for this matter, as children themselves assert, is due to the numerous cartons and story books imported to Iran from other countries. Unfortunately, it is a reality that there is no control on these products before they enter into the circle of our literature. It is true that knowing about other cultures, their rules and canons is necessary for children to help them to increase their general knowledge, but it would be better that children, at first, become fully knowledgeable about their own culture and then try to know about other cultures. Since, posing children just to the culture of other countries causes they consider it as their own culture and don't notice the cultural difference among countries. In making children familiar to the culture of our country, the cooperation of our educational system as well as children's writers, publishers and translators is needed.

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Ideology and Audience in the Translation of ‘Geneva Joint Plan of Action’: BBC, VOA, and Press TV in Focus



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Abstract

Available online

Keywords:

Geneva Joint Plan of Action, BBC, VOA, Press TV, Lexicalization, Evidentiality and Implication

This study aimed to investigate how and to what extent news agencies namely BBC, VOA and Press TV may manipulate a political or any given source text ideologically, as to suit their affiliations, how they present the news items and how that affects the audience. To this end, the researcher selected news items mainly in the form of audiovisual material broadcast by the mentioned news agencies regarding the interim agreement of Geneva. Drawing mainly on Van Dijk’s (2004) CDA Socio-Cognitive Framework, the news items which were mostly in form of audio-visual material were transcribed and then analyzed to find out what proportions of the information extracted from these news items were ideologically manipulated compared to the source text and in what order. It was revealed that Lexicalization, Evidentiality and Implication were the most prominent strategies used in BBC, Lexicalization, Number Game and Authority were the most used strategies in VOA and Lexicalization, Categorization and Negative Other-Presentation were the strategies mostly used in Press TV.

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Introduction

On November 2013, an interim agreement was reached between Iran and the P5+1. Since then, much bafflement has raised whether we lost or won the deal. There are some people who say that we have lost the deal and their proof is the four-page document signed in Geneva. There is another group that uses the same document to show that we have won the deal. The only official agency that has translated the 4-page-agreement is the Ministry of Foreign Affairs. Other non-official entities have also tried to translate the same document, none of them prevailed to provide an accurate translation. The interim agreement of Geneva was reached after almost ten years of negotiations. It affects international relations. It is very important that the contents of this agreement be translated and interpreted correctly. But who is qualified to do that? This study most of all tries to find the ways language is used by the media in general and by BBC, VOA and Press TV in particular to represent and interpret the contents of the Joint Plan of Action.

In a similar study done by Shojaei, Youssefi and Hosseini (2013), it was attempted to show how "the use of language translation and sometimes non-translation and silence can change the meanings of ideas as well as reversing them in some cases". It is clear that media cannot be unbiased, but is it possible to detect the biased messages hidden in the media that they feed people? The Joint Plan of Action is only four pages. Had it been translated the first day it was issued, much bafflement and confusion in the political society would have been prevented. Was it intentional or not? Perhaps news agencies intentionally use its ambiguities for their own benefit.

The current study was done within the framework of CDA to show the underlying message that different groups want to deliver to people. In this respect, they only need a source material to prove their impartiality and as a form of Evidentiality, but it is only a pretext, because as this study shows, each news agency represents and interprets the contents of the agreement in such a way to suit its political affiliations. Meanwhile, through Van Dijk's Socio-Cognitive Approach, it is shown that how these news agencies are different from each other in the form they use to emphasize a piece of news, namely the Interim Agreement of Geneva, to manipulate and influence the audience.

Review of Literature

BBC, Press TV, VOA and IRIB, all of them claim to be authentic and accurate. No one can be sure about that, unless one has a measure by which can detect whether they are biased towards a

news story or not. In case of our study, it is very important to know where to look when we want to detect bias in these three news agencies. Although it is quite idealistic to walk towards objectivity in the business of journalism, all the news agencies at some point go in a direction that satisfies a certain group. It may be unintentional, but there are ways by which one can detect bias better. Although the subject of this study is quite new, the nuclear negotiations has been on for almost ten years, studies of this kind within the framework of CDA have been done a lot. Notwithstanding the fact that the interim agreement of Geneva was signed around two years ago, even in this short period of time, some scholars tried to analyze it. The first part of this chapter deals with CDA and its framework.

Critical Discourse Analysis

Huckin (2002) writes that the main purpose of critical discourse analysis is to understand how people are manipulated by public discourse and thereby subjected to abuses of power. Van Dijk (2005) says: Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality. (van Dijk, T. A., 2005-- Critical Discourse Analysis).

Fairclough (1989) believes that critical discourse analysis subsumes a variety of approaches towards the social analysis of discourse (which differ in theory, methodology, and the type of research issues to which they tend to give prominence. He writes that his aim for writing a work on language and power is to give knowledge to people that there is a lot in language in production, maintenance, and change of social relations of power and also to help people free themselves and understand that language contributes to the domination of some people by others.

In our society, like many others, not everyone has enough resource to instill other people's minds with his/her own desired ideology. Only those in power can favor such means. As they may claim that they do not use it for their own good, and only seeking the truth is what they are after, having a tool at hand becomes necessary to find out whether they are telling the truth or not. The CDA Analyst has a mission and that is finding the truth and to enlighten people. According to Van Dijk (2005) CDA does not just try to describe discourse structures, rather it tries to explain them

in terms of social interaction and social structure. He also says that (Van Dijk, 2005) CDA more specifically focuses on the ways discourse structures enact, confirm, legitimate, reproduce or challenge relations of power and dominance in society. Fairclough and Wodak (1997: 271-80 as cited in Van Dijk 2005) explain that discourse analysis is interpretative and explanatory and also discourse is a form of social action.

According to Van Dijk (2005), CDA is not done only in one direction and it does not have a unitary theoretical framework". CDA has many types and these types can be quite different from each other. Analyzing news items can be quite different from analyzing conversations. But, considering the general goal of CDA, it is possible to find frameworks that are related.

Ideology, Language and Power

According to Van Dijk (2005) any conversation and language use belong to the micro-level of social order. But power, dominance and inequality between social groups are typically terms that belong to a macro-level of analysis". For example, in the case of the present study, when there is a debate over the terms of the nuclear deal and the agreement of Geneva, the debate itself is a "discourse at the micro-level of social interaction in the specific situation of a debate"; at the same time, it affects the society and influences the minds of the audience at the macro-level.

According to Van Dijk (2005), in a more contemporary, multidisciplinary approach, ideologies are described in terms of the axiomatic foundation of the social representations shared by groups. Ahmadian and Farahani (2014) write that in CDA, discourse is believed to be involved in the reproduction of ideologies. Fairclough (1989) believes that in our modern societies the exercise of power is increasingly achieved through ideology, and it is particularly done through the ideological workings of language. Fairclough (1989) believes that there is a distinction between the making use of power through "coercion" and the "exercise" of power through "consent". He finally says that the best "means of manufacturing consent" and thus make benefits of power is ideology.

Van Dijk (2005) believes that groups have (more or less) power if they are able to (more or less) control the acts and minds of (members of) other groups. For being able to do that, they need resources. One of the best means to control the acts and minds of other groups is the media. According to what Van Dijk says "action is controlled by our minds", so if we find a way to

influence people's minds, e.g. their knowledge or opinions, we indirectly may control (some of) their actions". Those who have enough means and resources to transmit their discourse to people, have the most possibility to influence their minds and thus control their actions. Anyone who has the ability to influence discourse of greater amounts of people, has more ability to control their minds and actions. Wodak and Meyer (2008) offer a brief history of the works done on political discourse which as they write "after the Second World War was triggered in part by the investigation of National Socialist (NS) language". They believe that at that time it was essential to understand and explain the roles and importance of language and communication in totalitarian regimes and their propaganda.

According to Farahani and Ahmadian, (2014) the ultimate goal of CDA is that of consciousness-raising and in this respect, the present study tries to show how one single event, that is the Interim Agreement of Geneva, is presented by different news agencies; namely' BBC, VOA, and Press TV. The researcher tries here to find whether there is any bias in presenting the news related to the agreement. Thus, effort is made to address the following research question:

RQ. How are ideological differences manifested in the discourse of BBC, VOA and Press TV in presenting the news related to the Interim Agreement of Geneva?

Method

Corpus of the Study

The material for this study consists of the news stories related to interim agreement of Geneva as presented in BBC, VOA and Press TV. The news stories are all related to the Interim agreement of Geneva, also known as the Joint Plan of Action. They have been released on TV between November 2013 and November 2015.

Procedures

After formulating the research question and selecting the source materials, a systemic and professional analysis was conducted.

When collecting the data, the researcher paid attention to the fact that some materials were in English and some were in Farsi. It was also important that the country of origin of the source materials were different. Notes were made on who wrote the source material, when, and was by

whom. Also, a noteworthy point was when and where the researcher found them so that others whoever may read the work later might be able to contextualize them.

The researchers tried to find more information on the producer of source materials. They also tried to find more about the author and the editorial staff and to understand what the general political position of those news agencies were. In addition, they did their best to find out what their affiliations were. Information on general target audience and general information on these news agencies were to some extent available at their sites in the "about" section. The genre and medium of this work are mostly news reports and interviews in the form of debates. All the source materials are produced to be shown on TV, therefore, whoever with a TV could access them. The reports, news stories, debates and interviews were transcribed and then they were codified.

Although the researchers focused on finding interpretations and translations of the joint plan of action in the discourse of these three news agencies, other discourse strands were found that were worth noticing. So, along the work, the researcher took notes of them. These were interesting items that the researchers did not expect to find. As this work is done on three news agencies, the same procedure was followed for each separately. This procedure is called evolutionary coding (Mayring, 2002 as cited in Florian Schneider, 2012). Using different categories in Van Dijk's CDA, it could be shown how each news agency is different from the other two in case of using discourse. As the materials were transcribed in the word program, it was easy to assign each category a color. Using different colors, the researcher counted the number of words and phrases of each category and this was the quantitative part of the work.

The next step was to identify linguistic and rhetorical mechanisms. The vocabulary in each news agency was different from the other two. For example, BBC in contrast with VOA and Press TV uses more formal vocabulary. Attempts were made to see the features of word groups, grammar and rhetorical and literary figures.

Finally, the data was interpreted in order to answer the question raised at the beginning of the work.

Model of Analysis

In this study, the researchers used Van Dijk's socio-cognitive model (2005) to analyze audiovisual materials. The model had the following categories for data analysis:

Authority

Van Dijk (2006) states that speaker often quotes from authorities or refer to them in order to give credibility to what they say. Based on their ideologies, People refer to different authorities.

Categorization

Rashidi and Souzandefar (2010) define this category as "Assigning people to different groups" and Van Dijk (2006) believes that it is based on social psychology that "people tend to categorize people".

Evidentiality

Researcher here again refers to the 2010 work of Rashidi and Souzandefar as they present this category as when one is "Using hard facts to support one's ideas". Van Dijk believes that people use Evidentiality in order to make their ideas more "plausible". Evidentiality and Authority function the same.

Implication**Lexicalization**

Van Dijk believes that "opinions may be conventionalized and codified in lexicon" (1998, p. 205 as cited in Shojaei and Laheghi, 2012), in this way, negative or positive words with ideological connotations can be used with the intention to make a difference between in-group and out-group members. Lexicalization, or word choice, is "the major dimension of [ideologically controlled] discourse meaning" (Van Dijk, 1995, p. 259, as cited in Shojaei and Laheghi, 2012).

Negative Other-Presentation**Number Game**

The use of numbers and statistics in the discourse is a means to show that the writers/speakers are objective and that what they are discussing is not just their opinions but 'facts'. (Van Dijk, 2000 as cited in Farahani, Ahmadian, 2014)

Not all of these items can be found in any analysis, but depending on the weight of the ideology hidden in the discourse more and more of the items above can be found. All of these items mentioned here work in a direction that finally constitutes the ideological square (Van Dijk, 2000) which has basically four principles of Emphasizing positive things about ourselves, emphasizing negative things about others, de-emphasizing negative things about ourselves, de-emphasizing positive things about others. (Van Dijk, 2000 p.44 as mentioned in Farahani, Ahmadian, 2014).

Data Analysis and Results

The analysis of the collected data, on the basis of the model of the study, provided the following results:

Overall, the most frequent CDA category found in the discourse of BBC was Lexicalization, and there was a big difference in its frequency compared to the other two news agencies. It was almost twice that of VOA and Press TV. The next most frequent CDA categories were Evidentiality, with 10 instances in BBC; Number Game, with 15 instances in VOA, and Categorization, with 43 instances in Press TV. The following tables demonstrate the results related to all the identified CDA categories in the three news agencies under investigation.

Table 1

Total Number of CDA Categories Found in the Discourse of BBC

1	Lexicalization	114
2	Evidentiality	10
3	Implication	8
4	Categorization	7
5	Number Game	7
6	Disclaimer	6
7	Vagueness	6
8	Us-Them	4
9	Presupposition	4
10	Counterfactuals	3
11	Consensus	1
12	Metaphor	111

Table 2*Total Number of CDA Categories Found in the Discourse of VOA*

1	Lexicalization	67
2	Number Game	15
3	Authority	12
4	Vagueness	12
5	Categorization	10
6	Disclaimer	10
7	Implication	6
8	Evidentiality	4
9	Presupposition	4
10	Counterfactuals	3
11	Us-Them	2
12	Consensus	1
13	Norm Expression	1
14	Negative Other-Presentation	1

Table 3*Total Number of CDA Categories Found in the Discourse of Press TV*

1	Lexicalization	60
2	Categorization	43
3	Implication	36
4	Presupposition	31
5	Negative Other-Presentation	26
6	Vagueness	19
7	Actor Description	14
8	Positive Self-Presentation	10
9	Evidentiality	8

10	Norm Expression	3
11	Populism	6
12	Authority	6
13	Us-Them	5
14	Metaphor	5
15	Victimization	3
16	Generalization	3
17	Counterfactuals	2
18	Exemplification	2
19	Disclaimer	1

Discussion

The above results obtained from the analysis of the data are discussed in this section.

Lexicalization

It seems that 114 instances of Lexicalization in the discourse of BBC indicates that this news agency does not hide its ideology. It is, in fact, very straightforward in expressing what it means by words. The 'sanctions', the 'crippling sanctions' and 'pressure of the sanctions' are the instances of Lexicalization in the discourse of BBC.

In the discourse of VOA and Press TV, Lexicalization is frequent too, but to a lesser degree compared to BBC. BBC tries to have a formal tone, but in "Ofogh" program in VOA, joking and funny words are used, and in Press TV, insulting and belittling each other in a program like "The Debate" is sometimes abundant.

Evidentiality

According to Van Dijk (2000), Evidentials are the important move to convey objectivity, reliability, and hence credibility. BBC offers evidentials to show that what it says is not hypothetical and it has proof for them. VOA and Press TV do not bother themselves much to offer evidentials. It seems that for these two latter news agencies it is not that important to provide proof for what they say.

Implication

Although lots of times BBC relates the nuclear agreement of Geneva to the 'sanctions', the 'crippling sanctions' and 'pressure of the sanctions' and states that these issues have brought Iran to the negotiations, there are many instances where the viewers are left on themselves to infer whether it was the sanctions that brought Iran to the negotiations. Van Dijk (2000) believes that for pragmatic reasons, speakers often do not say everything that is in their minds, instead they imply a lot of what they want to say. "Such implicit knowledge" is taken for granted in Press TV and it is the third most used category.

Categorization

As shown in social psychology, people tend to categorize people (Van Dijk, 2000). Expressions such as 'Mr. Netanyahu and his American friends' and 'Mr. Rouhani and his negotiating team' are instances of Categorization used by BBC to somehow show the real confrontation. Although for BBC it is the fourth category and for VOA it is the fifth, for Press TV it is the second most used category with 43 instances. For Press TV all people are in some certain categories. They are either good or bad, either they are with the good people, or with the bad people. For Press TV, there are only two categories in the world. Either they are in the category of "Israel via France", "Washington and its western allies" or they are not.

Number Game

Just like Evidentiality, number game is also used to show objectivity and therefore a proof for Credibility. In the discourse of BBC related to the agreement of Geneva, number game is used around the concept of the value of Iranian Rial, the percentage of economy 'crippled' through sanctions and the like to emphasize that the agreement of Geneva is the result of the sanctions that affected the economy of Iran. Although in BBC number game is the fifth category, in VOA it is the second most used category with almost twice as many instances as in BBC. There is no place for number game in Press TV. In the words of Van Dijk (2000) "numbers and statistics are the primary means to show objectivity". Evidentiality is side by side the number game and both are used to show objectivity. In BBC there is a total number of 17 instances of evidentials and number game usage, in VOA it is 19 times. In Press TV this number is 8. This shows that, it is not very

important for Press TV to show objectivity, and maybe, it boasts to be at the side that believes to be the good side and does not try to hide that.

Vagueness

Virtually in all contexts speakers may use vague expressions, that is, expressions that do not have well-defined referents (Van Dijk, 2000). 'Some', 'somehow', 'maybe', 'perhaps' are the instances of Vagueness that BBC uses in the discourse related to the agreement of Geneva. But BBC is the third user of vagueness. Press TV with 19 instances of vagueness is the first.

Disclaimer

As Farahani and Ahmadian (2014) say, "This strategy is used to keep face by stating our positive characteristics first, and then focus on their negative attributes". This is a strategy that BBC uses to save face as an impartial news agency. In the news stories related to the agreement of Geneva only six instances of the use of Disclaimers were found in the discourse of BBC. In Van Dijk's words (2006) "A well-known combination of the ideologically based strategy of positive self-presentation and negative other-presentation are the many types of disclaimers". User of disclaimer implies that there is no other way to put the fact and there is no choice and if he/she uses this strategy, it is not his/her fault and it is a pure impartial move. As the researchers mentioned before, it seems that Press TV is not afraid to be known as biased and maybe it is a source of pride for this news agency to take side and be with the groups it considers righteous. That's why there is only one instance of using disclaimers in the discourse of Press TV whereas VOA uses disclaimers in 10 instances and BBC uses them in 6 instances.

Us-Them

Press TV uses this category 5 times. In the discourse of VOA there are only two instances of using this category. BBC uses phrases like "international community" to show that all those at the table in front of Iran are representatives of the international community. But of course, there were only four of such cases found in the discourse of BBC. This is a kind of polarization and "may apply to 'good' and 'bad' subcategories of out-groups, as is the case for friends and allies on the one hand and enemies on the other" (Van Dijk, 2006).

Presupposition

Discourses are like the proverbial icebergs: most of their meanings are not explicitly expressed but presupposed to be known, and inferable from general socio-cultural knowledge (Van Dijk, 2000). 'Mr. Rouhani has concluded' and 'a program that could be used to produce a bomb' are instances that a report on the Geneva agreement uses and it falls in the category of presupposition as it presupposes things that may not be true or can just be hypothetical. BBC and VOA are the same in number of times they use Presuppositions with each one only four cases of use. On the other hand, discourse of Press TV is filled with Presuppositions. Thirty-one instances of Presupposition are a sign that Press TV presupposes many of the facts it offers and expects its viewers to already believe them.

Counterfactuals

"if the sanctions are lifted, their economy improves, " is an example of the Counterfactuals BBC used in the discourse related to the agreement of Geneva. Counterfactuals are signs of sympathy and BBC wants to show that it is concerned that Iran would disrespect the terms in the agreement if the sanctions are lifted. But only 3 of such instances were found in the discourse of BBC related to the agreement of Geneva. In the use of this category all these three agencies are almost the same.

Consensus

It is a political strategy and only one case was found in the discourse of BBC which was 'all sides'.

Metaphor

'The spigot of cash' is the only instance of Metaphor found in the discourse of BBC related to the agreement of Geneva and it had intersexuality with the speech Barak Obama gave after the agreement that "what we would do, would be to open up the spigot a little bit for a very modest amount of relief" (US president Barak Obama's vision for Iran nuclear deal, 2013).

Conclusions

Throughout the current study, the researchers tried to find any signs to prove that the three news agencies were trying to give a true and honest interpretation, and maybe translation of some parts,

of the nuclear agreement reached in Geneva in 2013. But what was found was that each of them only tried to use this agreement as a pretext to present its own beliefs. Thus, what the researchers inferred from scrutinizing the work of these news agencies concerning the agreement of Geneva is as follows:

BBC

BBC tries to be authentic and does that by giving evidence, but at the same time through use of lexicalization, leads the audience towards where it wants. BBC does not want the audience to understand that this news agency is biased and that's why the usage of lexicalization is very high. BBC intends to lead the audience, but not to know that it was BBC that has led him/her. BBC wants the audience to believe that it was him, not BBC, that has reached a certain conclusion. For that, BBC uses some hidden strategies that the researchers tried to disclose using Van Dijk's socio-cognitive approach. As it was shown in the study, Lexicalization, Evidentiality and Implication were the most prominent strategies used in BBC.

VOA

Similar to BBC, VOA also tries to be authentic. Not as much as BBC, but also to some extent It is important for VOA to give evidence to what it says. But this news agency uses Authority and Numbers as proof. In order to do that, sometimes VOA first makes one of his experts on the show big, then refers to him as an authority. For example, in the section, the TV presenter emphasizes that the host has "been scrutinizing the details" in the last couple of years, has been "in close contact with the members of this group of negotiators", "both western and Iranian sides" so when the guest gives his expert opinion it would be considered as the best most truthful idea. Using Van Dijk's socio-cognitive approach, Lexicalization, Number Game and Authority were found the most used strategies in VOA.

Press TV

Press TV is not afraid to be known as biased. That's why usage of evidentials or authority is not that high. Press TV is the same as BBC and VOA in trying to lead the audience, but contrary to them, it is not afraid to be labeled as biased. As a matter of fact, Press TV deliberately wants to

show what its beliefs are. Lexicalization, Categorization and Negative Other-Presentation were the strategies mostly used in Press TV. Another fact which was revealed in this study was the system of reasoning in Press TV. Usage of casuistry, chicanery and double standards abound. When the presenter in each one of the programs of "The Debate" changes, the percentage of usage of these strategies also changes.

The difference between the topics and the stories in most of the stories in Press TV

The Topics are only a pretext to have a story. Press TV wants to talk about something, it wants to express its beliefs through a story and every story needs a topic. That is the only reason for the name of the topics. For example, in "**Arak Site to Remain Heavy water Reactor**", there is not much mentioning of Arak itself, but rather, the debate, as most of the times, goes in the direction that finally leads "**negative other presentation**" as being one of the most used strategies in Press TV.

The impact of the guest, presenter and the program on each other

There are guests in Press TV and are of high stature. For that, they are invited to other debate programs in other news agencies of other countries. For example, Dr. Marandi is a constant guest in Press TV. His rhetoric is quite different when he is a guest in Press TV than when he is in a debate program like "Cross Talk" in Russia Today. Is it the presenter in Press TV or is the program that affects the guest and make him go in a certain direction?

Abundant mentions of Israel

Although these programs were supposed to talk about Nuclear Agreement of Geneva, Israel is mentioned 177 times during the stories Press TV presents.

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Perceptions of Language Learners toward the Use of Traditional vs. Digital Mind Mapping Techniques in English Writing Classes



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Abstract

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Keywords:

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The application of various creative teaching methods including mind mapping has attracted English teachers. Instructors have always shown interest in establishing contexts that motivate and encourage learners to be more enthusiastic in their learning process. Mind mapping is among the teaching and learning techniques evolved in this regard. The study aimed at comparing the perceptions of language learners toward the use of traditional and digital mind mapping techniques in English writing classes. This descriptive study was conducted on 30 language learners of Shokouh Institute, Tabas, Iran. They were 14-17 years old with an intermediate level of English proficiency. The participants had already received both traditional and digital trainings and mastered the two techniques. The data on the participants' perceptions were collected using questionnaires and interviews. The data analysis showed that the participants had positive perceptions toward mind mapping, particularly digital technique. Based on the findings of the research, mind mapping technique has helped the students organize their texts. Mind mapping could also help English students to develop their writing skills in terms of organizing ideas. Consequently, mind mapping would especially be suitable to assist students plan their English writing, since the technique stimulates them to obtain and establish a deeper understanding of the writing topics.

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Introduction

Mind mapping has been regarded as one of the most significant techniques used in the optimization of learning capacities and understand the interconnections of the elements of complex structures. The application of mind mapping is known as one of the creative strategies employed to enhance learning capacities. This learning method is among prewriting activities usually applied by teachers (Nasution, 2020) to assist students in brainstorming, taking notes, and choosing relevant ideas to the topic of writing visually (Hemmati & Khodabandeh, 2017). Accordingly, it should be noted that the brain works in various ways, so that different people think differently. Nevertheless, whereas individual thinking and reasoning have unique personal structures, most people apply a number of similar techniques. There are certain ‘programs’ loaded in consciousness and can be considered as individuals’ “natural thinking software”. These programs are included with the mind when the person enters this world (Ingmann, 2017).

Even though mind maps are typically provided on paper, growing attention has been paid to the application of the computerized forms of this technique, along with other digital educational technologies (Aydoğdu & Güyer, 2019; Chang et al., 2018). Thus, there are two types of mind maps, including a) Traditional mind maps provided using hands and paper and pen or the board, and b) Electronic mind maps following similar steps through application of a computer software, providing branches of ideas which originate from the central one in an automatic context. The electronic mind mapping uses computers developed mainly for the calculation of information for different objectives such as entertainment, communication, reading, and learning (Aydoğdu & Güyer, 2019).

Apart from the functions of traditional mind maps, this system also provides students with the opportunity to complete and record related information onto the mind map and then promote the integrity of their own knowledge (Chang et al., 2018). Furthermore, it is also possible to edit or move the ideas while adding or moving images and symbols. E-mind maps are applied to represent correlations between ideas and information and need simultaneous thinking on creation of items (Abdulbaset, 2016). Digital mind maps present higher effectiveness and attraction compared to traditional ones as they rely on the use of professionally fast and specialized computer software providing photos, colors, and drawings which can be attractive for the readers. Thus, several

authors proposed the use of e-mind mapping in primary education stages to help learners organize ideas and information (Davies, 2010). Hence, it is possible to use this method in teaching English, as an important subject, considering the challenges many EFL learners experience in various stages of teaching-learning process.

Mind mapping can be a useful tool in teaching writing skills. The writing skill problems are among the most significant and prevalent challenges affecting both native English speakers and hundreds of students who learn English as a second or foreign language worldwide. Writing is among the skills whose mastery is necessary for communication in written form. Yet, students consider writing as the most challenging task. Mind mapping is the primary step to change an idea into a paragraph or a text, helping the students in writing process by providing the easiest way to develop information in a human mind and taking information from out of brain (Bukhari, 2016). As students utilize mind mapping, they start with an idea at the top or center of the blank piece of paper in the case of traditional methods or on the screen in the case of modern or digital methods. Then, they think of the relevant ideas or words and visualize relationships using boxes, circles, and arrows. Considering the problems students face in writing in English and regarding the benefits mind mapping can bring in both teaching and learning, this study tried to find out the perceptions of Iranian EFL learners regarding application of both types of mind mapping technique as one of the prewriting techniques to help them in generating, developing, and organizing their ideas and consequently enhance their English writing abilities.

Literature Review

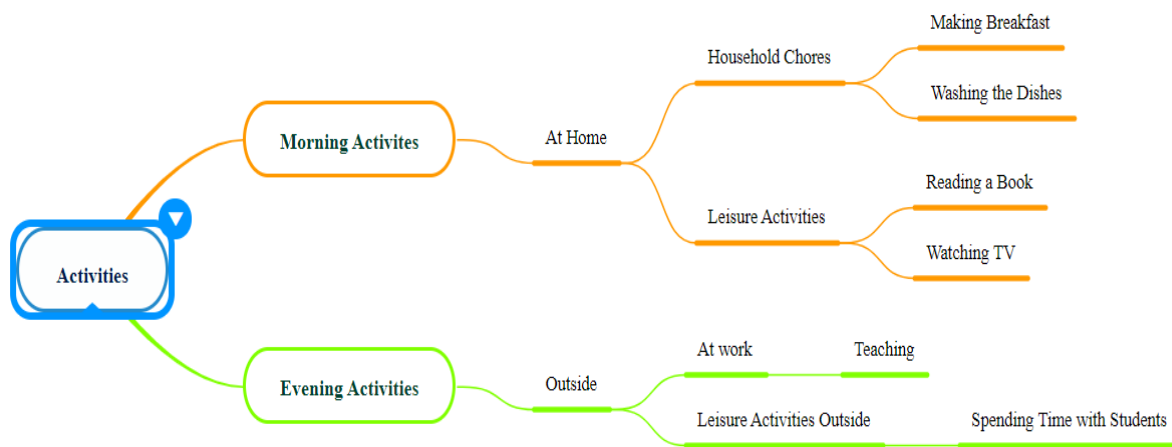
A mind map is an illustrative, networked method for storage, organization, and prioritization of information, which is often done on paper, with the use of key words and pictures, each of which will ‘snap on’ special memories and stimulate new thoughts and concepts. Each memory trigger in a mind map is a key to discovery of facts, ideas, and knowledge and, also, to realization of the real capabilities of humans’ extraordinary minds (Buzan, 2006; cited in Nouri Mohammed, 2013). All mind maps have several features in common. First of all, all of them have an idea or a central concept which is focused as a central image. The next common feature of mind maps is that their main theme radiates outwards from the central depiction as branches. Each branch consists of a key picture, key word, or special value built into the associative line. This line can be spatially

organized like one point of a city land mark to another point in the city. Topics of less importance can be represented as sub-branches. Each branch contains and connects a modal structure connected to the whole structure (Burns, 2014).

In general, a simple template of mind map with the above characteristics can be indicated as follows:

Figure 1

Overall representation of mind maps (Khodabandeh, 2021)



Recently, scholars have focused on this technique to examine its impacts and applications in teaching various areas of knowledge such as languages. Accordingly, the application of mind mapping has been examined from a variety of dimensions such as its effectiveness in learning vocabulary, improving writing skills, and enhancing reading comprehension. Several studies have been performed in the global context regarding mind mapping and its association with learning different skills in language learning process. This concept doesn't seem very old and most of the studies have been conducted during 21st century in some countries including UAE, Turkey, Scotland, Prague, and etc. In the following paragraphs some of the studies which have focused on mind mapping and writing skills, particularly organization and style, are mentioned chronologically.

Hariri and Tahriri (2013) investigated the perceptions of EFL learners regarding the use of mind maps in reading comprehension and revealed the positive perceptions of the participants in this regard. Nemati, Jahandar, and Khodabandehlou (2014) examined the influence of using mind maps in the role of a prewriting aid on the improvement of and the total quality of Iranian EFL learners' essay writing efficiency at the advanced level. Their results indicated enhancement of the essay writing abilities in the experimental group. Jafari Nodoushan and Haji Maibodi (2014) studied the effects of mind maps on vocabulary usage in the writing of Iranian EFL learners and found that the long-term effect of mind maps was significantly evident in the improvement of vocabulary used in writing tasks of EFL learners participating in the experimental group. Jafari and Zarei (2015) studied the impact of concept mapping on Iranian intermediate EFL learners' argumentative essay writing skill in Isfahan, Iran, and indicated that instruction affected the students' essay writing skill significantly in the experimental group. Erdiana (2016) investigated improvement of students' writing skill with the use of mind mapping and proved its effectiveness in writing business letters. Ravindranath et al. (2016) carried out a study to find out the student's perception of mind mapping in problem-based learning (PBL) and found that students' perception was positive after the intervention. Students' comments showed the usefulness of mind maps, even though it was time consuming. Muttaqin (2017) wrote about students' perceptions on the application of mind maps in the classroom at English department and indicated positive feedback from the participants in this regard. Mingili (2019) examined the use of mind maps to develop English majors' essay writing in China and supported its application in stimulating the students' creativity in English essay writing. Everett (2019) investigated students' perceptions of the effectiveness of collaborative maps as a teaching method aimed at facilitating interdisciplinary learning. According to this study, the majority of students believed that the strategy helped them in constructing an interdisciplinary understanding of the problem, and only a few students did not find it useful or were not sure whether the technique facilitated an understanding of the integration process or not.

Concerning the application of modern mind mapping, Karamifard and Minaeifar (2016) studied the effect of using digital vs. traditional mind mapping strategy on Iranian young students' perception and revealed that the mind mapping group showed higher levels of achievement than students in the traditional group in perception. Mohaidat (2018) examined the effects of the e-mind

maps on English reading comprehension of 9th grade students in Jordan and found that the e-mind mapping strategy had significant and positive impacts on the students' English reading comprehension. Abd Karim and Mustapha (2020) examined the application of digital mind maps to encourage creativity and critical thinking in ESL writing course and found evident stimulation of the students' creativity and critical thinking in completing their writing tasks based on the respondents' perception.

In total, according to the studies some of which were reviewed above, it was clear that in the global context most of the research has been carried out with emphasis on the impact of mind maps on writing skills of students in schools and universities. It should be noted that all these studies have emphasized on the meaningful impacts of mind maps on the writing skills. The interesting common conclusion in all the mentioned studies is that mastery on mind mapping has helped the participants to develop writing skills and achieve higher gains in writing. Accordingly, as the studies indicate, understanding and communication of ideas take place easier and in a more natural as well as meaningful way using mind mapping. Moreover, all the studies performed have indicated the positive attitudes toward this technique.

As it was mentioned before, since these studies are new in Iran, there is a lot of space to perform new studies and continue the previous research in order to generalize the existing findings. It is noteworthy that no research has been conducted on the comparison of digital and traditional mind mapping techniques in Iran, although they have been examined separately. Thus, the present study can fill this gap by focusing on both methods. Considering the objective of the study mentioned above, the following questions were raised:

1. What is the language learners' perceptions towards the application of traditional mind mapping technique?
2. What is the language learners' perceptions towards the application of digital mind mapping technique?
3. Which mind mapping technique is perceived more appealing for the language learners?

Methodology

This section presents a description of the methodology used in the present study. It starts with a description of the theoretical phase of the research, in which the method of searching related

articles has been illustrated. Then, in the practical phase, a description of the participants and instruments has been presented along with an elaboration of the procedure employed.

Design and Context of the Study

The study was a non-experimental descriptive research which was carried out online due to the outbreak of COVID-19. The study was performed in a theoretical and a practical phase. The following methodological steps were taken in the first phase in order to provide useful information on the topic: Carrying out an exhaustive literature search with focus on the study variables including mind mapping, digital mind mapping, traditional mind mapping, and related concepts through different search engines such as google scholar, google search, and etc.; Taking previous theoretical attempts into account and extracting the relevant literature; Providing a summary of the relevant papers and grouping them; Organizing the literature value; and Finding a useful framework.

The second phase of the project allocated to the field studies, in which the training was provided and questionnaires were sent to the study participants through online media. For the use of traditional mind mapping the instructor prepared was videos containing details of the work. For the use of digital mind mapping the instructor used screen recorder to record the teaching process and then provided the students with the teaching materials to refer to whenever required. Topics were also provided for the students to practice and do the assignments. They were also ensured about confidentiality of the results.

Participants

The study population included 30 language learners of Shokouh Institute in Tabas, Iran, with an intermediate level of English proficiency determined by the institute placement tests. The students were only females at the age range of 14-17 years. Before performing the study, the researcher held a meeting with the learners at the institute site to explain the objectives and the procedures of the research. When the required information was provided, the learners were asked to take part in the research project voluntarily, while ensuring them about the confidentiality of their answers. They were provided with both traditional and digital mind mapping to apply in their writings and compare them. Table 1 indicates the demographic information of the study population.

Table 1*Demographic Background of the Participants*

No. of Students	30
Gender	Female
Native Language	Persian
Age	14-17 years
Education	High school
Academic Year	2019

Instrumentation

Given the fact that the study aimed at comparing the language learners' perceptions regarding the use of mind mapping technique, interviews were used as the research instruments. Because of the outbreak of COVID-19, face-to-face interviews were not possible; therefore, a written questionnaire was sent to the participants requiring them to give their perceptions on the methods of mind mapping. The questionnaire has two sections, the first of which explained on the objective of the study and ensured the students on the confidentiality of the information provided by them. Given the culture of the city, some students were still worried about this issue and hesitated to write their opinions freely. In these cases, the researcher talked to them on the phone and explained the process of the study, the objectives, and how they can contribute to the future success of other students. They were again ensured about the confidentiality of their answers, while their valuable role was highlighted. The second section of the questionnaire consisted of 8 questions asking the participants' opinions about the use of both methods, the advantages and disadvantages of each, what they liked or disliked about each method, a comparison of the two methods and their preferred one, and their suggestions on improving the application of each in English classes. The students were given the required time to answer the questions. In the case of unclear or vague answers, they were contacted to obtain more accurate data. The questionnaire is presented in Appendix A.

The learners received identical teaching materials through two different traditional and digital methods. In traditional mind maps, the learners were asked to draw maps with hands using paper

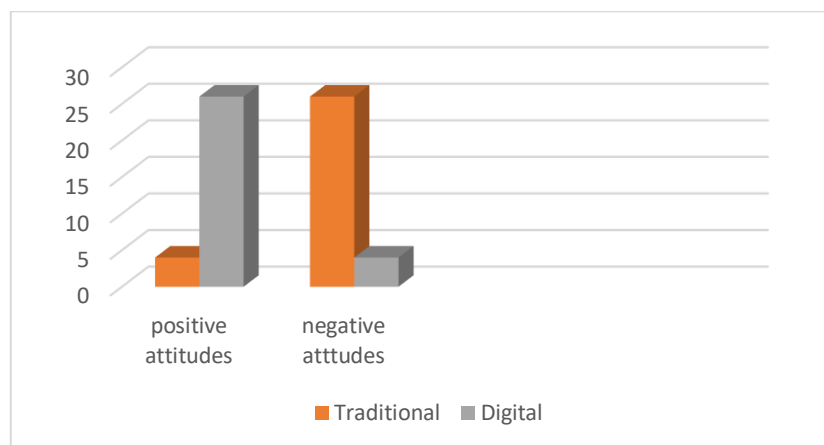
and different colors, whereas in the digital mind mapping, the learners were encouraged to use Mindomo application to draw their maps. Mindomo is very easy to download, install and work. The students were taught how to download and use the software. It should be noted that Mindomo is also interesting because it uses different colors and styles in drawing the maps. During intervention, the learners received writing tasks which asked them to write a paragraph. The essay length and relevant components to the tasks and skills were stated in the test instructions. The researcher was always available to answer the students' questions through phone calls or social media. At the end of intervention, all of the learners were interviewed in order to collect their perceptions and then compare them. Examples of both traditional and digital mind maps are provided along with the topics of writings in Appendices B and C. Quantitative analysis was used to examine the students' perception regarding the application of two types of mind maps in learning writing.

Results

A comparison of the perceptions of the students regarding the two types of mind mapping indicated that out of the total number of 30 participants, 20 learners held positive perceptions regarding mind mapping in general. However, as the Figure 2 shows, a greater number of participants favored digital mind mapping compared to traditional method. Accordingly, out of the total number of participants, 16 preferred digital method to the traditional one. The remaining 4 participants liked to use the traditional type of mind mapping.

Figure 2

Comparison of the perceptions of the study participants



According to statistics and as shown in Table 1, the number of students who had positive perceptions toward the mind mapping technique was higher; therefore, hypotheses 1 and 2 are confirmed. However, since the number of students who preferred digital mind mapping was more than those who preferred traditional mind mapping, the third hypothesis is rejected.

Regarding the first and second research hypotheses, students mentioned different reasons for their positive views regarding traditional and digital mind mapping. The easy use of the technique, making the students' writings more well-structured, facilitating the development of ideas, serving as a learning guide, fostering thinking and creativity, and better remembering of the ideas were among some of the advantages named by the students. The following table shows the answers provided by one of the students.

Table 2

An example of interview answers regarding positive answers about mind mapping

1	<i>Yes, actually I think it has had good impacts on my learning.</i>
2	<i>Both of them are good. Digital mind mapping helps me save my files in computer and I don't need to carry a lot of things such as papers and color pencils or pens everywhere. Mindomo has also an interesting page and options. Traditional mind mapping is also good because I don't need to have laptop or computer. I don't need internet or other things. I can do all my work with hand and paper. So, both of them have advantages. The technique was totally interesting for me. I could organize my thinking and it helped me much. When I have this kind of notes I can learn better and write better</i>
3	<i>I didn't find any negative points about the techniques. They gave me enough energy and enthusiasm. They were also useful in my writing to organize my ideas.</i>
4	<i>Using the branches and colors is the most interesting point. When you draw maps and organize your ideas in different colors and levels, you don't mix or confuse them.</i>
5	<i>I think it can be useful in other lessons too. For example, students can use them even in practical lessons such as biology or chemistry, because it gives them a kind of organized notes.</i>
6	<i>I liked digital mind mapping. It is fun to use Mindomo because it gives you different options. Besides, I don't need to have many papers and take with me. I can just take my laptop or even cellphone to have them. Totally, I like technology and I think I am a lazy person. So, I like digital mind mapping because I can do my work with computer. Also, it was not very difficult and I could learn very soon. I liked it because it was very useful in my learning.</i>
7	<i>For me, it was quite good and satisfying.</i>
8	<i>None of them were difficult. I learned how to work with the software in one session. Both of them were easy, but traditional work was easier because it just needed a paper and some color pens.</i>

However, a limited number of students found the technique useless or at least not so much useful for themselves. They stated their doubts about the future use of these methods in traditional or digital forms. The following table is an example of answers a student provided in this regard, indicating uncertainties on the impacts of the method.

Table 3

An example of interview answers regarding negative answers about mind mapping

1	<i>I'm not really sure about their effects. They were good for short-time, but I'm not certain for the long-run.</i>
2	<i>They were fun and I had good time with my classmates doing them.</i>
3	<i>I think they are time consuming. You know we can use them in class or maybe for a period of time. But using different colors makes particularly the traditional method time consuming. I think these works take a lot of time and waste the time I can put on study. I can't spend time drawing the lines to write some words or to learn things. I think without doing it, I have more time. No matter it is traditional mind mapping or digital mind mapping. It is fun but I think not for learning. Maybe for fun.</i>
4	<i>If I have to choose one, I prefer the digital form.</i>
5	<i>Not really.</i>
6	<i>Both of them were easy.</i>
7	<i>The method was not bad. The only problem was that it needed time to draw maps. Maybe it can be improved by addressing this problem.</i>
8	<i>Of course, traditional was easier because I just needed to use my pens and organize my thoughts through the lines and levels.</i>

Discussion

Concerning the first and second research questions which asked on the students' attitudes towards traditional and digital mind mapping, it was found that the learners had positive perceptions about both methods and only a small number of them had negative views or were unsure regarding the impacts of mind maps. This finding is in line with the results obtained by Everett (2019) who showed that the majority of students stated that the integration mind maps facilitated their construction of an interdisciplinary understanding of the problem and only a few students were uncertain whether facilitated their understanding of the integration process. According to Ravindranath et al. (2016), students' perception of the PBL learning process was positive following the intervention of summary writing with mind maps. Ravindranath et al. (2016) also referred to the problem of being time consuming, which was again in agreement with the comments

of some students who were not certain about using this new technique in the present study. Muttaqin (2017) also emphasized the positive feedback from the participants regarding the application of mind maps. According to the results, majority of students referred to the positive effects of mind mapping on their learning. Consistent with this result, Nemati, Jahandar, and Khodabandehlou (2014) also indicated enhancement of the essay writing abilities in the experimental group. Jafari Nodoushan and Haji Maibodi (2014) also found that the long-term effect of the mind mapping strategy was significantly effective in the improvement of vocabulary used in writing tasks of EFL learners participating in the experimental group. Finally, Hariri and Tahriri (2013) revealed the positive attitudes of the participants concerning the application of mind maps in reading classes. Some students mentioned the positive impacts of mind mapping on their creativity and critical thinking. In the same line, Mingili (2019) supported the application of mind mapping in essay writing from word level to whole essay structure by visual mind maps to stimulate the students' creativity in English essay writing effectively.

Regarding the third research question, most students preferred digital mind mapping. In line with this finding, Karamifard and Minaeifar (2016) also showed greater achievement when using digital version of mind mapping compared to the traditional method. Mohaidat (2018) also stated that e-mind mapping had significant and positive impacts on the students' English reading comprehension in Jordan. Many students referred to the impacts of mind mapping software on their creativity and critical thinking, leading them to prefer the digital version of the technique. In line with this finding, Abd Karim and Mustapha (2020) found that the application of digital mind maps could stimulate the students' creativity and critical thinking to complete their writing tasks based on the respondents' perceptions.

Conclusion

Many teachers strive to find ways to make the task of writing more interesting and meaningful for students. Like other visual tools, mapping has the potential to stimulate learning, helping both teachers and students to go through the structure and meaning of the knowledge they want to understand. This research attempted to investigate the perceptions of language learners toward the use of traditional versus digital mind mapping techniques in writing classes. Considering the findings of the research and also the discussion, the mind mapping technique helped the students

organize their texts. Mind mapping could also facilitate students' writing skills development in terms of organizing ideas. Consequently, mind mapping would be especially suitable to assist students plan their writing, since the technique stimulates them to obtain and establish a deeper understanding of the writing topics.

From the researcher's observations, it becomes clear that this procedure can be employed for a variety of tasks associated with learning how to write. According to the observations, students keep a variety of expectations as well as priorities, so that different students may be satisfied with various aspects of mind mapping. According to what has been shown, this strategy supports organization in learning and practicing writing skill. Nevertheless, it depends exclusively on teachers and their students to what extent they would handle the benefits of this technique. It can be particularly applied as the critical strategy of language teaching, or it can play the role of an occasional option to make a special lesson more specific.

Given the positive perceptions of students on the application of mind mapping, English teachers should apply the method in teaching and learning English, because mind maps are perceived as an effective tool by the learners. Teachers should employ mind mapping to encourage students regarding exploring and extending their ideas. Besides, since application of traditional mind mapping does not need any special facilities or equipment, schools and institutes can make use of the technique with low costs. Moreover, as it is the era of technology, teachers and institutes need to be equipped with the required knowledge and capabilities to be able to meet the needs of those students who are willing to use digital devices such as Mindomo in their learning process. If possible, for the educational institutes, they can provide different mind mapping software such as Mindomo for students and teach them how to use it during their learning process. Finally, researches are recommended to use the findings of the study as additional reference for further research in different contexts that will contribute in teaching English (Faramarzi, Heidari Tabrizi, & Chalak, 2019; Hosseini, Chalak, & Biria, 2019; Masaeli & Chalak, 2016).

This study had several limitations. First of all, given the outbreak of COVID-19 all classes had to be online and it was not possible to examine the application of this technique in traditional classes. Moreover, the teacher did not have any control on the students or the process of their practice and learning. Second, the study was performed on a special age group and gender, which can affect the results. Future studies can be carried out considering different variables. Finally, the

study has some beneficial implications for language teaching and learning. Results obtained from this study can help provide both teachers and students with valuable insights about the teaching of writing using mind mapping.

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Appendix A

The Questioner

Dear students,

This project is going to find out your perceptions concerning the application of mind maps in the process of your learning. The answers you provide will be helpful as a valuable source of information for future decisions and planning. Please answer the following questions as the best fits your opinions and personality. You do not need to write your names or other personal information, and the answers will be anonymous and confidential. I would appreciate your honest cooperation.

1. Has mind mapping affected your learning?

2. Name positive points of Digital/traditional mind mapping.

3. Name negative points of Digital/traditional mind mapping.

4. Which part of Mind mapping did you like more?

5. Do you like to use this technique in other lessons too?

6. Which one did you feel more comfortable with? Traditional or digital mind mapping?
Please mention some reasons if possible

7. Do you think the method of mind mapping implementation was good or could be improved?

8. Which one was easier to implement for you?
Traditional or Digital? Please mention some reasons if possible

Appendix B

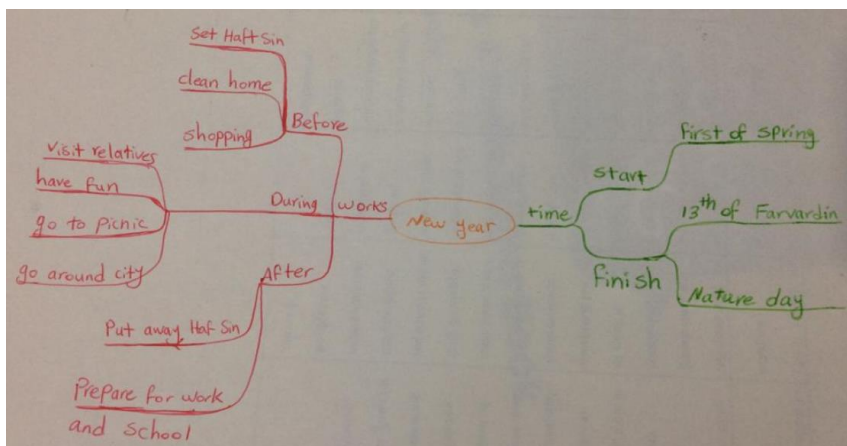
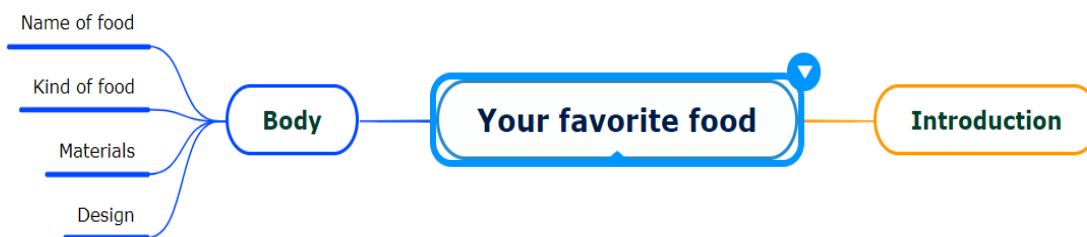
Examples of Writing Topics

1. What are your family members and friends doing now?
2. What does your mother/father do every day?
3. Describe one of your friends (personality and appearance).
4. What are benefits of a big family?
5. Write about your favorite sport.
6. Write about your favorite food.
7. Write about your favorite color.
8. Write about your favorite music. Why do you like it?

9. Write about your life style.
10. Write about New Year in your country.

Appendix C

Examples of Digital and Traditional Mind Mapping



Appendix D.

The Homepage of Mindomo Software

