

**THE FRAMING OF BBC ARABIC ONLINE NEWS ON
TRUMP'S TRAVEL BANS**

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ABSTRACT

Translation studies have recently shifted their focus from equivalence (Bernaerts, De Bleeker and De Wilde, 2014) to notions of power, patronage (Lefevere, 1992, 2002; Haj Omar, 2016) and conflict identified under definite political agendas (Haj Omar, 2016). Also, narratives may intend to constitute reality which then urges translation into seemingly legitimatizing such attempts because even though translation transfers the real intentions and ideologies it is blamed as if it had created such narratives itself.

This paper aims to examine the framing strategies and ideology shifts resulting from translating the January, March and June travel ban narratives through qualitative comparative analysis of the shifts in eight BBC Arabic (target text) narratives compared to their English (source text) BBC News equivalents, between January 2017 and June 2017, using Baker's (2006) narrative framing strategies based on *Translation and conflict: A narrative account*. Findings illustrate the simultaneous use of Baker's framing ambiguity, temporal and spatial framing, labeling, selective appropriation and participants repositioning to accentuate an ethnocentric narrative of reality. Further, findings propose the significance of original text (OT) in addition to source and target texts in understanding news narratives ideology shifts in Translation and Interpretation studies.

ABSTRAK

Kajian terjemahan kebelakangan ini menyaksikan anjakan fokus daripada permasalahan ekuivalens (Bernaerts, De Bleeker dan De Wilde, 2014) kepada isu kuasa, kuasa naungan (Lefevere, 1992, 2002; Haj Omar, 2016) dan konflik yang dikenal pasti berdasarkan agenda politik (Haj Omar, 2016). Selain itu, sebuah naratif berkemungkinan diterjemahkan sebagai realiti, sekali gus menjadikan penterjemahan tersebut seolah-olah mewajarkan tindakan menterjemahkan naratif tersebut. Hal ini dikatakan demikian kerana, sungguhpun penterjemahan memindahkan niat dan ideologi sebenar, penterjemahan tersebut masih dipersalahkan, seolah-olah tindakan menterjemahkan itu telah mewujudkan naratif tersebut.

Kajian ini bermatlamat mengkaji strategi perangkaan dan pemindahan ideologi yang terhasil daripada penterjemahan naratif larangan perjalanan yang berlaku pada Januari, Mac dan Jun, menerusi analisis komparatif kualitatif ke atas pemindahan lapan naratif BBC bahasa Arab (teks sasaran) berbanding teks ekuivalens, BBC bahasa Inggeris (teks sumber) di antara Januari 2017 dan Jun 2017 menggunakan strategi perangkaan naratif Baker dalam *Translation and conflict: A narrative account* (2006). Dapatan kajian menunjukkan penggunaan serentak perangkaan temporal dan spatial, pelabelan, pengambilan selektif dan posisi semula ke atas semua pihak naratif menurut Baker (2006), yang bertujuan memberi penekanan ke atas naratif realiti etnosentrik. Selain itu, dapatan mencadangkan signifikasi teks asal (OT) berserta teks sumber dan teks sasaran bagi memahami pemindahan ideologi naratif berita dalam kajian Terjemahan dan Interpretasi.

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LIST OF SYMBOLS AND ABBREVIATIONS

AIIC	:	Association internationale des interprètes de conférence
AIIC	:	Association of Independent Inventory Clerks
AT	:	Arabic Text
BBC	:	British Broadcasting Corporation
CDA	:	Critical Discourse Analysis
CIA	:	Central Intelligence Agency
ET	:	English Text
GAM	:	Global Audience Measure
IS	:	Islamic State
ISIS	:	Islamic State in Iraq and Syria
LGBT	:	Lesbian, Gay, Bisexual and Transgendered
MEMRI	:	Middle East Media Research Institute
MSM	:	Mainstream Media
OT	:	Original Text
P.b.u.h	:	Peace be upon him
PDF	:	Portable Document Format
RQ	:	Research Question
SL	:	Source Language
ST	:	Source Text
TL	:	Target Language
TQA	:	Translation Quality Assessment
TT	:	Target Text
T&I	:	Translation and Interpretation
OPD	:	Orlando Police Department

TT : Target Text

UN : United Nations

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CHAPTER 1: INTRODUCTION

1.1 Introduction

Translation studies have recently shifted their focus from equivalence (Bernaerts, De Bleeker and De Wilde, 2014) to notions of power, patronage (Lefevere, 1992, 2002; Haj Omar, 2016) and conflict identified under definite political agendas (Haj Omar, 2016). Fawcett (1998, p. 107) observed that “individuals and institutions applied their particular beliefs to the production of certain effect in translation” for centuries. Thus, the ideology-cum-translation interplay may be dated back to translation origins itself as suggested by Haj Omar (2016), forecasting why translation is not deemed as a faithful transparent truth shipper or reporter by many researchers (see Baker (2006, 2008, 2010, 2014, 2016, in press), Boeri (2008), Herman (2013)), but rather as dual-faced as any other narrative. This study, therefore, aims to study the shift in narratives and ideology in translated online political news articles on the US travel bans, from the BBC News (English) to the BBC Arabic (Arabic), using Baker’s (2006) Narrative Theory based on *Translation and conflict: A narrative account*.

1.2 Background

1.2.1 Narrative Theory

Narrative Theory, since its extension from the literary dominion, has expanded to cover a broad research continuum through a range of disciplines and inter-disciplinary narrative domains. Theories have developed, over time, given the scholar’s responsiveness to the ideological shift endured by renarration and translation analogy.

1. Friedrich Schleiermacher’s modern hermeneutics which was originally a traditional theory for Biblical interpretation is now incorporated into all text types. Through hermeneutics one strives to understand “the full knowledge that the search is

inevitably located somewhere, that it invariably serves a particular agenda” by reconciling “historical self-awareness with respect for the difference of the other, and attempts to fuse these two in the form of exchange and dialogue” (Hermans, 2002, p. 20).

2. Critical Discourse Analysis (CDA) based on Halliday’s (1985) systemic functional grammar via the analytical study of sentential transitivity, modality and normalization, and passivization (Kuo and Nakamura, 2005) could be traced in Wang (1993), Pan (2002), and Bazzi (2009).

3. Complexity Theory, which was originally a mathematical theory of chaos, has progressively become applicable in other non-mathematical research fields, such as social sciences (Eve et al., 1997; Byrne, 1998; Cilliers, 1998; Urry, 2003; Chesters and Welsh, 2006). Harding (2009) suggests that the assumptions (say, temporal and spatial framing) and language (like frames/framing, meta-narrative, causation, etc.) of Narrative Theory and Complexity Theory mostly overlap. Byrne (1998, pp: 41-42) argues that “the profoundly optimistic implication of the possibility of understanding complexity” is that we can “see what makes the difference. And if we can see what makes the difference, then we can make the difference.” Hence, the application of Complexity (and Network) Theory to activism and the Globalization Movement (Chesters, 2004; Eriksson, 2005; Chesters and Welsh, 2005, 2006; Maeckelbergh, 2007).

4. Bourdieu's Sociology: Already attracting the attention of some Translation and Interpretation (T&I) scholars (Gouanvic, 1997, 2002, 2005; Simeoni, 1998; Inghilleri 2003, 2005a, 2005b; Buzelin, 2005; Claramonte, 2005; Thoutenhoofd, 2005; and Hanna, 2005, 2006), Bourdieu's sociology is, as Hanna (2006) suggests, so far confined to interpreting and some literary translation, has yet to expand. Like Complexity Theory, Harding (2009) suggests the theory’s similarity to Narrative Theory. Bourdieu's key concept of field, for instance, is “understood to be a complex, dynamic network of relations that include both institutions and human agents, come across the narrative

feature of relationality” (Harding, 2009, p. 253). Conflicts and cultural production complexities and dynamics could be described as “struggles between competing narratives and narrators. The behavior of social groups in a field - the setting of boundaries, naming, and consecration - might be regarded as coinciding with the construction of shared or collective narratives” (Harding, 2009, p. 253).

5. Narrative Theory (as in Baker, 2007, 2010, 2014; Harding, 2009, 2012; Al-Herthani, 2009; Bassi, 2015) invites mapping of subjects, principally as “us” and “them,” and hence, can navigate unblemished “illusory objectivism” (Hermans, 2002, p. 20). Here, the study not only shows how meaning in conflicts is instituted instead of considering it as one that is preformed, but rather in what way a narrative is focalized, or from which perspective the narrator views the narrative being examined. However, since T&I, debatably, were first examined under the robust and supple umbrella of Baker’s (2006) *Translation and conflict: A narrative account*, Narrative Theory, today, is held attractive to a wide spectrum of academic scholars.

Baker's (2006) monograph, *Translation and conflict: A narrative account*, instigated the application of Narrative Theory in T&I studies. She expressly draws from Fisher (1987), Bruner (1991), Somers (1992, 1997) and Somers and Gibson (1994) using a Narrative Theory constituent of psychology, primarily, and the notions of communication and social theory. Since Baker by far tended to use this theory as a wide-ranging approach to demonstrate the translation of conflicts in the light of Narrative Theory, my study aims to offer a continual text-based analysis and comprehensive case-study. The research acts as a testing platform assessing the theory, and an exploration of an online political media discourse reportage of political conflict based on the US travel bans.

1.2.2 The US Travel Bans

Soon after the inauguration ceremony of President Donald Trump, on 27th January 2017, he issued an executive order halting the admission of refugees and provisionally banning citizens from seven Middle Eastern (Muslim) countries. This ignited the media, demonstrations as well as legal trials. However, President Trump and his advocates reiterated that the contentious order corresponded with Trump's campaign motto, i.e. to "make America great again." Nonetheless, those opposing the ban labeled it as a "Muslim ban."

Six weeks later, Mr. Trump issued a new executive order, endorsed from March 16th, blocking Syrians, Iranians, Libyans, Somalians, Sudanese and Yemenis from procuring visas for at least 90 days and suspending refugees' admittance into the USA for 120 days. Hence, overtly discharging Muslim and non-Muslim refugees as well as legitimate US permanent residents or valid visas of citizens of the six banned countries from entering the US (including travelers with visas initially canceled in the course of implementing the 27th January order). However, this order too was defeated like the previous one for its religious discrimination against Muslims.

Court cases went back and forth, till finally, the Supreme Court issued the June banning order, effective from 29th June 2017 until October 2017, allowing only citizens with a Green Card or bona fide relationship to enter and get visas. However, this order banned all refugees from entering the US.

The key differences between the three travel bans issued from 27th January 2017 to 30th June 2017 are illustrated bellow.

Table 1.1: Summary of the key differences between the three travel bans

Criteria	January Ban	March Ban	June Ban
Iraq banned	✓	X	X
Nationwide block of the ban by federal court	✓	✓	X
All refugees banned	X	✓	✓
Syrian refugees banned	✓	✓	✓
Green card holders banned	✓	X	X
Visa holders banned	✓	X	X
Religious minorities exempted (mostly, Christians and Jews)	✓	X	X
Citizens with bona fide relationship banned	✓	✓	X
Order issued by President Trump	✓	✓	X

1.3 Statement of Problem

The researcher has observed the scarcity of studies on international executive orders and travel bans, particularly, interwoven between the West and the East and hence, their respective translated journalistic narratives. Also, while the most recent studies have focused on literary translations and war conflicts, the current case study seeks to alert readers to one of the post 9/11 translated narratives. The conflict seems to have indirectly dealt with issues of terrorism, war, discrimination, race and religion (here, Islam versus Christianity and Judaism), under the broad umbrella of the “War on Terror” meta-narrative. In this conflict, a superficially distinct phenomenon such as that of the travel bans is reported and translated as an emergent universal threat through the debatable labeling of the orders as “Muslim Bans” against a threatening “other.” The language of such translated narrative texts of the source and target cultures is thus significant. Also, the issue of the second and third banning orders might have led to a shift in language use since both orders differ in their terms and conditions (see Table 1.1) and hence may result in an overall shift in the narrative ideology of translations circulated to the conflicting

BBC audience. Therefore, a narrative analysis of shifts between the source texts (STs) and target text (TTs) reflecting the “us” versus “them” and ideological shift is noteworthy.

1.4 Research Objectives

1. To determine the different shifts resulting from the renarration and translation of Trump’s travel bans in the BBC’s online articles.
2. To examine the shift in ideology in the TTs compared to the STs of the same media organization (the BBC).

1.5 Research Questions (RQs)

1. What are the types of evident shifts in the BBC Arabic news articles (TTs) on the US travel bans as compared to the BBC News (STs)?
2. How has ideology shifted in the TTs as compared to the STs?

The first RQ seeks to identify the different types of shifts that occur in TTs compared to their STs. These shifts will be determined using Baker’s five key narrative framing strategies, including ambiguity framing, temporal and spatial framing, labeling, selective appropriation and participants repositioning. Thus, the overall shift in ideology is questioned and identified through the determination of message shifts and patterns across texts. After the determination of differences in the framing strategies used in the BBC Arabic compared to the BBC News, the TTs will then be compared for the identification of ideology shift, if any, resulting from the differences between the travel bans (see Table 1.1).

1.6 Significance of the Study

Owing to its interdisciplinary nature, the current study can be seen as an original contribution to training translators as students or trainees at universities and institutions on media reporting, translation and ideology. Also, at least three fields of academic inquiry will benefit from the current research, namely: studies on media coverage of political executive orders (which are limited or rather inexistent to the researcher's best knowledge), Narrative Theory, and Translation Studies. This study, therefore, aims to take up what Bruner's (1991, p. 21) "Narrative Construction of Reality" suggestion "to show in detail how, in particular instances, narrative organizes the structure of human experience."

Further, in translation studies, the study's contribution is manifold. First, the traditional assumption that translators are, or should be, if not "neutral," then largely benevolent, is reflected in metaphors of the discourse on translation as a form of "likeness, replica, duplicate, copy, portrait, reflection, reproduction, imitation, mimesis, mirror image or transparent pane of glass" (Hermans, 2002, p. 10). This, also, left some scholars increasingly uncomfortable (Tymoczko, 2003; Baker, 2006), wondering if translators are located in a space between, or overlapped by, texts and cultures (Pym, 1998). Second, just as Somers (1992) turned to the concept of narrative to resolve the discrepancies between social class theory and the empirical evidence which persistently exposed peculiarities, or anomalies, so might the concept of narrative bring some clarity to translation studies. This is based on the idea that theories frequently contend with deviations from a model and are "beset by epistemological paradoxes which have not received the attention they deserve" (Hermans, 2002, p. 17). Lastly, this study is undertaken as a contribution to the discussions generated as Translation scholars have become alert to Narrative Theory and have begun to make their mark on other fields of investigation.

1.7 Research Limitations

Like any other research, the current research suffers from a few limitations. First, the current study is limited in terms of the corpus size, data source and research time given the researcher's social and economic commitments. As such this may raise issues concerning the generalization of results. Further, the study lacks triangulation of data analysis as it focuses on Narrative Theory only. Recent papers (like Haj Omar (2016)) have additionally carried out the analysis through other research methods including CDA, interviews with specialists and news reporting agency officials, etc. along with Narrative Theory to ensure the reliability and validity of their results. The next possible limitation is concerned with cultural bias. Since the author of the current research paper belongs to a Muslim majority, Middle Eastern country (namely, Egypt), this may lead to doubts concerning the credibility of the research, because the topic deals with executive orders banning residents of similar cultural backgrounds. However, in addition to a comprehensive review of the study by my supervisor (Malaysian), since Egypt is not one of the banned countries under the US travel bans, this should not be an issue. Finally, unlike MEMRI (Middle East Media Research Institute), a highly influential web-based advocacy group, and other online media organizations, the BBC does not acknowledge or cite translations in neither the BBC News nor the BBC Arabic. This seems to be a problem during the data collection process and finding of Arabic texts (ATs) by adding up to the search time and uncertainty on whether a given article (ST) has split into two or more articles during translation or even the possibility of merging two or more (STs) into a single TT. The lack of a clear-cut directory matching TTs to their sources could be further traced in the researcher's inability to trace translated articles from the first day of the ban (27th January 2017) that were translated by the BBC Arabic. As a result, all news narratives appearing on the BBC News (ST) with corresponding TTs (BBC Arabic) on the three bans were collected and analyzed in the current study.

1.8 Research Scope and Thesis Outline

This study acts as a comparative qualitative analysis of the online political media discourse translations (from English to Arabic) and the shift therein during three consecutive American travel bans. First, the language of the bans and the online news discourse articles produced by the BBC English and Arabic is studied. Second, the TT shift from the ST when illustrating the standpoints, and demands of the US government, President Trump, the banned countries, citizens on both sides of the conflict, refugees, etc. is examined. Hence, the cross-examination of ideology plays a key role.

The current research suggests that the political discourse translation that has been circulating since the travel bans have been mainly subjected to political and ideological strategies and techniques by translators and/or the reporting media outlets in order to modify the message. The re-narration matches definite interests, ideologies, and agendas. The thesis intends to illustrate narrative shifts adopted by online media outlets when producing narrative accounts on events of conflict to a conflicting readership. Thus, this study aims to explore the manifestations of competing narratives under translation in the course of the US imposed travel bans.

The US travel bans and the subsequent civil conflicts resulted in the production of competing narrativity throughout the representation of an archetypal discursive conflict at the social, ideological, and political levels. As an integrated aspect of the dispute, translation acts as a critical aspect in the unfolding, shaping, and description of events. Narrative Theory is introduced in the second chapter, describing the translation operation process in conflicting narratives re-narration through translation. This is carried out by reviewing related literature and the theoretical framework adopted. The narrative definition, types, features, and framing strategies are outlined and discussed in Chapter 2.

Next, the third chapter will discuss the methodology adopted for this research. The research methods will be matched with the aforementioned research objectives, questions and the theoretical framework discussed in Chapter 2. The chapter highlights the nature of the research corpora used, the data source, the data analysis instruments, and procedures.

Data Analysis and Findings, the fourth chapter, will focus on the analysis of renarration of translation of the BBC News in the BBC Arabic online political media discourse reported during the travel ban conflict. The impact of ideology on the renarration of the translated text across conflicting parties within the same news agency (the BBC) is studied using Baker's (2006) narrative framing strategies. The chapter provides analyses of examples from each of the framing strategies used in the TTs, followed by an elaborate discussion of the key findings.

Chapter 5 summarizes the findings and concludes on the data analysis discussion in Chapter 4 by revisiting the research questions and objectives stated in Chapter 1. This is followed by a brief discussion of recommendations for future research.

1.9 Summary

To sum up, this chapter offers a brief introduction to the current research topic. The chapter deals with the background of the study, research rationale, research objectives, research questions, significance, contribution, limitations and finally, scope and thesis outline. The following chapter will review the related literature with regard to key concepts in this study, related past studies and the theoretical framework.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

Research in narrative has a long and complex history that spans centuries and a diverse range of modern disciplines. Herman et al. (2005) dates the concept a couple of millennia back, in both Western as well as non-Western philosophies, but credits French structuralists, especially Roland Barthes and Claude Bremond, for emancipating it from the restricted bounds of literature and elevating it to “a semiotic phenomenon” (p. 344) that surpasses media and disciplines. Amongst the many definitions and uses of narrative adopted by scholars in various disciplines today, the strand that has taken root in translation studies draws on developments in social theory and has come to be known as socio-narrative theory (Harding, 2012). To date, the most detailed exposition of the application of translation through the socio-narrative theory remains *Translation and Conflict: A Narrative Account* (Baker, 2006). Case studies that have developed the approach, or some aspects of it, include, Harding (2014), Erkazanci-Durmus (2014) and Bassi (2015), among others, and a detailed engagement with the theoretical underpinning of the approach can be found in Robinson (2011).

In whatsoever activities or roles people undertake, a conflictive milieu is endured, to which they contribute (by shaping), and it counter impacts them accordingly. These days’ online global village conflicts are not solely confined by geographical boundaries wherein the clash arises, but go beyond social and political barriers, thereby exercising an instant weight on a wider range of global viewers. Consequently, translation, whose chief purpose is to ease communication through linguistic boundaries, becomes substantively pursued by conflicting parties to justify their endorsed accounts while depressing those contending parties’ narratives pertaining to the skirmish. Contending popular narratives produced about the banned and banning parties during the travel bans and subsequent conflicts epitomize a typical specimen of a discursive clash at the overall

social as well as political levels. This chapter seeks to investigate the translation function in conflicting parties' narratives using Baker's (2006) narrative framing strategies as illustrated in Figure 2.1.

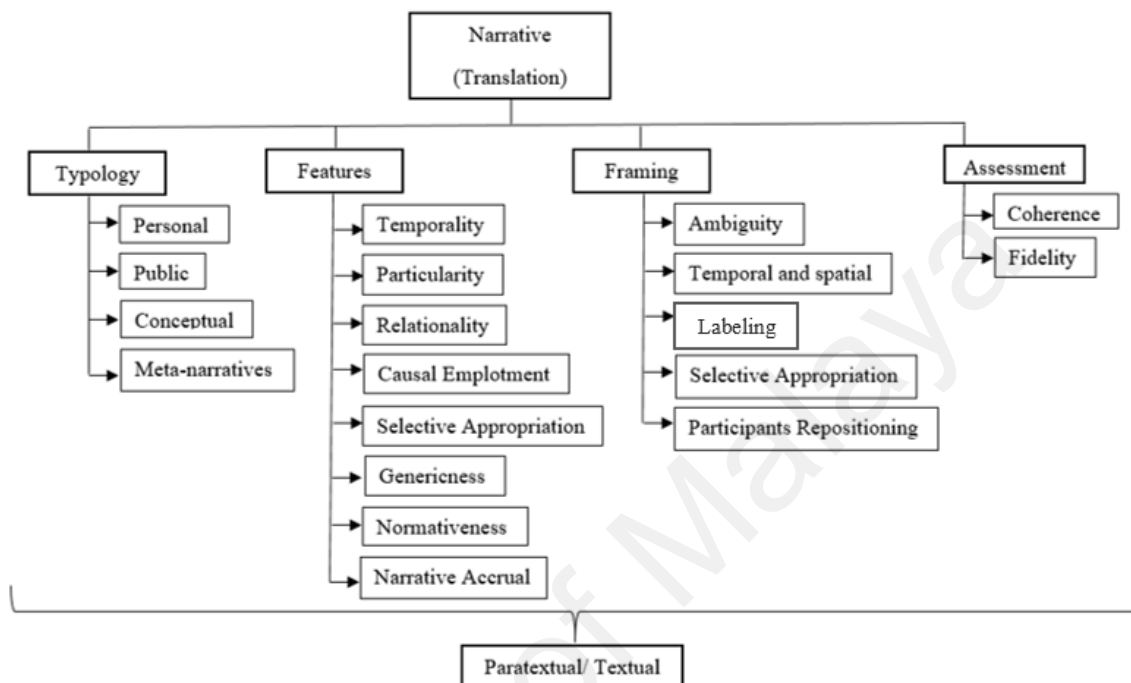


Figure 2.1: Theoretical framework outline based on Baker's (2006) *Translation and Conflict: A Narrative Account*

For a better understanding of the framing strategies, this chapter will set off by first presenting the definitions of the term "narrative," the different types and features thereof. Next, the narrative framing concept and its diverse strategies in the process of translation will be covered as they constitute the core concepts of ideological shifts studied by this research. The framing strategies of Baker's narrative account shall be employed in the data analysis process (of the BBC News and the BBC Arabic's online news articles proceeding the US travel bans) in Chapter 4. Baker's (2006) discussion on credibility and fidelity will not be covered by this study due to both time and word limits. Translation studies conducted using Baker's (2006) *Translation and Conflict: A Narrative Account* are reviewed throughout this chapter.

2.2 Defining ‘Narrative’

Labov (1972, pp: 359-360) defines ‘narrative’ simply as a means of summarizing experiences that are personal using both linguistic as well as verbal utterances (i.e. sentences and words) to pronounce actual events. Fisher (1987, pp: 174-193) proposes that through narration, every form of communication is assessed, judged and interpreted. In contrast with discourse production which articulates the producer’s “deliberate” verdict, narration, for Fisher (1987), is a deed that echoes the narrator’s background knowledge and experience. Somers (1992, p. 600) highlights the importance of narrativity evaluation of the contiguous settings, grasping events and concepts, and constructing personal “social identities” and dealing with the society as a whole. Baker (in press, p. 1) understands a “[N]arrative” as a constructed and emplotted story occupied by participants, imaginary or real, non-human or human, in an organized relationship to one another and to the story’s unfolding in time, with a perceived and projected beginning and end, respectively. Thus, Herman (2013, p. vii) identifies this process as “storying the world” or a “means of sense-making.”

“Narrative” definitions, practically, tend to share much. Where definitions vary with respect to “the ontological status of narrativity” (Baker, 2016, p. 1): whether a narrative is a mode of discourse, to be contrasted with other modes such as “exposition and argumentation” (Baker, 2016, p. 1); one of two modes of constructing the world, the other being “logical-scientific reality construction” (Bruner, 1991, p. 4); and now increasingly accepted in T&I studies that draw on narrative analysis, that it is the only means by which we experience the world and hence is “the shape of knowledge as we first apprehend it” (Fisher, 1987, p. 193). This falls in line with Somers and Gibson (1994) proposition for a shift of focus to ontological, from representational, narrativity which, in this study, is understood to mean that narratives constitute rather than merely

represent reality. To say this is to adopt a constructivist view of reality, the central thesis of which is that “there is no unique ‘real world’ that pre-exists and is independent of human mental activity and human symbolic language” (Bruner, 1986, p. 95). Instead, we live and act in constructed worlds, which are themselves constructed “out of other worlds, created by others, which we have taken as given” (Bruner, 1986, p. 95). However, this is not to say that nothing exists outside of our minds; Goodman (1984) readily acknowledges that giving “a true description of a chair...falls far short” (p. 34) compared to actually making one. In other words, not everything we know about the world has already been constructed in the form of a narrative, but to make sense of an experience, the human mind ultimately has to emplot or structure whatever comes its way in the form of a narrative (Baker, in press, p. 2).

In line with Baker (2006), narratives may be stories narrated by people to themselves, or even to others. They may tackle public issues or even touch one’s personal life, eventually leading people’s actions and beliefs. As an investigation of translated narratives shall be conducted in this study, the weight shall be on neither structural nor textual facets of a narrative. Rather, like Bennet and Edelman (1985) advocate, the narrative capacity to stimulate thinking, behavior, moralities, principles, values, and the means of perception people adopt for the world and themselves. Consequently, the significance of narratives does not reside in their structuring pattern but the way they function as gears for constructing reality and changing attitudes (Bruner, 1991).

Baker (2006) proclaims stories re-narration from the past acts as a hegemony tool, for its ability to socialize “individuals into an established social and political order and encourages them to interpret present events in terms of sanctioned narratives of the past” (p. 21). When rival accounts of a certain narrative utterly oppose one another, it appears that the attainment of a resolution is inconceivable (Liu, 1999); over time people tend to halt tiresome truth rifles, legalizing the reliability of former narrative versions, or

questioning parts of the narrative versions. This isolation or block of alien versions fearing the discovery of new intolerable and shocking outcomes results in the creation of “narrative communities” (Baker, 2006, p. 21). Narrative communities are groups of people sharing mutual convictions on the cogency of a narrative and the deception of others.

Across linguistic barriers, translation acts as a binding force of communication and is critical in nourishing and normalizing narratives (Baker, 2006). A conflict (political, social, or military) is inevitably a struggle wherein involved parties seek to compose and decompose an adversary by delegitimizing its arrangements and manipulating its appearance. Nelson (2002, p. 8) emphasizes that dehumanizing the adversary and dealing therewith as a “foreign and distant” or alienated entity is necessary for any conflict. Besides, contributing to transmuting the “who” to “it” is a key approach adopted by translators in deconstructing the “other” because an “other” is considered to be “so foreign” or “distant that ‘who’ becomes ‘it’” (Nelson, 2002, p. 8). In other words, this provides an alleged reason for disfiguring, and defacing “the other.” Here, T&I add to either challenging or facilitating the dehumanization process, which seeks to alter the “who” for “it” whose melancholy and grief grow tolerable and endurable (Baker, 2008, p. 14). Bassnett and Edelman (1985, p. 159) affirm that political narratives usually seek ideology promotion, by daunting it on people they usually cherry-pick acting impassively and embrace events. This marks it easier for acceptance, translation and circulation without inspecting implications, mainly when the tackled other is foreign to the set of customs, beliefs, and values in a particular culture.

For most conflicts are not confined to monolingual communities, T&I is indispensable for crossing linguistic boundaries and reaching out to people speaking diverse languages. In many cases, international and/or multi-lingual milieus, like the Security Council, contra narratives custom translation as a persuasion armament and a

communication technique (Baker, 2006, p. 22). The translated narrative that is re-narrated in an altered language adopts novel aspects from narratives obtainable and floating within the target linguistic and cultural atmosphere. Thereby, developing to a newly-fangled narrative reformed by different narrators. This persistently sprouting narrative, sequentially, stimulates other narratives circulating in the news' linguistic societies (Baker, 2006, p. 22).

Given the ubiquity of the concept across the humanities, and indeed the sciences, there are naturally numerous models of narrative analysis being applied to different types of data. For example, models applied in literary narratology have a tendency to emphasis on the formal structure of fictional narratives and draw on a set of conceptual tools that include plot, characters, point of view, focalization and setting (Baker, 2016, pp: 1-2). In T&I studies, the model of analysis that has so far been applied derives from the work of Baker (2006, 2007, 2010), who pieced together a set of conceptual tools drawn from social theorists Somers and Gibson (1994) and cognitive psychologist Jerome Bruner (1991) and explored their potential for analyzing translation and interpreting data. The model, which has been extended and combined with elements from literary and cultural theory in a number of doctoral theses and case studies in recent years, consists of four main parts: a typology of narratives, a set of features that explain how narratives are realized in concrete terms, five framing strategies and narrative assessment, as illustrated in Figure 2.1.

2.3 Typology of Narratives

Adapted and revisited to diverse contexts by academicians including Boéri (2008) and Harding (2012), the narratives typology informing socio-narrative studies often pays the same attention to institutional as well as personal narratives, however, labeled (Baker,

in press). The original typological framework was initially proposed by Somers and Gibson (1994), who are social theorists. The narrative typology was later expounded in Baker (2006) through detailed association to T&I studies. The model of analysis applied assumes that there are four different, yet closely interrelated, categories of a narrative that construct our surroundings and guide our understanding of the events in which we are embedded: (1) personal (or ontological), (2) public (shared/collective), (3) disciplinary (or conceptual), and (4) meta-narratives. Boéri's (2008, p. 26) research on conference interpretation presented a supplementary category called professional narratives, which covers "stories and explanations that professionals" intricate for themselves as well as others concerning "the nature and ethos of their activity." Harding's review of the typology (2011, 2012) is, however, "more substantial" (Baker, in press). She presented a rather detailed taxonomy that chiefly focuses on the discrepancy persisting between personal and collective narratives, each with subdivisions. In each case, the position of personal narratives rests intact; Harding's typology, indeed, explicitly foregrounded personal narratives, and the papers seek to draw on the tension across the public and the personal to illustrate imperative characteristics of the data. So, though all theoretical typologies are prone to adaptation and extension as researchers apply them in altered contexts, socio-narrative theory particularly is responsive to this kind of intercession given its fundamental assumption stating that "all narratives are constructed" (Baker, in press). Therefore, the choice to create borders encompassing boundaries between theoretical categories is a "part of the narrative world we are constantly engaged in constructing for ourselves and others" (Baker, 2010, pp: 351-352).

In the original typology, Baker's (2006) ontological narratives are referred to as personal narratives. These were initially distinctly defined as what "we say to "ourselves about our place in the world and our personal history" (2006, p. 28). This description restricted personal narratives to the cognitive domain and later advanced to support "the

interpersonal dimension, allowing the category to further encompass the narratives an individual tells others and those that others elaborate about the individual, with the main criterion being that a given individual” (Baker, in press, p. 6) “located at the center of narration ... is the subject of the narrative” (Baker, 2010, p. 350). Personal narratives, thus, encompass courtroom testimonies, whether delivered by the defendant or a witness, eyewitness accounts, biographies and autobiographies, i.e. “what is disseminated is an account of events that explicitly features either the narrator or another individual at the centre of the narrative” (Baker, in press, p. 6).

The significance of personal narratives is traced in dissenting voices and how they conflict with streamlined, reductionist accounts of the world or some of its aspects (Baker, in press). Harding’s (2009) prolonged study on the 2004 Beslan hostage crisis media reporting found that eyewitness accounts disappeared (i.e. were deleted) from all the English narratives published under independent and state-controlled news outlets from the original reporting in Russian. Consequently, translation resulted in the accentuation and reinforcement of “simplistic, reductionist framing narratives and to weaken or even eliminate multivalent and complex narratives” of the modern historical Cheshen and Russian trauma. Likewise, Van Rooyen (2011) quotes an example of English to Afrikaans radio news translation for the South African Broadcasting (SABC), which deleted a township resident’s explanation on the reason he wants to terminate the coal mines in his region. According to her, this case in terms of socio-narrative theory represents “obscured patterns of domination and oppression” (2011, p. 26). Van Rooyen (2011, p. 26) argues that township residents “did not have a voice in apartheid South Africa, but now they” are “given the opportunity to speak but [are] silenced once more in the Afrikaans news bulletin.”

Like all the socio-narrative categories, the borders flanked by personal and the other narrative types are porous, except when considering personal narratives as

ideologies locked in an individual's mind. Although they are initially concerned with tackling self-related issues, that are social and interpersonal narratives communicated to other individuals within a social milieu (Baker, 2006, p. 28). To convey a story, the existence of a social context is important for a narrator (Whitebrook, 2001, p. 24), permitting its existence, function and development. Based on Ewick and Silbey (1995, pp: 211- 212), this entails ontological narratives rely on, and attract, public narratives via utterances, expressions and symbols analogous to those in shared narratives through which personal narratives are inferred and made comprehensible. Thus, personal narratives simultaneously constitute a public narrative, to a greater or lesser extent.

Public or collective narratives refer to “stories elaborated by and circulating among social and institutional formations larger than the individual” (Baker, 2006, p. 33), emergent from “within any social grouping, from the family to the classroom, workplace, and the media” (Baker, 2016, p. 2). Obvious cases of the intersection are “the personal-cum-public narratives” (Baker, in press, p. 7) of public figures that are highly profiled like Simone de Beauvoir and Nelson Mandela. This elucidates why T&I disguises and defies when representing ontological narratives across languages: the renarration is undoubtedly restricted by the shared narrative and linguistic resources accessible in the “new setting” (Baker, 2006, p. 29). As a consequence, ontological narratives are truly contingent and imperative in expounding and sustaining the socialized collective narratives (Baker, 2006, p. 29). This can be traced in McDonough Dolmaya (2010) where a comprehensive analysis bids the ways authorized public narrative of a multicultural society, namely Canada, is realized on twenty-five online websites of global brands that are made local to Canadian browsers.

Collective narratives are therefore believed to contribute to both framing and forming of personal narratives set by a given society's members, fixing their meanings, effects and implications. However, a narrative's collectiveness can only be accomplished

through enhancements and support from numerous personal stories. It is only at this point accepted and viewed as collective, circulated widely, and normalized to a self-evident life account so as to elude acute inspection (Baker, 2006, p. 30). An illustrative model of the necessity for personal narratives to develop collectives is the state of affairs in President Trump's US, where citizens were to ultimately recognize themselves as eventually politically and socially Western. Deprived of the influence of sufficient citizens in order to create and circulate attuned personal descriptions, the shared narrative embraced by the authorities could not have grown neither legal tender nor rejection. For instance, "Donald Trump says this is temporary and I trust him," said a Staten Island (New York) resident (Goodman, 2017). "His number one job is to protect the American people" (Goodman, 2017). Such personal narratives, in fact add to an overall collective acceptance and currency pro travel ban by the US supporters domestically and internationally.

Public narratives governing a particular community can rapidly evolve, and witness modifications within a few years (Baker, 2006). Public narratives contending the outburst and fury following the declaration of the President Trump's travel ban on 27 January 2017, in which he expressed, ban of entrants from 7 Middle Eastern countries, like many other bans imposed by the US over history. The American authorities' description of the order, the general veto in full swing, is a fair undertaking favoring the country. Americans, along with the Arab community, here, were either to trust or discard Donald Trump's account of the public narrative of the outset of the January 27th travel ban. This depends on the narrative's ability and compatibility, with all its aspects, to every American's "own story of identity" (Whitebrook, 2001, p. 145). That explains the relatively split American perspective of the official narrative order of the regime proceeding the conflict. Americans, now, may differ in their respective definitions of identity nationally, socially, politically, and religiously, and hence their identity-related stories may vary.

Translators tend to vigorously participate in the public narratives' circulation process in their respective communities, ensuring all social formations familiarity with the narratives' embedded views that can have currency in other foreign communities (Baker, 2006). Tymoczko (2003) recommends translators affiliation with agendas or ideologies, endeavoring the promotion of specific narrative versions, usually peripheral to the target culture, at the expenditure of other cultures. This could indent or weaken domestic accounts of a particular narrative, generating disputes in societies. The circulation and promotion of local public narratives create an opportunity to surpass linguistic and political boundaries allowing greater public acceptance or at least examination by a wider readership of varying beliefs and principles (Baker, 2006, p. 37).

Somers and Gibson (1994, pp. 62-63) defined the third narrative kind, i.e. conceptual narratives, as analysis and justifications offered by social scholars and researchers to validate and demonstrate the association between public and ontological narratives. "Disciplinary narratives are the theoretical and historical accounts that circulate in any field of knowledge" (Baker, 2016, p. 2) developed to encompass stories that researchers of any field flourish "for themselves and others about their object of inquiry" (Baker, 2006, p. 39). Examples include theories of climate change, Bourdieu's field theory, Even-Zohar's polysystem theory, and Reiss and Vermeer's skopos theory (Baker, 2016). Also, for historical development accounts of disciplines like T&I studies or its subcategories (see Snell-Hornby (2006)). These explicate their social role in influencing actions and identity in a given society.

Like public narratives, translators are free to uphold and boost or cull and negate a particular conceptual narrative (Baker, 2006). Nonetheless, a translator cannot guarantee the understanding of their ultimate product confirms the preset intentions (Baker, 2006). Both receivers as well as producers regulate conceptual narratives connotations as well as implications.

Finally, meta-narratives are the remarkably impervious and prevailing narratives where “we are embedded as contemporary actors in history...Progress, Decadence, Industrialization, Enlightenment, etc.” (Somers & Gibson, 1994, p. 61). This kind of “epic dramas of our time” (Somers, 1992, p. 605) is believed to have the ability to last for long and influence ordinary people (Baker, 2006). Therefore, meta-narratives refer to “particularly potent public narratives that persist over long periods of time and influence the lives of people across a wide range of settings” (Baker 2010, p. 351). They are pigeonholed by “a sense of inescapability” (Baker 2010, p. 351). Instances comprise religious narratives like those of Judaism, Buddhism, Islam, and Christianity, in addition to political narratives of events on the “War on Terror” and the “Cold War” (Baker, in press, p. 8). The former has captivated special attention in T&I socio-narrative studies (Baker, 2007, 2010; Harding, 2012; Bassi, 2015). An illustration of such meta-narratives has recently drawn-out to cover the warfare on the Islamic State (IS), which after emerging extended to take control over vast lands in the west and north of Iraq along with half of Syria. Following a far-reaching armed action by various Arab and Western countries against IS, petrifying beheading narratives have been circulating all around the world. Such armed acts and executive orders including that of the travel ban, if not prefigured by meta-narrative circulations reflecting brutality and ferocious acts of IS communities and supporters may not be acknowledged by the public. Baker (2006) proposes the choice underlying the term “terror” in preference to “terrorism” is evocative for it offers as a model of the vigilant optimality of public as well as meta-narrative terminologies in spawning desired response from the public. While “terrorism” designates relatively minor or limited violence act/s, “terror,” on the other hand, acts as a mind frame whose connotations and implications may cross both domestic as well as cultural borders and hence, seize by individuals around the globe.

Baker (2006) asserts that political or economic factors usually determine the perpetuation of a particular meta-narrative. An additional factor Alexander (2002) added is concerned with the demonstration of malevolent or evil and reference to traumatic global human experiences. Consider the case of Haj Omar (2016, p. 184), where he states that the:

Western media have striven to shed light on the horrible acts of IS, knowing that this can ensure the survival of the impact of such stories on the public, thus forming a meta-narrative that can last for a long time, justifying Western military involvement in the conflict ongoing in the Middle East.

The widespread of a meta-narrative is highly dependent on translators' ability to allow public narratives transcendence across cultural, national, and linguistic margins, thereby facilitating the development, leading a far-reaching impression on generations. Nonetheless, a translator's role is most effective in subsidizing the narrative formation process competing and undermining meta-narratives and public narratives created and stimulated by autocrats and elites. The autocrats by oppressing through power, force their own meta-narrative version for decades (Alexander, 2002, p. 48). As such, "history is" in fact "written by victors."

Different narratives' porousness does not allow linguistic analysis grounded on the stated typology, since the concept here is neither to classify the narratives based on their types nor to establish the given material systematically. The idea is to identify the interaction and strains across the narratives so as to elucidate significant transformations that may be witnessed from time to time or among different data sets (Baker, in press). For instance, using socio-narrative theory, Bassi (2015) analyzed Robert Saviano's *Gomorra* (2006) which stood as a trademark in Italy, the author's homeland, and internationally, post-translation. The volume is a widely broadcast first-person narrative

of Camorra, which is one of the oldest and biggest criminal bodies entangled in the business of disposal and well-thought-of as accountable for the rubbish catastrophe (taking place in 1994, in Naples). The publication of the book infuriated the business, the heads of which were reported to have threatened the life of Saviano. In 2006, Umberto Eco's reported message urged offering Saviano safeguard under the state, and further paralleled him to the famous Mafia victims, in 1992. This, in turn, set the scene for marking the writer nationally and placing "his personal story within the public narrative of the national struggle against organized crime" (Bassi, 2015, p. 53). In October 2008, an Italian newspaper's breaking news of an ex-Camorra boss exposed specifics of a conspiracy to kill Saviano which later led a series of unfolding events including a letter of solidarity with the signature of 6 winners of Nobel Prize. Salman Rushdie's and Saviano's high profile appearances lead to his labeling as "Italy's Salman Rushdie" and his international relationship with reference to the "War on Terror" meta-narrative and, widely, "a meta-narrative of history as a coherent movement towards 'democracy' and 'freedom'" (Bassi, 2015, p. 58). Through the thorough analysis conducted by Bassi (2015, p. 57), different narrator's intervention over time made this label a "part of a coherent timeline linking the 'Rushdie affair' with 9/11" and the "War on Terror." Paradoxically, Saviano's Gomorra narrative explicates the aforementioned "as a modern organization perfectly integrated within capitalism and democratic Europe," but this explanation is undermined by the narratives in which the author is embedded internationally. As Bassi (2015, p. 59) explains, "in Saviano's narrative, the 'global threat' comes from the Western project of capitalism; in the narrative of the label 'Italy's Salman Rushdie' and 'writer under threat,' a good West is threatened by something that is located outside Europe and on its borders, and which is imagined as culturally distant."

The application of the discussed typology with reference to the different translation data types has been reconnoitred, such as the repercussions of personal-public

narratives' interdependence. Personal narratives, like Baker (2006) points out, "are dependent on and informed by the collective narratives in which they are situated. But they are also crucial for the elaboration and maintenance of these same narratives" (p. 29). Also, non-translation, as a phenomenon received limited consideration in the literature, which can be partially expounded. Non-translation refers to the idea of suppressing some personal narratives which may threaten another prevailing public narrative. Baker (in press), for example, uses Mark Edelman, a commander of the Warsaw uprising, and his earliest hand-written narrative of events which back then, in 1945, circulated as *The Ghetto Fighting* but then, till 2011, was not available in Hebrew. The widely available official Israeli public narrative of this historical moment would have been challenged by Edelman's anti-Zionist personal narrative. Retranslation, similarly, benefits from the personal-public narrative interrelatedness. Retranslations of official manuscripts deliver a prospect for expanding innovative values and roles at a time an emergent ideology necessitates the society's adjustment of the component personal narratives. In South Africa's apartheid, the Bible was retranslated three years prior to the biblical rationalization before the Dutch Reformed Church's retraction in 1986 (Baker 2006, pp: 34-35). Retranslations of Enid Blyton's books, children's stories, for example, were reviewed and re-translated to eradicate the reflected unsavory representations of behavior that lure on deleterious stereotypes of class, race and gender. Personal narratives, as illustrated by Summers (2012), can be seized further in order to strengthen historical and social public narratives (as the East German author Christa Wolf, whose biography and work have altogether been adopted into public narratives of collaboration with the German Stasi regime and intellectual independence in the Anglophone World). Baker (2010) validates personal narratives' appropriation to disseminate Palestinians and Muslims' public narratives as absurd extremists by the MEMRI translations.

2.4 Narrativity Features

After examining the different narrative varieties, we now move to investigating the narrativity features and operation in people's view of events. According to Baker (2006), there are eight different characteristics or features of a narrative; Somers (1997, 1992) and Somers and Gibson (1994) suggested four narrative features (namely: temporality, relationality, causal emplotment and selective appropriation), whereas the rest were originally suggested by Bruner (1991) (namely: particularity, genericness, normativeness/canonicity and breach, and narrative accrual).

First, Baker's (2006) temporality is viewed as a critical narrative feature, rather than being "an additional or separable layer of a 'story'" (p. 50). Unlike expectations of events to be arranged in straight or "right" series representing and inconsistency with the real sequential order of the events of the story as they appeared in reality, instead, the story events are substantial (Baker, 2006) and altering or substituted sequence will definitely result in loss of meaning. Thus, the comprehension of a narrative's temporality has an organizational purpose; the narrative character and events are meaningless to the viewers if the sequential structure is altered, both spatially and temporally (Baker, 2006, p. 51).

Scholars have persistently studied temporality in narratives. Following Paul Ricoeur, White (1987, p. 17) separates "the experience of time as mere seriality" from "an experience of temporality in which events take on the aspect of elements of lived stories, with a discernible beginning, middle, and end." Plotting narratives along a timeline acts as an intrinsic narrative feature venturing coherence across the course of events and grants moral sense to narratives, attributing to the responsibility, blame, credit and victimhood to the different characters. For instance, a non-sequentially chronological narrative can permit the narrator's complication of the storytelling, which clarifies the outrage of Milan Kundera at the earliest translation of *The Joke* into English, a

sophisticated narrative narrated differently from each protagonist's outlook. "The lack of strict chronological order in the book [misleading]" the translators, Oliver Stallybrass and David Hamblyn, to the introduction of a "chronology by cutting, 'pasting' and shifting the chapters around" (Kuhiwczak, 1990, p. 125). As a result, the polyphony of the narrative pertaining to the complexity and ambiguity of human experiences thus ceased into a localized, flat story revolving around the affiliations flanked by the explicit protagonist.

Time passage influences verbal values, behavioral as well as visual connotations used in the narrative articulation process, in ways that are neither expected nor in the narrator's hand, comprising of translators. Consider for instance Abdel-Nasser's (2016) numerous models of the power of the dynamics of the Egyptian revolution's context on the pattern of written and (re)translated poems during or before 2011 to 2012 reviewed post the takeover by the military in 2013. A sample specimen, which was not conferred by Abdel-Nasser in these relations, originates from her own translation of the poem *Freedom is from the Martyrs*, by Amin Haddad which though published in 2013 within a collection sharing the same title, was written in honor of the demonstrators of the October 2011 massacre. The translator seems to carefully follow the original text when speaking of "the blood of martyrs on the asphalt" as one that "blooms flowers and blooms light" (Abdel-Nasser, 2016, p. 119). The expression *on the asphalt* echoed following the 2013 takeover, and particularly post the November protest law allowing to the imprisonment of large numbers of protesters by the authorities in charge. Irrespective of the translator's and poet's intentions, this catchphrase today induces public narratives of the awaited discharge of some of the many detained youths and encouraging of the other protesters at the end of each prolonged trial as a detainee is pronounced free and "on the asphalt." Thus, while other personal and public narratives were doubtfully predicted by neither the

translator nor the poet, the new meaning cannot overthrow the preliminary evaluation “of the poem and its translation, but it evokes other layers of experience” (Baker, in press).

Temporality, similar to other narrative dimensions can be realized in text-based documents, so “even where explicit verbal indicators about the temporal position of events are absent, the rendering of a character’s appearance or the setting can suggest the position of a given scene or occurrence on an overarching timeline” (Herman, 2013, p. 126). Furthermore, the temporality concept encompasses spatiality, as commented by Herman (2013) where space and time are highly interrelated in Narrative Theory. As such Karanunayake (2015) demonstrated the relocation of source verbal as well as non-verbal narratives through studying recent Sri Lankan conflicts (1983-2009) through theatre translation. Karanunayake (2015) points out to the relocation in Saakki, the Sinhala translation of 1986 which is based on *The Accidental Death of an Anarchist* of Dario Fo’s, wherein the narrative proceeding of the play (in Sri Lanka) verbally shift by presenting references to both Buddhism and Christianity, in place of the source narrative reference to Christianity alone. This approach seems effective for “both religions are familiar to the target audience” (2015, p. 213). Simultaneously, the Kolam, “an early 20th-century community or non-urban theatre form that made extensive use of masks” (Karanunayake, 2015, p. 215), setting is anchored through the Sinhala translation. The Saakki Director portrayed the tradition of Kolam of involving with space via the hall for enactment and on the stage setting of the space of a formal theatre, in Colombo (Karanunayake, 2015, p. 221), in anti-canonical reconfiguration practice across the theatre performers and viewers. The reversal of models, here, recalls Baker (2006) identifying a breach as a “part of the inherent potentiality of narrative” permitting a narrative to “disrupt the legitimacy of a canonical storyline or genre” (Baker, 2006, p. 98). The narrative choices made by the translator collectively displace events narrated in the ST in both the spatial as well as

temporal setting of Sri Lanka in the 90s. This implies an altered interpretation of the unfolding of the enacted political narrative.

Next is rationality which to Baker (2006) is a significant narrative feature for humans naturally grasp events when they are cogently linked to one another. Additionally, constituting a narrative entails beyond casually selecting events derivative from the past, present or even fictions and later, having them ordered in an appropriate order; structuring story events in alignment with the broader narrative (Bruner, 1991). Hence, during translation from one SL to a TL, the translator can shun introducing source religious or culture components to the target culture when it is neither related nor compatible. This is compatible with Baker's (2006, p. 61) assertion pertaining to a narrative's rationality intolerance of unpretentious and straight rendering from other alien narratives' aspects and components.

Relationality is a narrative element of interpreters and translators because every single dimension obtains value and meaning through its respective configuration in a given narrative and shall not have the same meaning after transforming into an altered narrative milieu (Baker, in press). Conventionally, translation researchers have preserved relationality as a culture-specific aspect. However the concept is broader and stands beyond verbal narrative elements. For instance, it tolerates more than lexical items' semantic meanings of the grammatical and typographical slips in the subtitling of activists (Baker, in press). Such an unfurnished output is usually considered unprofessional, from lack of confidence in subtitles and movie-makers involved (Baker, in press). Babels, which is a network of interpreters volunteering at World Social Forum occasions, has been attacked heavily by some expert interpreters specifically for their failure to cope up with the quality standards, sophisticated performance, as per the Association of Independent Inventory Clerks (AIIC) (Boéri, 2008). With today's civil media reporting, and contemporary activist world, forced by associated burdens and instability of settings,

“polished” and “unpolished” procure contrary values (Baker, in press). As a result, for instance, “images produced via the use of mobile camera phones during such crises as the London bombings in July 2007 have now become iconic because of – despite – their shaky, grainy look” (Cross, 2016, p. 228). Trivial grammatical and typological slips are a core constituent of what is referred to as “crisis translation,” when a particular incident or sequence of incidents call for an instantaneous broadcasting to the external world (Selim, 2016, p. 83). In addition to both commitment and authenticity, but it suggests tolerance (Baker, in press). Doubtlessly, as argued by Cross (2016), the amateurs today form “a point of resistance” for the professionals (p. 229) and progressively expertise is acquiring lower value than authenticity, to the extent that the world of professionalism is starting to adopt some of the characteristics concerned with unpolished “authentic” output (Baker, in press, p. 11).

Certain narrative dimensions are elaborated collectively with relationality, consider for instance Baker’s (2010) research on MEMRI. MEMRI is an Israel support group that “directly supports fighting the U.S. War on Terror” then vaunts “providing thousands of pages of translated documents of ... print media, terrorist websites, school books, and tens of thousands of hours of translated footage from Arab and Iranian television” (“About Us” page) (Baker, in press, p. 12). The world narrative of MEMRI is partially expounded over the selection of SL and TL, in addition to the firmly unidirectional translation flow (Baker, in press). SL constantly comprises Persian and Arabic, in addition to other languages such as Daru, Turkish, Hindi and Pashtu inclusion or exclusion differently at different times. These “index ... societies that are depicted as sources of threat” and hence have to be observed (Baker, 2010, p. 355). TL regularly features French, Hebrew, Spanish, English, and German where Chinese and Russian encompassed or not depending on the political climate of that point of time. These “index those [communities] that must police the world and fight terrorism” that are delegated

with observing the threat sources (2010, p. 355). The followed design pattern of selective appropriation and the unidirectional shift are reflective of the “War on Terror” meta-narrative using the immutable binary of “us” and “them.” SL speakers need not be aware of the TL speakers say among themselves, rather “they simply need to be monitored” (Baker, 2010, p. 356). The SL group is plotted as the assailant and the TL group as the bearer of the liability of observing the threat sources and, prominently, as the prey. This implies that in overrunning other nations, “the victims are merely responding to the aggression being visited on them” (Baker, 2010, p. 356). In case of relationality, “each language accrues a specific value by virtue of its positioning within the narrative” at any point of time (Baker, 2010, p. 356). While Chinese and Russian acted as TLs in 2007, community chunks commended with monitoring the world, but not anymore (Baker, in press). Beginning in 1999 as a TL, Turkish became a SL in 2006. Such shifts across SLs and TLs, Baker (2010) claims, indicate “a change, or an attempt to effect change, in political reality” (p. 356). The worth added to every different phase is specifically confined to this narrative’s unfolding.

Next is causal emplotment which “gives significance to independent instances and overrides their chronological or categorical order” (Somers, 1997, p. 82). Events’ emplotment guarantees a meaningful narrative construction for it sheds light on its impact on and involvement in the narrative meaning as a whole (Polkinghorne, 1995). Genuinely, emplotment causally conceives the events’ evaluation and elaboration instead of simply stating them. This helps create an understandable and coherent structure which serves the audience ability to pass judgements by creating series out of separate events (Baker, 2006). So, through causal emplotment events’ set turn out to be of moral and ethical significance, holding semantic values past the narrative’s abstract connotations.

Causal emplotment is, further, believed to act as an “impulse to moralize” real-life proceedings (White, 1987, p. 14). A linked sequence of events, instead of a remote

illustration of every event separately, creates meaning. However, despite the similarity of judgments on two different incidents, yet people may possess different attitudes towards the relation and interpretation of the two events with reference to one another (Baker, 2006). For instance, while one depiction may deal with the US travel ban story (i.e. from the start to date), another narrative may describe the conflict across the Middle East, and the US supporters of both the narrations can acknowledge their belief in the events' occurrence, indeed, occur and could even go to further approve the information provided by each of the narratives, yet disagreeing with the pattern of interpretation of each narrative with reference to the other. One may believe that the US revolted against their governments or communities to challenge the Middle East or Muslim countries, although another can propose that the US has truly lend a hand to the banned regimes in addition to supporting these banned nations in their war against the IS. because this could enact a better sense of international security worldwide through the manifestation of despotic bans in the USA, preventing the enemy of the nation from citizens of highly affected regions from undertaking any unpredicted terroristic acts. Baker (2006) advocates that T&I may employ this narrative function in order to bond happenings otherwise, producing newfangled meanings via the translator's "the choice of equivalents" (p. 70).

Baker (2006) approves Somers and Gibson's idea that a narrative is shaped consistent with criteria allowing the producers to choose to include a selective variety of events, eliminating others. This is primarily based on the reporting agency's narrative sponsors, policy, agenda, ideology, etc. As a result of selective appropriation, a narrative can appear to be a comprehensive whole, though made of a restricted narrow number of events by eliminating or omitting others (White, 1987).

Bruner (1991) explicates particularity as a narrative feature, meaning that the narrative mention of a particular event or character takes place based on a wider frame of the genre or typology of the story, thereby constructing events meaningfully and

intelligibly. The role played by the events in the overall frame of genre along with the locus occupied in this structure of stories that allow the viewers to add to the happenings of the narrative if they have missed an aspect from the story (Bruner, 1991). Genre, based on Bruner, at this point, refers to the generic narrative plot or outline linking a range of “raw elements” instead of orthodox text variety (like play, novel, poem, etc.) (Baker, 2006, p. 78).

As a narrative feature, genericness embraces an altered genre definition. According to Bruner (1991, p. 14), genericness refers to “recognizable” narrative forms including fiction, comedy, tragedy, satire, report, interview and news. This set of genres helps establish models that serve both the audience as well as producers of narratives in order to bound the viewers’ interpretative and rationalizing task of their encounters (Bruner, 1991).

Genericness, to Baker (2006, pp: 85-98) is mainly concerned with a particular narrative’s marking of fictional from factual status. Factually presented genres, including films and autobiographies based on actual stories, question the reality from the narratives’ critical viewers, however the less critical viewers tend to accept the depicted versions of the truth. Baker (2014) contends that as media reporting stood as a genre, translation too by right is concrete. Translation “is naively thought of as a matter of objective recounting of factual material,” (Baker, 2014, p. 172) with an erstwhile persisting reality. Consequently, “indirectly bestows a factual character on the representations it generates” (Baker, 2014, p. 172). The MEMRI scheme is mainly based on the above assumption: as the MEMRI, through translation, asserts to merely report, what different threat sources say to one another, which is somewhat altered version of what is reported to “us” after undergoing translation. Thus, translation, as an independent genre, stems its standing by means of impartial reporting from other associated pre-existent text (Baker, 2016, in press). Consider the example of the widely disputed Tiananmen Papers which was

translated into English by Perry Link and Andrew Nathan and published in January 2001. Though, claimed constructed objectively on a pre-existent document in Chinese enclosing confidential transcripts of conversations among the political elites of China in the course of Tiananmen events in 1989. However, it was only until April 2001 that the “original” Chinese documents appeared. Moody (2002) advocates that “even in the Chinese text the raw data have already been considerably massaged,” and further highlights the divergence of the English TT from the Chinese ST, regardless the latter’s credibility in terms if it’s attribution to the Chinese political elites, length, as well as style. Nonetheless, the BBC reported excerpts from the contentious English TT on 8th January 2001 as a set of “secret Chinese official documents on the 1989...uprising,” with no mention to the arguable nature of these documents. These excerpts involved proclamations like the “spear is now pointed directly at you and the others of the elder generation of proletarian revolutionaries,” credited to Li Peng (Baker, 2016, in press).

Similarly, Baker (2014) studies *Chinese Professor*, which is an American political commercial on CNN during October 2011. According to Baker (2014), this commercial displays a Chinese actor speaking Chinese, instead of English, partly for the “presence of subtitles constitutes the Chinese speech as an “original” (ST), and therefore indirectly constructs it as ‘authentic’” (p.173). Countless gullible or not so critical viewers are likely to believe that the ST is the foreign speech and thereby “accept the illusion” that subtitles simply appear in order to communicate the Chinese actors’ words. “[D]espite the fact that the speech itself is constructed to suit the producers” policy and the used subtitles could have been transcribed in advance and not thereafter, the so considered ST (Baker, 2014, p. 173).

Bruner (1991) appears to value canonicity breaches as a narrative characteristic entitling the narration of a story to others. As a result of the lack of innovative gestures representing canonicity breaches, Bruner (1991, p. 15) claims that technically events

entrenched in a version do not institute a narrative. “A narrative is necessarily normative” for the tell ability here depends on “a breach of conventional expectation” (Bruner, 1991, p. 15). Canonicity, in translation, is established primarily via the chosen TL equivalents. A translator, in the process of observing normativeness, seeks equivalents that mark the narrative’s intelligibility among target readers (Haj Omar, 2016). Also, the same is attainable via re-contextualization in order to create “moral resonances” intended for the narrative’s target viewers (Baker, 2006, p. 99). Moreover, translators tend to establish a breach of predictable anticipations and canonical ideas thereby challenging dominant accounts of a narrative. In the context of the travel ban, these breaches may be narratives endorsed by the US’ political elites. A translator who is in support of the ban may adopt translations that emphasize the cruelty of the Middle Eastern IS community and sacrifices made by the government in their endeavor to retain peace. See the case of *US travel ban: Why these seven countries?* (Goodman, 2017). The article reasons the idea underlying Trump’s choice. However, the article though translated into Indonesian, Persian, Chinese and other BBC online media outlets but surprisingly the article is nowhere to be traced on the BBC Arabic, to the researcher’s best knowledge. This may be grounded in their lack of interest in conveying the Arab World, specifically, as the idea of steering them against themselves may raise resentment and rejection among the viewers.

Narrative accrual based on Bruner (1991) refers to the mode whereby individuals “cobble stories together to make them into a whole of some sort.” This can be achieved by implying “bogus historical-causal entailment” (Bruner, p. 19). This feature’s demonstration, in case of the travel ban, is the incessant assertion that “some pointed out that the list did not include countries where President Trump had business interests - like Saudi Arabia - a suggestion dismissed by the president's chief of staff as not related” (BBC Canada and US, 2017).

2.5 Translation: Framing Narratives

The narrative list of features discussed above through reviewing related literature pave the way for the discussion of the concept of framing. According to Erving Goffman (1974, p. 21) a frame refers to “schemata of interpretation” that allow us to comprehend different situations in different ways. Goffman highlights that “an individual’s framing of activity [establishes] its meaningfulness for him” (1974, p. 21). In the narrative context, Baker describes framing as “an active strategy that implies agency and by means of which we consciously participate in the construction of reality” (2006, p. 106). Baker (2006) suggested five aspects of framing which will be discussed in this section, namely: (1) frame ambiguity, (2) temporal and spatial framing, (3) labeling, (4) selective appropriation, and (5) participants repositioning.

The first framing strategy is frame ambiguity. When “the same set of events can be framed in different ways to promote competing narratives, with important implications for different parties to the conflict,” frame ambiguity usually occurs. Consider for instance the latest conflict in Egypt where the 30th June 2013 protests and the rule of President Abdulfattah Al-Sisi (a military general) which is framed by his opposers (say, members of the Muslim Brotherhood) as a “military coup.” On the other hand, President Al-Sisi supporters frame his rule and the 30th June strikes as a “revolution” against the rule of the Muslim Brotherhood and their member and ex-president, Dr. Mohammed Morsi. Thus, frame ambiguity refers to the doubt arising when defining a conflict.

Temporal and spatial framing indicates the course of selecting a particular text to represent a specific narrative, within a newly-fangled temporal and spatial milieu. Listeners and also, readers are stimulated to mark an association amongst narratives that may be more up to date, though the events, in fact, do not take place in the same geographical area nor do they belong to the same temporal settings (Baker, 2006, p. 112). For instance, one may recognize bonds flanked by the proceedings of the Battle of Badr,

where the Prophet Muhammed (p.b.u.h.) led the Muslim army in their war against Quraysh (the disbelievers), and the Egyptian revolution. In doing so, one may be highlighting the idea that both were neither expected nor were they well prepared to attain victory. Nevertheless, in both conflicts victory was attained. Here, the narrator exploits Baker's temporal and spatial framing, where a narrative derivative from the ancient history of Islam is employed to advance a recent account pertaining to a reformed situation.

Baker's (2006) selective appropriation is established through adding or/and omitting elements when rendering a narrative into a foreign language or a different audience. The addition and/or omission processes seek to "suppress, accentuate or elaborate particular aspects" (in a narrative) "encoded in the source text or utterance, or aspects of the larger narrative(s) in which it is embedded" (Baker, 2006, p. 114). This practice can occasionally cause message diversion from the message established in the source narrative version to create consistency with certain agendas and ideologies.

Baker (2006, p. 122) refers to framing labels as a "discursive process that involves using a lexical item, term or phrase to identify a person, place, group, event or any other key elements in a narrative." Consider, for instance, the conflicting process involved in the labeling of the IS. While they refer to themselves as *Alkhilaafa* ("the Caliphate State") or *Ad-Dawlah Al-Islamiya* ("the Islamic State"), the Syrian opposition groups choose to name it as *Jamaa'at Al-Baghdady* ("Al-Baghdadi's Group") naming it after Abu-Bakr Al-Baghdadi who is the leader. Daa'ish (which is also known as the Islamic State in Iraq and Syria, i.e. ISIS) is also a deprecating term used by its adversaries. Conflicting communities tend to embrace altered labels or tags for a given situation, entity, geographic location, etc. (Omar, 2016). As such, the abbreviation ISIS frames those countries or communities as a mockery, devaluation, and de-legitimization of the IS' claims of launching an Islamic Caliphate. Thus, endorsing the chosen narratives rebutting

and contesting opposing claims is significant to legitimize the intended political and social claims (Baker, 2006).

This raises Baker's (2006) question on conflicting parties naming systems and the challenge brought about by it in the translation process. These rival parties may adopt differing names for the same situation, entity, etc. which may be intended to promote or legitimize certain political and social claims, whereby undermining or refuting and denying of others (Baker, 2006). For example, the controversy over naming the 30th June protests in Egypt as a "military coup" or a "revolution" is mainly determined by the narrators' political interest, i.e. pro- Morsi, anti-Morsi rule, or pro-Alsisi rule. Hence, the US travel bans' naming too may vary depending on the narrator's ideology from being referred to as Muslim Bans to extreme vetting measures and much more.

Reframing through labeling may similarly demonstrate movie, article and book titles used to "(re)frame narratives in translation" (Baker, 2006, p. 129). Nonetheless, these are less deliberated aspects conflicting parties' labels aimed at stimulating tags in case of a given place, group or entity. Title manipulation in the process of reframing narratives classically marks variations disturbing the textual versions depending on the selections and opinions conveyed through the translator's newly selected title (Baker, 2006).

Participants repositioning is the last framing strategy which is based on the above-discussed feature of relationality. Relationality is associated with the manner through "which participants in any interaction are positioned, or position themselves, in relation to each other and those outside the immediate event" (Baker, 2006, p. 132). Deviations caused to anyone of the redefined participants' roles as well as their inter-relationships, and the dynamic forces of the entire narrative along with other related narratives lead to ideological shifts. The transposition of contributors highlighted by Baker (2006) may ensue over the utilization of language use to tone, register, organize, space, time, and

additional ways of differentiating “us” from “them.” Paratextual, subtle, and/or expressive variations made by the translator or narrator in the depiction of these elements are assembled, resulting in relationship reconfiguration across members, including the narrators, translators, and readers. Hence, a noteworthy transformation is realized in the discernment and demonstration of “us” and “them.” Such alterations lead partial and complete dynamic re-framing of the narrative as a whole (Baker, 2006). Narrators and translators can utilize two chief fields to realign themselves along with others, spatially and temporally realign, among themselves, and other political and social subjects in the narrative: paratextual commentary, like introduction, endnotes, footnotes, and glossaries (Baker, 2006); and contained by the text itself (Baker, 2006, p. 135), i.e. the main narrative body.

Baker (2006) emphasized the significance of both textual and paratextual aspects of narratives and translation in framing strategies. Narrative texts are rarely unadorned. They tend to be furnished with headlines, graphical presentations, images, introductions, appendices, acknowledgements, footnotes, etc. outside the text such as commentaries, an interview with eyewitnesses, in-text links to related articles or original proof documents, etc. Altogether these internal and external, textual and extra-textual elements are called paratextuals, as originally coined in 1987 by Gerard Genette. Hence, frame ambiguity, temporal and spatial framing, labeling, selective appropriation and participants repositioning could be traced in the translator’s and narrator’s texts and paratexts.

2.6 Review and Summary of Related Literature

Baker (2006) introduced the application of Narrative Theory in T&I studies. Baker draws on the critical idea that narratives constitute, rather than simply represent, the world. As the book title suggests, Baker is primarily concerned with narratives and

T&I in “violent political conflict, and the way narratives and translated narratives are used by various powers” (Harding, 2012, p. 288) “to legitimize their version of events” (Baker, 2006, p. 1). Baker’s interest endured in her proceeding research papers (see 2007, 2008, 2009, 2010, 2016, in press).

Harding’s (2009, 2012) work directly corresponded to Baker (2006) and further attempted to advance socio-narrative theory to Translation Studies. Unlike, Baker who used a wide-spectrum method to demonstrate Narrative Theory and its application in T&I, Harding offered a detailed case study that tests the theory’s applicability and investigates sample online news narratives from three different news agencies: (1) Caucasian Knot, Russia’s historical and international human rights society website; (2) Kavkazcenter, the Chechen armed resistance website; and (3) RIA-Novosti, a chief, state-directed Russian news agency.

Baldo’s (2008) *Translation as Re-Narration in Canadian-Italian Writing* examines a novel series by Nino Ricci, the celebrated Italian-Canadian novelist, that touches the life of an Italian family before and after its migration to Canada, in 1961. She examines the author’s use of codeswitching (between standard or dialect Italian and English) and the patterns of negotiating codeswitching channels in the novels’ Italian translations.

Also, Ayoub’s (2010) literary study seeks to examine the prominent Egyptian author Kamil Al-Kilani’s (1897–1959) renarrated, altered and translated children stories. Ayoub’s chief concern has been on the ways framing is provoked in paratexts surrounding texts. Thus, she investigated footnotes, cover blurbs, titles, introductions, additional questions, testimonials, poems and glossaries.

Similarly, Al-Herthani (2009) focuses on paratexts, based on Genette (1991, 1997), and the framing and counter-framing notions on the Palestinian-American cultural

theorist Edward Said legacy. The study investigated the Arabic translations and re-narrations of the same by numerous types of Arab mediators and institutions, including translators, writers, intellectuals, publishing houses, the media.

Al-Sharif (2009) examines the MEMRI translated Arabic narratives and their effect on regional politics and cultures. Al-Sharif examines MEMRI's online narratives and explores patterns in which the website vigorously employs translation to de/select and frame narratives that analytically intricate and circulate reductionist, de-humanizing and negative materials on Palestinian women and Palestinians, in general.

Boéri (2009) implements a socio-narrative approach to study Babels, "the international network of volunteers recognized as one of the most politicized communities of translators and interpreters" (2009, p. 6), predominantly regarding the Alter-Globalization Movement and the members' active, yet intricate, pursuit and negotiation of an alternative society marked by commitment to organizational principles such as (linguistic) diversity, inclusive participation and horizontality. She studies members' online posts on Babels' eforums to trace how the evolution of its organizational scope of decision-making, financial structure and involvement processes are positioned in narratives. Also, she investigates AIIC (Association internationale des interprètes de conférence) online publications to understand Babels' external re-narration based on the professional interpreting community of the conference (see Boéri 2008 and 2010).

Luo (2014) scrutinizes the framing strategies (namely: temporal and spatial framing, labeling, selective appropriation and participants repositioning) the Yeeyan Sport translators use in reframing China and Chinese sport in the Western media during the London Olympics, in 2012. The study enables understanding the grip of "positioning" over linguistic construction, and particularly how the translators' claimed position may contradict with that constructed in their translations. His findings draw attention to news

translation and its role in re-constructing national identity, and principally, sports news translations entwined with “ethnocentric undertones” (Luo, 2014, p. 829).

Haj Omar (2016) studies political discourse narratives based on the Syrian Arab Spring. He employs CDA and Narrative Theory as theoretical frameworks. Haj Omar’s (2016), PhD paper aims at studying the ideological impact of translators and patronage on the product narratives (interviews, political articles, and political speeches) across media outlets supporting and opposing the revolution. Findings suggest that different media outlets produce different narratives to fulfil preset agendas in line with each narrative’s ideological inclination. Thus, according to Haj Omar (2016, p. 246):

The influence of ideology and patronage is manifested in this study through the translations provided by Jaish al-Islam’s Press Office, representing the views of an anti-Assad Sunni Islamist faction. It can also be traced in the translations provided by al-Manar as a pro-regime news outlet representing Hezbollah, who adopts a hardline Shiite ideology.

Baker’s framework was, hence, used to explore a diverse data set, including: Cheshan conflict news narratives, (re) narrations of Edward Said and Palestinian women in Arabic, Arabic children’s literature, Italian diaspora fiction, sports news narratives and Syrian revolution news narratives. Hence, most of the research conducted has been limited to literary and violent conflicts, with Boéri (2009) and Luo (2014) being the only examples of non-violent reframing through translation.

Other studies include: Summers’ (2012) investigation of the work of the East German author Christa Wolf, Xiao Di’s (2014) *Renarrating China: The Construction of Chinese Cultural Identity in English Translations of Chinese Novels in the UK and US, 1980-2010*, and Karunanayake’s (2015) *Theatre Translation, Communities of Practice and the Sri Lankan Conflicts: Renarration as Political Critique*. Finally, Johnson is currently studying the subtitled hip hop music videos and film post 9/11 that defy

narrative powers concerning Islam and Sadler, on the other hand, is studying the 3rd July 2013 twitter reporting of events in Egypt.

In addition to the above, other case studies have been published on Narrative Theory comprise Pérez-González (2010) ad hoc Spanish narrative community (untrained translators), Jones (2010) Yugoslav wars poetry translation; van Rooyen (2011) radio news, Kontos and Sidiropoulou (2012) English and Greek news headlines, and Boéri and Manuel Jerez (2011) conference interpreting innovative teaching.

Socio-narrative theory, as pre-stated, has been in hand in T&I studies and the analysis and comprehension of the different translation approaches and adoptions in: website localization, mediation of conflicts, theatrical translation, literature, translation of the Bible, practices of international publishing, media and news, political as well as personal negotiations in the expansion of alter-globalization protestors' networks and politics related propaganda, and more. Thus, the applicability of this theory is believed to be as narrow as the imagination of a researcher and the accessibility to data sets.

2.7 Reviewing the Genre of Translation: Ideology and Renarration

This section reviews some of the terms used to describe news narratives translation. The chief focus here is transediting as originally proposed by Karen Stetting (1989). First, Stetting's arguments are summarized and presented. Next, some of the BBC news translation researches are discussed through the illustration of their concepts, methods, and findings. This is to present the different arguments suggested by different researchers for the adoption or rejection of translation, transediting, and other terms used for labeling the translation processes within the media discourse. The current reflection shows that over the past 20 years there has been a shift from Stetting's source aim of attracting attention to the broad scope of translation research beyond the relatively restricted boundaries of equivalence and the mere replacement of ST by an equivalent

TT. Hence, this section seeks to review the accuracy and aptness of “transediting,” “translation,” etc. and whether there is a need to re-label this activity or maybe putting it as a subgenre of translation through modified conditions that suit the current studies and practices in news narratives translation or perhaps neither. In the 1980s, with the establishment of T&I as an independent field of study, research expanded to cover the rapid development resulting from the interdisciplinary nature of translation. Hence, ideological, cognitive, systemic, sociological and cultural aspects came into the picture. Simultaneous with the rapid technological advancements new subfields including multimedia translation (localization of websites, news, games, etc.), audiovisual translation (for example subtitling, dubbing, etc.). Consequently, Schäffner (2012) noted that “the very concept of translation is sometimes questioned and replaced by alternative concepts, with localization being a case in point” (p. 867).

In exploring translation in news, the concept of transediting has frequently been used. Transediting was first used by Stetting (1989) to describe the fuzzy line between translation and editing. First, let us summarize Stetting’s arguments, some researches of news translation and the other labels used, and lastly, one would reflect on news translation, particularly and translation, generally.

2.7.1 Stetting’s *Transediting*

In 1989, the 4th Nordic Conference for English Studies was held at Elsinor, Denmark, where Stetting’s research was published in the proceedings thereof. Academicians attending the conference were primarily members of English departments who focused mainly on civilization, literature and language (Stetting, 1989; Zettersten, 2002; Schäffner, 2012). During this period, translation conferences were relatively occasional, as translation was still viewed as a “sub-discipline of Applied Linguistics” (Schäffner, 2012).

According to Stetting (1989, p. 371), a “certain amount of editing has always been

included in the translation task.” She further illustrates her arguments by illustrating examples such as the removal of information that is deemed irrelevant to the target culture, the addition of explanatory information to referents that are specific to the source culture. Such “cultural and situational adaptations” are deemed indispensable given the expectations and knowledge of the TT recipients. Alteration, addition and deletion are all believed to be textual engagements which editors enact in their own language texts too (Stetting, 1989). Additionally, error correction, grammar, style and cohesion improvement are editing acts carried out by translators. Thus, based on her description an editor’s job, generally is to “improve clarity, relevance, and adherence to the conventions of the textual type in question– without ‘killing’ the personality and the interesting features of the actual piece of writing” (Stetting, 1989, p. 372).

Following a brief summary of her arguments for free or close translation, Stetting (1989) addresses an “alternative approach to certain types of translation tasks” which primarily focus “on the needs of the translation receivers,” i.e. it depends “on the function the translated text serves” based on “their point of view, and not just from that of the sender” (p. 373). She (Stetting, 1989, pp: 373-374) then offers four circumstances where trans-editing is practiced.

1. Acquiring information from multiple documents for reproducing their own texts and promotional material in a different language;
2. Polishing skimpy manuscripts;
3. Structuring and making interviewed politician idiomatic;
4. Compressing passages for the sake of subtitling.

As enlisted above, news narratives’ production involves the transfer from one language to another, which is simply one of the four situations Stetting draws in illustrating transediting. Stetting refers to this act of journalism as “re-writing.”

“Re-writing” takes place at different levels between editing and translating. Journalists often have to draw on material in other languages. This is especially true in countries whose language is not internationally used. Here foreign-language competence is often a high priority, because international orientation is a necessity, and journalists will naturally work through a great deal of foreign material in order to process some of the information into articles in their own language. In other cases, articles are bought and simply translated with a relevant amount of editing to suit the new group of receivers, this sometimes being performed by the same person in one process. (Stetting 1989, p. 374)

Stetting’s (1989) arguments were aimed at legitimizing and necessitating changes through translation. However, since this term was addressed at a conference for English Studies where notions of language production and learning were the focus, the listeners were university lecturers interested in language, literature, and culture and who might have just been exposed to terms as general as literal and free translation (Schäffner, 2012). Furthermore, the widespread perspective prevalent back then was that a good translation is one that does not deviate much from its ST and should try to faithfully reproduce the text. Stetting (1989) intended to oppose such a constricted perspective by saying: “I also hope that this new term will contribute towards opening up for a discussion of the legitimacy of improving and, to a certain extent, changing texts in the translation process” (p. 373). Nevertheless, she is believed to have been influenced by the equivalence theories that were dominant then. While her discussion on straight translation states that transediting is not the same as translation, she claims that translating and transediting are not different.

In the following section, I will briefly review a number of BBC news translation research studies to distinguish the relevant characteristics and to illustrate the translation-related labels therein. The review will describe the methods and topics studied. Finally, a critical account evaluating the appropriateness of the labels (*translation*, *transediting*, or any of the other terms) will be provided.

2.7.2 Review of the BBC News Translation Studies

Many researches have been conducted on the translation of news up to date. These researches vary based on the author's field of specialization and interest and analyze aspects of news translation ranging from qualitative to quantitative textual, contextual and paratextual analysis. Nevertheless, given the limited scope of the current paper, only those conducted on the BBC will be taken into consideration.

Journalists tend to summarize, paraphrase, add and omit information based on the target readership conventions because acculturation enhances the understanding. Likewise, Orengo suggested localization for the alteration in news translation for "news is a product which is disseminated from a global network of institutions (namely, news agencies) to an infinite number of local contexts" (2005, p. 170). "The local can be so strong that the global itself becomes localized in the course of production, marketing and distribution" (Gambier, 2006, p. 16). Thus, linking globalization and localization (Orengo, 2005; Gambier, 2006; Valdeón, 2010, 2015; Castells, 2013; Valdeón, 2015). Such a relationship, Valdeón (2015) suggests, could be "easily traced in news production as we can notice in multi-lingual services such as those of the internet news service of the BBC" (p. 641). Here, as Orengo stated, "the opposition between globalizing, localizing and tribalizing forces, constitutes a paradox that at first seems to contradict the global nature of news translation" (2005, p. 169). Accordingly, Orengo highlights the idea that news translation is global since it is modified to serve "infinite numbers of different cultural and social contexts" rather than the assumed idea that translations target

international readership (2005, p. 169). Hence, news is reader dependent.

Holland (2006) analyzed the shift from STs to TTs in political speeches across print media using CDA. Holland studied the speech of the Indonesian president, initially in Indonesian and later in English. Initially, Holland compares the two speeches and next; he compared the English versions published by British and American news outlets (like The Guardian print news, the BBC website, and the CNN voice-over). He argues ideology disseminated by the speech differs based on the audience and hence the effect of audience design and context, i.e. different viewers may have received a significantly different impressions of the speech. Consequently, he “questions...the nature of translational ‘equivalence’” (Holland, 2006, p. 250).

Next, Valdeón (2008) confirmed that English and Spanish texts are an example of close translation through the study of the shift from the BBC World to the BBC Mundo’s online news. He notices the ideological shift resulting from selection and translation, (namely, omission, addition and permutation). He asserts that different target readers receive different perspectives of reality accentuating “an ethnocentric view of the world whereby Anglophone news is given prominence at the expense of other more international news” (Valdeón, 2008, p. 303). He uses Stetting’s transediting, translatorial/editorial strategies, transformative acts, and translation and mediation while emphasizing journalists’ two-fold function as translator/writer.

Kadhim and Kader (2010) study focuses on the stylistic and syntactic difference between the BBC’s English (ST) and Arabic (TT) political news translations and further the effect of translation on the quality without problematizing the concept of translation in the BBC. The data analysis was conducted using X’-theory and componential analysis. The identified differences were categorized into undertranslation, overtranslation, ambiguous translation, replacement translation or incorrect translation. As a conclusion, they stated that the Arabic texts are claimed to be more readable. However, the causes

behind these shifts are arbitrarily said to suit “the ideological perspective, the culture, the political makeup, the Arabic grammar and the sociolinguistic idiosyncrasies of the Arab target readers” (Kadhim and Kader, 2010, p. 45). Clearly, the methods used served in illustrating examples of news text extracts, and mainly concentrating on grammatical aspects reflected therein. Nevertheless, both the political as well as ideological factors are briefly discussed despite the research title and conclusion.

Cheesman and Nohl (2010) analyzed the shift from the English BBC World Service ST to the Turkish, Tamil, Persian and Arabic adaptations, covering the 2008 US Presidential Elections. Even though they use Stetting’s transediting, they set gatekeeping apart. Gatekeeping “refers to what and in which sequential order things are put into a report” and is hence an “operation which is performed prior to translation” (Cheesman and Nohl, 2010, p. 3). However, transediting “denotes (semantic) changes within the selected and reorganized text which occur during translation” (Cheesman and Nohl, 2010, p. 3). They elaborate implicit and overt gatekeeping techniques (like omission, addition, reordering) and trans-editorial techniques (like information excision and reduction). Accordingly, the BBC World Service is argued to be a global and international news outlet, which adapts English narratives to an assumed “world public.” The translation of the news narratives into each of the respective language services through localization takes place by “adapting specific aspects of the coverage of the globalized event on the basis of assumptions made about the knowledge, comprehension, and cultural reference points of the target audience” (Cheesman and Nohl, 2010, p. 3). Overall, it was concluded that the BBC’s corporal objective of offering an unequivocal service is “in tension with widely differing journalistic norms, and differing assumptions about audience knowledge and needs” (Cheesman and Nohl, 2010, p. 2).

Similarly, Aktan and Nohl (2010) examined the BBC’s Turkish and English news narratives. Beyond the textual analysis, the study included observations and interviews at

the BBC Turkish radio station. The label “international transediting” was used to distinguish the journalist’s dual task as a translator as well as an editor thereby openly referring to Stetting’s 1989 work. Five such patterns of transediting were illustrated as follows. Note that all these except the last have to do with selectivity (i.e. addition or deletion).

1. Input additions by the editor;
2. Information addition (usually for explanation purposes);
3. Information reduction (like the deletion of idioms);
4. Comprehension enhancement through omission (say, through the deletion of irrelevant information);
5. Semantic modifications through semantic shifts and stylistic adaptation.

In 2011, Baumann, Gillespie and Sreberny edited a special issue on the translation policies and practices in the BBC World Service. They highlight the proceedings of a small conference, conducted at the University of Warwick, on news translation which was edited by Susan Bassnett and Kyle Conway (2006). Baumann, Gillespie and Sreberny (2011a) admit that “surprisingly Media Studies has been quite slow to wake up to issues of translation” (p. 135) and that media presentations, generally, act as a variety of translation (2011a, p. 136). They claim to split “interconnected processes usually captured by the single term ‘translation’” (2011b, p. 237), namely “transporting,” “translating,” “transposing/transediting” and “transmitting” (2011a, p. 137) where:

1. “Transporting” refers to the practices included in fueling the centre with information, here Bush House in London.
2. “Translating” refers to the inter-linguistic textual transfers.
3. “Transposing and transediting” refer to the “discursive re-intonations” (2011a, p. 137), processes of re-adaptation. “Transediting,” here emphasizes the translating and editing interplay, generally.

4. “Transmitting” refers to the patterns that determine who receives what (information).

Stetting’s (1989) “transediting” lacks clarity and depth while diverting from the original proposition made by Stetting and recent translation scholars and studies (Schäffner, 2012). Similarly, “translation” seems to be confined to word-to-word transfer from one language into another. Such findings are in line with that of Bielsa and Bassnett’s (2009) ethnographic research which illustrated that journalists tend to perceive “translation” as a form of literal transfer.

The reactions of the Serbian audience to the BBC World Service has been studied by Bulic (2011). While numerous strategies used by the BBC in disseminating its translated news is claimed to be impartial, many believed it is a pro-West news agency opposing Serbia (2011, p. 191). Likewise, Thiranagama (2011) suggested uncertain feedback to the BBC Sinhala and the BBC Tamil in Sri Lanka. Thiranagama (2011) asserts that different “systems of recognition are ethnicized and ethnicizing; they constitute and reproduce different knowable communities” (p. 166).

Not many researchers have managed to establish a solid link connecting journalism and translation. One such researcher is Vobič (2015) who describes online Slovenian news writers as journalists-translators (p. 186). This is based on the idea that these writers tend to extract narratives from the BBC and the CNN and get them edited and translated in Slovenian.

Similarly, Barkho (2008) has analyzed the role of lexical choices pertaining to the Palestinian–Israeli conflict in the Arabic and in the English translations in the BBC. Translation as an ideological tool, while being the fundamental concern in journalistic translation research from a translation studies perspective, is rarely discussed, for instance, in the way the BBC and the British government made of it few years before the

World War II (WWII). Seul (2015) quotes Prime Minister Chamberlain's speech to the Germans:

At the height of the Sudeten crisis, when Hitler threatened to invade Czechoslovakia and plunge Europe into war, Chamberlain decided to address personally the German people. On the evening of September 27, 1938, the British Government asked the BBC to translate into German and broadcast on all available transmitters a speech the Prime Minister was about to make over the radio to the British nation and Empire. In his speech Chamberlain appealed to all peoples, including the German, to help him save the peace in Europe. From this day onwards, the BBC, at the request of the British Government, regularly broadcast a German language programme of news and political commentaries. (p. 380)

To sum up this section, the first problem that arises for academic collaboration between translation and journalism scholars seems to be the very definition of "translation" in news agencies like the BBC. This is in line with Holland's (2013, pp: 336-341) observations on resources: news media have different resources; say correspondents or news wires. Thus, tracing the original text (OT) is not convenient in an organization like the BBC. While the concept of translation encompasses a wide range of inter- and intralinguistic changes (irrespective of whether some used 'translation' and others prefer "transediting" to imply news or journalistic translation), journalism researchers seem to view 'translation' as the literal interlinguistic rendition of a foreign text, a process that tends to be rare in news production involving translation (Valdeon, 2017). In addition, Baumann et al. (2011a), drawing on Stetting (1989), propose the use of "transediting" as a separate concept and, therefore, with different implications.

Not all researchers who investigated news translation, generally, and the BBC news translations, particularly, opt for transediting as originally introduced by Stetting

mostly differentiating the same from translation. Consider, Hursti's (2001) transediting wherein translation and editing are intimately tangled. Translation is defined as "that part of the news production process which involves translating into another language those parts of the original message that are considered newsworthy in the receiving cultural environment." Editing refers to that "part of the news production process which involves transforming the language or the structure of the original message by using such text-surgical methods as deletion, addition, substitution and reorganization" (Hursti, 2001, p. 2). Thus, implying a narrow definition of translation as equivalence-based or literal transfer. On the contrary, the Hursti's methods and examples are identified as segments of transediting by Cheesman and Nohl (2010) who separate transediting from gatekeeping, with gatekeeping indicating selectivity before translation while transediting refers to shifts carried out during the translation process (Schäffner, 2012).

Different authors have chosen different labels to identify the translation process. For example, by narrowing the meaning of the terms translation and transediting like Valdeón (2005), not problematizing the concept as in the case of Kadhim and Kader (2010), or viewing such shifts as an immanent aspect of translation (Holland, 2006; Bielsa and Bassnett, 2009). The later, thus, oppose Stetting's "somewhat artificial concept of transediting" and favor using "news translation to point to this particular combination between editing and translating" (Bielsa and Bassnett, 2009, pp: 63-64).

The above discussion led to the final question to be addressed: Can we identify the BBC online articles as STs and TTs or the journalism process used in the renarration as "translation" or "transediting" or what?

2.7.3 Transediting Revisited

Unlike translation researchers, who use *transediting* to highlight the idea that translation and editing are entwined (Hursti (2001), van Doorslaer (2009)), discourse and

media researchers employ the term in a narrower sense to describe changes occurring during translation (Cheesman and Nohl, 2010). Instances drawn usually illustrate that the translators'/journalists' omissions, additions, etc. processes are determined with respect to their knowledge and expectations of their target viewers. Consider for instance addition of explanations of proper nouns or culture-specific terms (like "Otto Schily (SPD)" in the ST becoming "Social Democratic Interior Minister Otto Schily" in the TT (Schäffner, 2005, p. 160), or omission of culture specific or irrelevant information based on the target culture needs. This overlaps with Stetting's situational transediting and cultural transediting. Cleaning-up transediting, however, was defined by Stetting as adapting the translated narrative to a "standard of efficiency in expression" (Stetting, 1989, p. 377). For instance, consider a foreign political speech in a TV interview ought to be transedited prior to its publication so as "the speech is perfectly idiomatic, correct and well-structured" (Stetting, 1989, p. 373). This, however, applies to any form of translation or even narrative and not merely news or political translations.

Supporting STs culture-specific texts is, however, not the only case where journalists seek explanations and additions. One such instance was pointed out by Martini (2010, as cited in Schaffner (2012)) where his analysis of President Obama's German speech translations viewed through mass media displayed speech extracts combined with what Martini labels as in-text paratexts. These additions are frequently employed by journalists to intervene through their comments on what was said, how it was said, and what was not said. In other words, journalists are viewed as the author's narrating the news by adding their personal voices to the politician voice being translated. This clearly provokes ideological interventions to the actual or source text. Thus, the shift in TT may not always be intended to help its readers understand the message but may be an instrument used to provoke or promote ideologies. While CDA is mainly conducted on monolingual texts, it has shown instances of media re/framing reality. Such ideology-

based research and aspects have been discussed and summarized above (e.g., Holland, 2006; Valdeón, 2008), and further with regard to gatekeeping (e.g., Hursti, 2001; Cheesman and Nohl, 2010). In Schäffner (2010), the BBC Monitoring Service analysis illustrate that even though they claim to translate “reports accurately into English” (promotional brochure) while maintaining the editors’ intervention to the minimal while aiming at a more user friendly (e.g., through headlines and subheadings), such intermediations by the translators (named monitors, at the BBC Service) are not entirely neutral. This was seen in the free sample texts previously accessible, as this service is no longer offered, for example, “condemn assassination” in the BBC Monitoring headline compared to “condemn killing” (lexical choices) in the translation of the title of the OT). This does not correspond with the claim on the website stating that they “show not only what the media are reporting but how they are telling the story.”

Lately, researchers like Bielsa and Bassnett (2009) have argued that change in angles is “perfectly normal” in news translation if justified by the “background knowledge and relevance” (p. 67). Ideology driven changes seem to be overlooked. This, in turn, leads us to Schäffner’s questioning whether it is “actually possible to draw a line between legitimate changes in angle or perspective and cases of manipulation” (2012, p. 880) or not. For instance, is it possible to evaluate the policies and practices of translation of new online media organizations which claim to be independent, say for example the MEMRI or Information Clearing House which presents itself as one that “correct[s] the distorted perceptions provided by commercial media”? Holland’s (2006) analysis of the media representations of a political speech reflects on news making misrepresentations and manipulation, deliberate or not, and questions the possibility to “distinguish between intercultural communication and ‘intercultural spin’” (p. 250). More research is needed to answer these questions.

To sum up, Stetting evidently did not overtly take ideological framing into

considerations when she originally used the term transediting. Also, as stated earlier, she does not seem to direct writing explicitly to media translation but simply offers an example based on journalistic text production simply to elaborate on the proposed notion of transediting. This was intended to draw the viewers' thoughts from the idea of close reproduction of STs by raising awareness about the deeper nature of translation production. Stetting's (1989) intention is evident by her noted optimism in quoting a new label that could contribute to legitimize "changing texts in the translation process" (p. 373). It is noteworthy that it was during this period that the translation was extensively viewed as closely intertwined with the notion of equivalence and transfer of meaning. Stetting proposal, thus, for sees our current understanding of translation which clearly progressed further beyond the timeworn linguistic views of translation. As foreseen by Stetting, translation studies, today, explore "translation of information, rather than [...] translation of texts" (Valdeón, 2009, p. 79). Thus. "the amount and the nature of the transformations" (Schäffner, 2012, p. 880) that result in reflecting upon the suitability of the label used to describe the given form of translation.

Beyond news translation, translation was relabeled by a number of authors. Let us consider the case of screen translation, which Gambier (2010) labels as "versioning" or transadaptation (p. 11), while "transcreation" is frequently intended for adapting advertising and marketing materials. Such terms highlight translation procedures beyond linguistic shift by marking the interference of sociocultural factors, ideology, target audience, medium of translation, etc. Thus, the introduction of a new label is not merely for scholarly fame but rather to alert readers and researchers to the complexity and chronology of processes, encourage reconsidering the traditional views, and even an ethical value that ought to be considered when narrating text in different fields: journalism, literature, science, law, psychology, etc. Referencing, paraphrasing, quotations, summarization, etc. share the same features as T&I. "This happened when

terms such as “Skopos” or “polysystem” were put forward, and raising awareness was Stetting’s aim as well” (Schäffner, 2012, p. 881).

Finally, the term “transediting” was powerful at the time and context of its introduction. Nevertheless, using “transediting” “as a substitute to and/or in opposition to the term translation” (Schäffner, 2012, p. 881) raises concerns to the narrow deep-footed danger of understanding “translation” in a traditional sense. Stetting, in the 1980s, was definitely unaware of today’s technology, internet, applications, etc. These technologies began to take different forms towards the 2000s which added to the already prevailing complexity. Generally, the readers and viewers of narratives are no longer confined by social boundaries, considering the number of bilinguals/multilinguals, multi-cultural communities, immigrants, refugees, etc. who are difficult to count and break the expected cultural and social norms of what an “expected audience” maybe, their knowledge, background on the topic and culture., etc. Therefore, the entire framework surrounding the translator/s, and ideologies are a prerequisite to fully comprehending and explaining both the translation processes and the outcomes.

2.8 Conclusion

Narrativity and framing compose a key aspect in the reality fabrication process, besides determining national, political and social characteristics. Personal, public, conceptual and meta-narratives have attested to act as an essential fragment of political conflict; they are subjugated as interpretations painting events (classically corresponding the narrator agendas and ideologies) and to legitimize the actions (actions, values, beliefs, decisions, etc.) of the self while delegitimizing the others. T&I have continuously been a part of the process; particularly translation is needed to spread narratives past cultural, domestic, and linguistic frontiers, and effectively raising authenticity and shielding the “self” from the “other” within political and/ or political conflict/s. Also, there are chances

that translation is merely blamed for the reframing as narratives were rephrased or edited in the SL and translated accordingly. This chapter, therefore, reviews the past literature, theoretical framework, literature on the use of “translation” and other terms with reference to the BBC news studies, and consequently proposes a new genre of translation called alternative translation. Together these will be applied in Chapter 4 in order to examine the current data set using the methodology discussed next in Chapter 3.

University of Malaya

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

Determining the origins of the methodology of narrative analysis is difficult, provided it draws its key concepts pervading in practically all scholarly endeavors, being “a meeting ground of disciplines” (Baker, 2008, p. 21). The current chapter, thereby, will discuss the research methodology in the current research by presenting the data sources, the selected data, data collection procedures, the data analysis instruments and their respective application and compliance with both the research objectives (1.4) as well as the research questions (1.5).

3.2 Data Source

The BBC News and BBC Arabic constitute the data source for the current research. The selection of these online news outlets as the sources of data is based on a number of factors. Today, the British Broadcasting Corporation (BBC), which was originally founded on 18th October 1922 as the British Broadcasting Company and thereafter named as the British Broadcasting Corporation (BBC) in 1927, is the domain’s first public newscaster. The BBC is one of the biggest news-assembling corporations, with an enormous worldwide stretch with both English as well as non-English speaking viewers (Allan, 2006). The BBC broadcasts news in 41 languages from all around the globe.

Throughout the 2016 US Presidential primaries and general election campaign, a notable feature was the repeated ridicule of the mainstream media (MSM). Pejorative labels including “fake news” and “fake media” continued to be used by the Republican candidate and nominee, Donald Trump. The same contempt has continued since his election victory and inauguration as President. Trump’s statements on Twitter (as

illustrated in Figure 3.1) and in the White House press conferences, such as that made to the BBC’s correspondent Jon Sopel (“Trump to BBC Correspondent,” 2017), have drawn criticism due to his rhetoric in relation to various issues, including the policies of the former Obama administration, Hillary Clinton, foreign policy, immigration, etc.

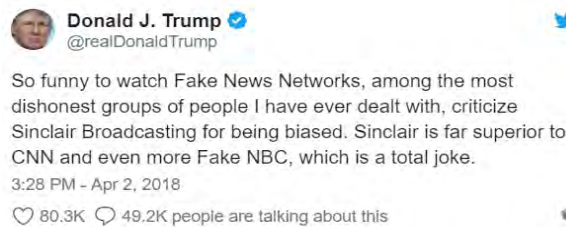


Figure 3.1a

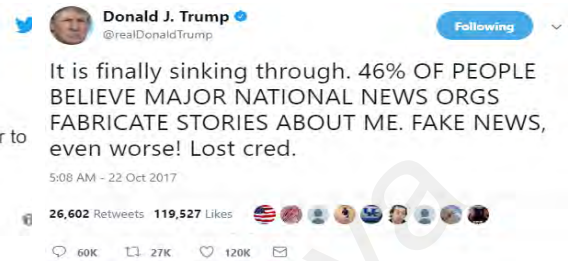


Figure 3.1b



Figure 3.1c



Figure 3.1d

Figure 3.1: Screenshots of President Trump’s tweets labeling MSM news as “fake”

Similar claims have been made by Trump aides, including Sebastian Gorka (Deputy Assistant to Trump), for example, in his exchange with Newsnight’s (a BBC television programme) Evan Davis over labeling the regime as anti-Semitic and of white supremacy (Donald Trump aide, 2017). Likewise, Donald Trump Jr. (Trump’s son) condemned the BBC for an article on the Jerusalem terror attack which neglected mentioning the Israeli border police officer who was stabbed to death, and instead focused on the three Palestinians (Muslims) who were killed without highlighting the fact that they were apparently the assaulters. This is illustrated in Figure 3.2.



Figure 3.2: Screenshot of Donald Trump Jr. labeling the BBC News as “misleading”

Such labels have been used by the president in an attempt to discourage the public from blindly following and trusting any media narratives, particularly those critical of his presidency, and further positioning himself as the only reliable source of truth. Nevertheless, as truth is a subjective matter, the current data source and selection seek to cover sample BBC news narratives on President Trump’s travel ban in order to further understand the agenda of the BBC with reference to the US, Mr. Trump, the Middle-East and maybe even Muslims.

The BBC news appears through online websites, radio and TV. On radio and TV news updates are produced at fixed times of the day giving the agency enough time to furnish the ideology and content as per the agenda. This study will focus on online news keeping in mind its up-to-date and timely nature and hence, possibly greater exposure to the BBC’s news framing strategies. The timely nature of news offered online is primarily based on the author’s belief that online news is published at any time of the day (when collected). However, radio and TV news are usually announced as per a fixed schedule (BBC, n.d.) or on hourly basis (except breaking news).

BBC World Service outlets (BBC News and BBC Arabic) are the data source in this study. BBC News online website, in February 2006, was ranked as the domain’s tenth most prevalent website in English (Nel et al., 2007, p. 124). Hence, the BBC News (ET)

publishes news to international audience at large, not only those from the US or the UK. The BBC News online produces three varieties: the BBC Asia (Asia, China, and India), the BBC UK (UK, England, N. Ireland, Scotland, and Wales), and the BBC World (World, Africa, Australia, Europe, Latin America, Middle East, and US & Canada). BBC Arabic is the formal Arabic language outlet run by the BBC World Service. BBC Arabic was founded, 16 years after the BBC, in 1938 (Partner, 1988; BBC World Service, 2007; Barkho, 2010). While the news narratives were initially translations of the English BBC narratives, the headquarter accessed local news through direct contact with the Foreign Office's diplomatic posts (Partner, 1988). The broadcast took place from the Cairo BBC Bureau and London Broadcasting House in Bush House. The target viewers are the Arabs (the North African and Middle Eastern audience).

The BBC World Service, which is the focus of this study, offers “prominence to world news, sport and weather,” and is furnished to non-UK audiences (BBC About the UK and International Versions, 2008). The BBC’s accrued impact on the UK and the world has been enormous over the past decade. The corporation, its public broadcasting service and the social responsibility archetype it personifies, has developed intimately associated with the UK (Bicket and Wall, 2009). The BBC is in control of one of the world’s largest news corporations, with up to 41 bureaus abroad and 3700 news staff, which is more than CNN, and far beyond the USA’s largest networks and newspapers (Robertson, 2004).

The BBC Global Audience Measure (GAM) figures denote the joint measure of international content reach, both entertainment as well as news. According to the latest BBC records, its weekly audience stretches to up to 372 million worldwide, i.e. a 7 % upsurge since the previous year (BBC News, 2017). In 2017, Global News Ltd, which consists of BBC.com and the BBC World News television, had an audience of 121m, an increase of 12 per cent. Francesca Unsworth, Director of the BBC World Service Group,

says: “In a turbulent year for international news, with mounting concern about fake news and social media filter bubbles, more people than ever before are turning to the BBC for reliable, impartial information they can trust” (BBC News, 2017). This is precisely why the current study has selected the BBC online news as its data source.

The BBC readers are laities from a wide range of races and ethnicities, rather than specialized groups or experts with no confinement to a region or country. Consequently, research studies including Schäffner (2005, 2010), Orengo (2005), Valdeón (2008), Barkho (2008), Aktan and Nohl (2010), Cheesman and Nohl (2010), Kadhim and Kader (2010), Baumann, Gillespie and Sreberny (2011a, 2011b), Bulic (2011), Thiranagama (2011), Al-Hejin (2012), Holland (2013), and Vobič (2015) study the BBC narrative texts. Most of these studies have been reviewed in Chapter 2.

3.3 Research Data

A number of criteria were applied in selecting the sources of data for this project. Firstly, the BBC’s online websites were selected as the focus of the study (rather than newspapers, radio, or television) because they are seen as arenas of both wide reach and up-to-date news platforms. Using Baker’s parallel corpora-based taxonomy, the current study applies comparative qualitative analysis to 8 English news articles and their corresponding Arabic articles, collected from the BBC News and BBC Arabic online news websites, respectively. Hence, a total of 16 news narratives are analyzed in this study. These 16 news narratives were selected after a long search from, February to June 2017, comparing both the websites to find narratives that match in terms of textual (or contextual) and paratextual (images, videos, headlines, introductions, links, blurbs, covers, glossaries, footnotes, prefaces, etc.) content with the Arabic narratives published within less than 24 hours after the issue time of the English STs. This research data selection was time consuming given the lack of acknowledgments, referencing, etc. of

news narratives which could clearly link a translation to a matching source (where the source can be the BBC itself, other news agencies or an original official document such as that of the government orders signed by President Trump). Most of the texts contain statements made by official and non-official speakers quoted directly or indirectly with no clear referencing system (like that in MEMRI) identifying how the information was procured and re-narrated. As a result, identifying and differentiating the source texts (STs) from the target texts (TTs) is neither easy nor officially acknowledged by the BBC and this leaves viewers doubtful on whether the news agencies (the BBC News and BBC Arabic) are inter-related or independent regardless of the BBC being a shared headquarters.

Since the BBC English news appears in a range of online media outlets ranging from the BBC UK, BBC US & Canada, etc., in this study, the scope has been narrowed down by selecting only from the BBC US & Canada news articles (http://www.bbc.com/news/world/us_and_canada) appearing in the BBC Arabic (<http://www.bbc.com/arabic>) between 27th January 2017 and 30th June 2017. As stated earlier, the BBC Arabic versions or news narratives are those published minutes or hours after their English counterparts.

Between 27th January and 30th June 2017, three banning orders have been issued in the US, two of which were suspended by federal judges until finally, the Supreme Court order concerning the same was convened, temporarily, in June. Thus, a total of three banning orders will be explored in this research, namely: the 27th January Trump ban (4th February, 5th/6th February, and 10th February), the 16th March Trump ban (6th March, 11th March and 13th June), and the 26th June Supreme Court ban (26th June and 29th June), as presented in Table 1.1.

The BBC News and BBC Arabic news articles do not necessarily share the same content and layout. The articles appearing in the BBC News consist of different parts: (1)

headline, (2) cover image or video (3) introduction, (4) news text corresponding to the main headline and introduction, (5) selected related stories that are sectioned, and may include text, images, videos, and linked supporting documents or related news articles, (6) linked “Related Topics,” and finally (7) linked news headlines under the “More on this story” section. There is an extent of overlap between these seven parts. The headline in (1) is chosen from (2), and those in (2) are from (3) and so on. Occasionally, the BBC Arabic news articles follow a relatively similar structure and content. However, it was observed that most of the Arabic articles are simpler versions of shorter length (see Table 3.1) and they avoid sub-sectioning or the division of the article into sections. Hence, the news narratives appearing in the BBC Arabic do not correspond perfectly to those on the BBC News. Nonetheless, to ensure that the analysis is thorough, the data set to be analyzed in this research will extend to cover all the aspects of the above-mentioned parts of the selected articles of the narratives in both English and Arabic. In other words, every aspect of these narratives is taken into consideration, whether textual or paratextual.

Table 3.1 illustrates the approximate word count of all the narratives studied in this research. In the table, A1, A2, A3, etc. stand for the first narrative (4th February), second narrative (5th February), third narrative (10th February), etc. appearing in Appendix A. Similarly, B1, B2, B3, etc. correspond to Appendix B first narrative (4th February), second narrative (6th February), third narrative (10th February), etc. In appendices A and B, each narrative paragraph of the news narratives and paratextual element has been allotted an annotation number to ease reference. Hence, A3.5 refers to Appendix A, third narrative article’s fifth annotation.

Table 3.1: Approximate word-count of narrative texts

TEXT	4 th Feb (A1/B1)	5 th /6 th Feb (A2/B2)	10 th Feb (A3/B3)	6 th Mar (A4/B4)	11 th Mar (A5/B5)	13 th Jun (A6/B7)	26 th Jun (A7/B7)	29 th Jun (A8/B8)	Total
ET	1,310	890	1,973	1,664	1,096	1,061	1,384	735	10,113
AT	341	881	215	482	279	464	504	550	3,716

At this point, a few main points ought to be highlighted concerning the data analysis procedure adopted when the Arabic texts clearly vary from their English counterparts and whether such renarrations fall within “translation,” “trans-editing,” or something else. All these concerns will be addressed progressively in this chapter.

The following table (3.2) summarizes the data selection criteria and the reasons underlying the same that have been discussed above.

Table 3.2: Summary of the data selection criteria and reasons

Criteria	Reasons
Data Source: ETs: BBC News (US and Canada) ATs: BBC Arabic	BBC News (US and Canada): BBC’s media outlet from and to the American viewers. Also, the US is the banning country. BBC Arabic: BBC’s media outlet from and to the Middle-Eastern news viewers. Also, the banned countries are all Arabic language readers, except Iran whose national language is Persian. However, few Irani citizens can understand and read Arabic because of the geographic location of Iran and the fact that they are Muslims and hence, read the Quran or were taught the same.
ETs published on the same day before	To ensure that texts were “translated” from English to Arabic

their corresponding ATs	and not otherwise.
8 ETs and their corresponding 8 ATs	These were the only articles found sharing similar textual and paratextual contents and hence, could have been “translated.” Data collection process was time-consuming due to lack of acknowledgement, referencing, etc. by the BBC outlets to make tracing the source documents easier. Also, the directory is not ordered by date and time.
27 th January-30 th June	3 different banning orders, different conditions, and different issuing bodies (See Table 1.1)

3.4 Data Analysis

The data analysis will employ Baker’s five framing strategies that have been discussed in Chapter 2, namely: ambiguity framing, temporal and spatial framing, labeling, selective appropriation and participants repositioning. The data analysis for the English and Arabic narratives are presented in Appendix A and Appendix B, respectively. Appendix B covers the ATs and their back-translations into English. The back-translations attempt to provide a better understanding for the non-Arab readers although they may not be fully grammatical as a more word-to-word translation approach has been adopted. The back-translation, in Appendix B, has been reviewed and validated by Dr. Gareeballah Hajo Hamdoun Mudawi (see Appendix C for his CV), a language and translation associate professor at the College of Language and Translation, King Saud University. Dr. Gareeballah is a native speaker of Arabic, and T&I and ESL lecturer with over 30 years of experience in the field of linguistics and translation.

This study examined the shift in AT (and their back-translation) from the STs using Baker’s framing strategies. Framing in the BBC News and BBC Arabic using selection and translation is analyzed through the empirical comprehension of narratives.

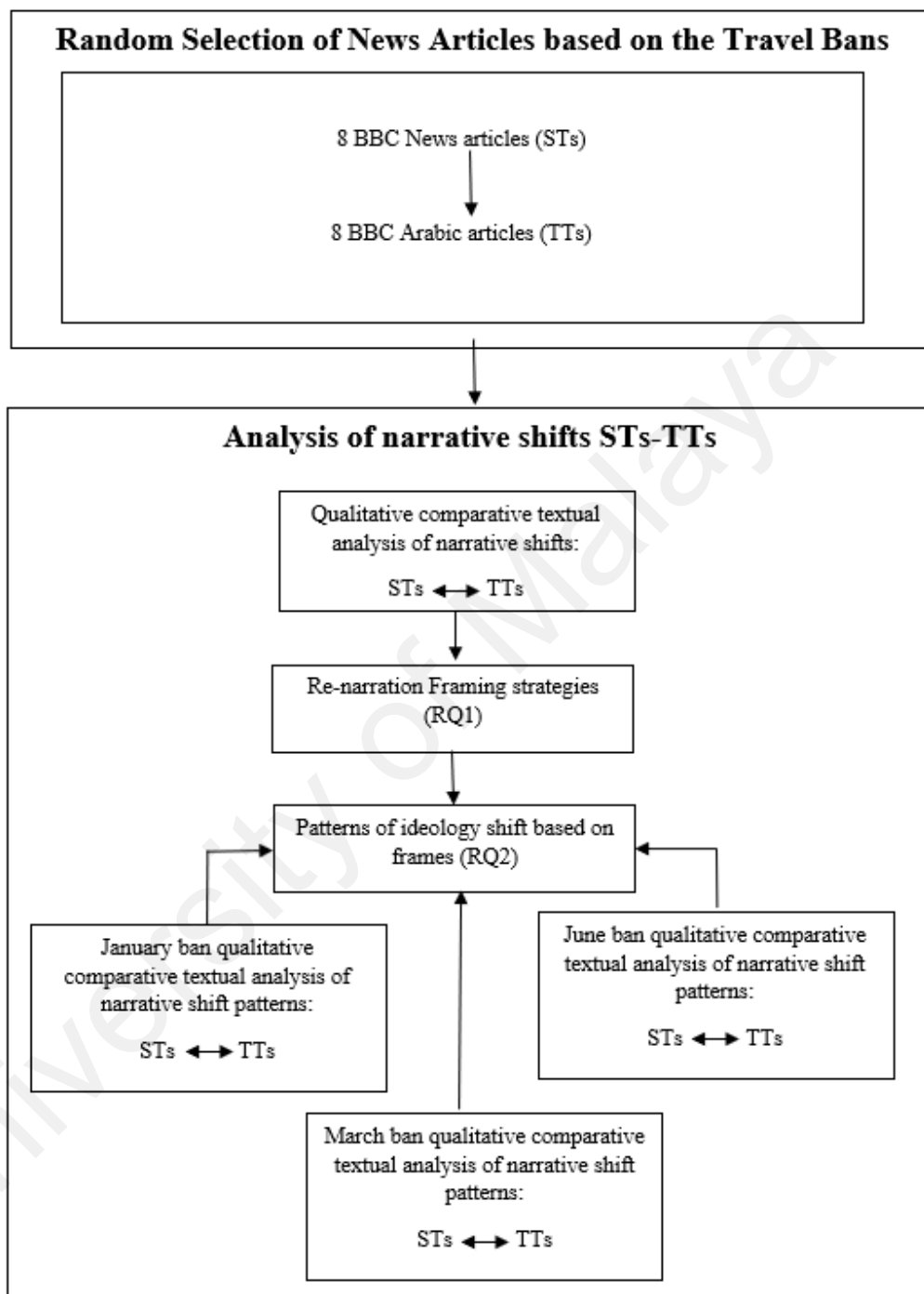


Figure 3.3: Summary of the research process

3.5 Summary

This chapter has laid out a complete view of the step by step process employed in the aim to answer the two RQs of this study. In short, the current study seeks to apply Baker's (2006) five framing strategies to understand the shift in conflicting narratives established in the renarration of the US travel bans narratives from the BBC News to the BBC Arabic. Eight BBC political news articles in English as STs and their corresponding Arabic (TL) equivalents have been collected from two BBC online websites (namely, <http://www.bbc.com/news> and <http://www.bbc.com/arabic>) from January 2017 to June 2017.

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CHAPTER 4: DATA ANALYSIS

4.1 Introduction

The travel ban conflict has been and continues to be a thriving arena for conflicting political views and narratives. This conflict through translated online media narratives such as those found on news websites may release and promote certain political views and ideologies. This study proposes that even within the same media outlet (here, the BBC) translated narratives are inevitably swayed by the political perspective of individual translators, news editors, and the publishing media outlets. This chapter is, hence, dedicated to the discussion and presentation of findings based on patterns of shift in ideology from the BBC News (ETs) to the BBC Arabic (ATs).

The following analysis of the data published by the BBC News and BBC Arabic is guided by the theoretical framework and methodological model deliberated in Chapter 2 and Chapter 3, respectively. The methodology covers the qualitative data analysis and discussion of the narrative, further supported by the quantitative presentation of the narrative framing strategies, concerned with some of the linguistic text functions and the narrators' de/selection in news narratives.

4.2 Data Analysis and Discussion

The current section will investigate the numerous framing strategies the translators of the BBC have used in the de/selection and translation processes of some of the travel bans news reports based on the BBC News and BBC Arabic, from 27th January 2017 to 30th June 2017. The framing strategies will be discussed, and the findings will be illustrated based on Baker's (2006) *Translation and conflict: A narrative account*. Over the following sub-sections, instances of the five main framing strategies discussed in Chapter 2 will be analyzed. However, only a few examples will be addressed because of

the word limit of this thesis. For a better understanding of all the shifts in framing refer to Appendix A and Appendix B.

4.2.1 Frame Ambiguity

The first framing strategy is frame ambiguity which occurs when “the same set of events can be framed in different ways to promote competing narratives, with important implications for different parties to the conflict” (Baker, 2006, p. 107). In other words, it is the uncertainty that arises when defining a conflict.

In the current research, due to the study of media discourse, no instances of frame ambiguity could be firmly marked due to porousness between the definition of “framing” as a whole and “frame ambiguity” appearing in *Translation and conflict: A narrative account*. This has been highlighted by Baker herself in her discussion on frame ambiguity over her three examples.

1. Example 1: In the case about the framing of the 36 Israeli soldiers of the Palestinian *Intifada* (uprising/revolution), frame ambiguity is merely the doubt arising when defining a conflict which is subjective and could be traced only through the analysis of the other four framing strategies used in the 22 interviews conducted with these 36 soldiers.
2. Example 2: “Framing” and “frame ambiguity” appear to be interchangeable and “discursive” (“resolved or obscured in translation”) as Baker (2006, p. 108) herself states in her second example on Bongie’s (2005) analysis being “unequivocally anti-slavery” in *The Slave-King* English translation of Victor Hugo’s *Bug-Jargal* whereby resolving the original “ambivalent attitude to slavery” with the examples being traceable through selective appropriation (addition and deletion of information).

3. Example 3: The mistranslation of *wilaya* (state), which could fall under labeling or even selective appropriation, is viewed as ideologically driven frame ambiguity (Baker, 2006, pp: 108-109).

By reviewing frame ambiguity in the current data set, it was observed that it has been encapsulated and concealed by the other framing strategies. Frame ambiguity is discussed with examples in the following sections in the light of the other framing strategies.

4.2.2 Temporal and Spatial Framing

The second framing strategy is temporal and spatial framing. Temporal and spatial framing refers to selecting a specific text and entrenching it in a different temporal and spatial contexts whereby accentuating the depicted narrative and encouraging the readers to link it to the current narrative where the source narrative events are established within a different temporal and spatial context (Baker, 2006). In this section, the textual framing instances are discussed followed by the paratextual examples.

Temporal and spatial narratives pertaining to different temporal and spatial contexts, have been mostly deleted from the ATs and hence, covering or diverting the AT readers' attention away from the context and background created in the ETs. Such deletions are mainly concerned with the recent terrorist attacks in the form of comments in the news narratives by the BBC News itself. The following two examples (Example 1 and Example 2) are embedded in the ET narratives by the BBC News and were deleted from the ATs.

Example 1	
A6.39	The legal ruling comes on the first anniversary of the Orlando nightclub shooting, in which a US citizen shot dead 49 people at a Florida nightclub. It was the worst mass

	shooting in US history.
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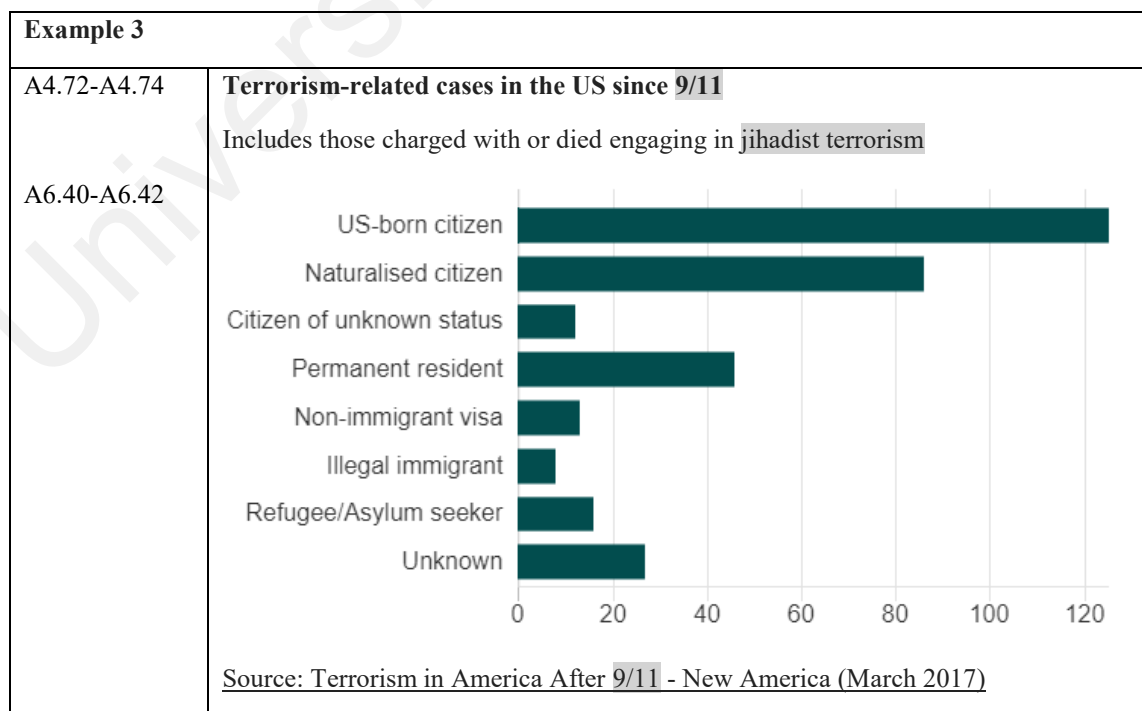
In Example 1, the Orlando nightclub shooting information appeared on the anniversary of the 12th June 2016 terrorist attack or hate crime by Omar Mateen, a 29-year old American militant born to Afghani parents. Mateen, after killing 49 people and wounding 58 others inside the Pulse, a gay nightclub in Orlando, Florida, was shot dead by the Orlando Police Department (OPD) officers. Back then, a "Latin Night" was held in the club and hence, most victims were Latin Americans. Up to date, this is considered to be the deadliest terrorist attack in the US since the 11th September 2001 terrorist attack. Also, the incident is believed to be the most fatal mass shooting by a single shooter and the most violent attack against the lesbian, gay, bisexual and transgendered (LGBT) people in the US history. Based on Mateen's call to 911, before the incident and the Central Intelligence Agency (CIA) reports, he is believed to be a part of the radical Daa'ish (or the IS). Even though such temporal framing on the anniversary of the attack and spatial framing as a counter-argument in the news narrative provokes the idea that militants are American citizens, it draws negative attention towards Muslim immigrants or even refugees in the US. The deletion of this narrative, further, decontextualizes the AT translation and leaves the AT readers unaware of the association drawn by ET readers between the ban and terrorist attacks in the US.

Now, we will discuss instances of paratextuals of temporal and spatial framing. In Example 2, the temporal and spatial framing occurs as an addition to the AT as a paratextual link under "Related Topics."

Example 2	
B5.14	The US Presidential elections 2016 نتخابات الرئاسية الأمريكية 2016

By adding this news item, a new temporal and spatial context is created. The editor or translator of the BBC Arabic successfully heightens the narrative it represents and sparks the AT readers to establish links between President Trump’s campaign promises against Muslims and the current travel ban narratives. President Trump initially vowed to ban all Muslims arriving in the US, calling for a "total and complete" shutdown. That is how Muslim animosity is highly politicalized in the ATs and how banning citizens of Muslim majority countries may heighten to inflict preplanned discrimination against Muslims refugees, immigrants, travelers, students, etc. as initially set back in the 2016 presidential elections. Such framing provokes readers against President Trump and highlights the executive orders’ discrimination even when the March travel ban did not prioritize religious minorities like the January ban where Christians were not subjected to the ban as presented in Table 1.1.

Next, in Example 3, the deletion of a bar chart on post 9/11 and jihadist terrorism and their related information (A4.72-A4.74 and A6.40-A6.42, respectively) represents another temporal and spatial framing paratextual.




With 9/11 being the most tragic incident in the modern history of the US, such a reference to the event known to be conducted by Muslims may negatively focus on the negative aspects of Muslims and Muslim countries. The ET readers are not informed here that the pronounced doers of the 9/11 incident were not militants from any of the banned countries but rather from other Muslim countries that were not banned, including Lebanon, Egypt, United Arab of Emirates and Saudi Arabia.

Also, the exclusive reference made to jihadist terrorists in a statement above the figure may further remind the readers of an Islamic concept, which despite meaning struggle, based on numerous researches is used to refer to warfare (Jackson, 2014). Likewise, by exclusively referring to jihadists who are obviously Muslims, one fails to identify their ratio amongst those who are not “jihadists” conducting terrorist attacks in the US. Thus, Islam or the Muslim *Shariah* is placed within a relatively wider hatred circle in the ET with the help of vague and ill-presented figures. In the contemporary era, the concept of *jihad* has lost its jurisprudential weight and has instead given rise to ideological and political discourse (Hallaq, 2009). Some Islamists have provoked aggressive and extremist elucidations that go beyond the classical theory (Hallaq, 2009). In English, the term “jihad” is frequently used to refer to "Holy War" (Firestone, 1999, p. 5) although this translation is controversial (Oliver and Steinberg, 2006). Labeling such terrorist attacks as ones related to “jihadist terrorism,” if not directly then at least indirectly seems biased against Islam and the *Shariah* by matching it to acts of terrorism.

Thus, though, the graph above may appear to defend the banned nations, it clearly highlights the religious side of the ban and the terrorist attacks. This could be further traced in the magnitude of attacks conducted by the US citizens compared to all other nationals grouped together who may be labeled as “immigrants” in the modern ill-defined sense. The notions of “immigrants” versus “refugees” will be discussed under labeling (Section 4.2.3). As each text is said to make use of, “the story of life” or a chunk of it

(Fisher, 1987, p. 85), a “narrative” is not a discrete genre for it stretches from political and social discourse to technical or scientific texts (Baker, 2006). Science-based studies represent an archetypal narrative made of a systemic sequence of arguments which generate findings and conclusions (Landau, 1997). It is not surprising that figures such as those used in Example 3 which are repeated in two of the narratives (A4 and A6) complement the conflict across counter-narratives by assisting one through concealing another. In other words, even though this bar chart is claimed by the BBC News to oppose the ban of the countries and Muslims, it could also serve as an argument for the ban. This could be traced in the fact that all the above-listed citizens are either immigrants, refugees, or “other” citizens and not indigenous. Only US-born citizens are near indigenous. However, even though the statistics suggest that US-born citizens (approximately 125 terrorists) constitute the highest number of terrorists, the sum of all the other terrorists (“naturalized citizens,” “citizen with unknown status,” etc.) actually add up to much more. Hence, understanding these narratives depends on the readers’ point of view, knowledge and critical understanding of the context they serve. Such a narrative may directly steer the ET readers against Muslims and Islam and indirectly against non-Americans traveling or living in America as immigrants, refugees, etc.

Another instance of paratextual temporal and spatial framing includes the deletion of the video entitled “Muslim students: “I don’t belong here”” published in three articles (4th February, 10th February, and 26th June). The link to this video further appears as a hyperlink for the fourth time in A8.43.

Example 4	
A1.38/A3.53/A7.27	
A1.39/A3.54/A7.28	Muslim students on Trump ban: 'I don't belong here'
A1.40/A3.55/A7.29	<p>Armeghan Azhar: With the new executive acts by the president we are right now in a kind of involuntary prison. The law itself is not protecting me.</p> <p>I feel like, oh god. Oh god.</p> <p>Muslims in America</p> <p>Students affected by Trump's ban</p> <p>Dr. Mohammed Gibreal</p> <p>Syrian</p> <p>So, I 'm in the middle of my training. I still have two or three years to go. If they don't renew my visa, then I have few months to leave the country and I don't know where to go.</p> <p>Layth Baheej</p> <p>Iraqi</p> <p>I have four siblings who died in the war of Iraq. We worked, we helped the US government for seven years. This man is really unfair to my family.</p> <p>Shayen Ahmed</p> <p>Pakistan</p> <p>I marched on the streets with people. Overwhelmingly Americans, overwhelmingly non-Muslims who have been fighting for the rights of refugees.</p> <p>Armeghan Azhar</p> <p>Iran</p> <p>I am Iranian and right now I am feeling that everything is against me.</p>

	<p>Dr. Mohammed Gibreal: It's a kind of betrayal, to be honest. My job is a doctor, you know, and now all. And now, all of a sudden, to find myself in this position where I'm told that I need to be out before even finishing my studies is just really hard.</p> <p>Layth Baheej: I support Donald Trump to make the US safe but not this way.</p> <p>Shayen Ahmed: I have seen two sides of America one that is afraid and one that is hopeful</p> <p>Armeghan Azhar: I believe that I do not belong here. I don't belong here.</p>
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This video first appeared on 1st February on the BBC News (US & Canada) as an independent video showing Muslim students from Iran, Iraq, Syria, and Pakistan in the US react to the 27th January travel ban. Apart from clearly labeling the ban and the students as “Muslim/s,” a Pakistani student is interviewed, and he clearly is not banned under the order as all the banned nations are Middle-Eastern. His appearance simply serves the purpose of the video, i.e. the sense of alienation that Muslim students, particularly and all Muslims, generally, feel as a result of the ban in the US. In short, Muslims “don’t belong” to the US. This video may be on point given the conditions put forth under the first banning order, mainly excluding religious minorities (like Christians) from the ban, and denying citizens with valid visas, green card holders and people of “bona-fide” relationships to travel to the US. However, using the same video over and over in news articles dealing with the new bans in the 10th February and 26th June BBC News articles may be an off-topic thread. This is primarily because it would mislead readers to think that the bans are targeting Muslims despite the suspension of the above stated controversial conditions before the last two dates and particularly, under the Supreme Court’s order which was discussed in the 26th June news narrative. The use of such a video may simply serve the “impartial” or equal treatment of both the banning citizens perspective and supposedly banned Muslims, in a narrative by representing both

voices, but presenting the same video irrespective of the latest updates and the new temporal situation could be manipulative in the ETs. The deletion of this narrative from all translated ATs also denies the AT readers access to the perspective of eyewitnesses (personal narratives) who live in the US. Hence, the Arabic readers' perspective and exposure to personal or primary sources of information are limited, unlike that offered to the English readers.

Overall, despite the fact that most of the above instances (examples 1, 2 and 3) of temporal and spatial framing used in the ETs may not be directly related to the travel ban, they do not directly point fingers at any of the banned countries and on the first glance seem to be used as counter-arguments against the travel bans (example 1 and 3). However, such public narratives remind the English language readers of the BBC News US & Canada of the connection between the current travel ban and the events of terrorism conducted by the radical Da'ish members (Example 1) or Muslim "jihadists" (Example 3) who are clearly Muslims. In short, by relocating such news into a different temporal and spatial context, the narrator of the BBC News US & Canada may have successfully accentuated the depicted narrative and hence, encouraged the ET audience to create links between past narratives and the existing narrative especially in the case of the Orlando attack (Example 1) which was carried out by one of the US citizens of Muslim lineage. Also, the graphical illustration (Example 3) while depicting that the majority of the attacks were by US citizens indirectly highlights that permanent residents, naturalized citizens, asylum seekers, etc. together form a ratio much higher than that of the former.

However, the AT reader probably would not have noticed that such information was not renarrated. By deselecting such information, video, and graph on personal and public narratives of a possibly related temporal and spatial context, at least from the "others" perspective, the BBC Arabic fails to accentuate the narrative it depicts and discourages the AT readers from establishing links between the temporal and spatial

references made and the current ban narratives. That may portray how narratives are simply veiled among the Arab readers and how the current ruling in the US may link the mounting terrorist attacks in the US to Muslims, as Muslims both from the US and other countries are blamed for most of the above-mentioned terrorist attacks. Instead, paratextual links to the preplanned racism against Muslims by President Trump have been added (Example 2). Hence, obscuring links of Muslims and Middle-Eastern associations with terrorism which mostly triggered the ban, and instead highlighting it as unreasoned discrimination against Muslims.

To sum up, the temporal and spatial location of the travel ban in the BBC News US and Canada affects the readers' interpretive dynamics through frame ambiguity. Articles pertaining to different temporal and spatial frames have used different paratextual and textual strategies to match variant ideological frameworks which highlight critical links connecting Muslims to the ban (Example 4) and former terrorism attacks in the US (examples 1 and 3). Deselecting the above examples may be set against a backdrop of the possible intent of the banned countries or Muslims that could indirectly lend credibility to the ban in the ETs. In the ATs, on the other hand, the meaning and interpretive potential of these narratives as critical personal or public narrative counter-arguments was possibly undermined through their deselection, given that not all the examples are merely counter arguments put forth by the BBC News (Example 1 and Example 2) but in fact narratives with statistics (Example 3) and affected individuals (Example 4). All the above examples act as frame ambiguity through temporal and spacial framing. Thus, reaffirming the porousness of the framing strategies discussed in Chapter 2 and section 4.2.1.

4.2.3 Labeling

Labeling refers to any discursive process that implicates the use of phrases, terms or lexical items in the identification of individuals, places, groups, events or any critical narrative elements (Baker, 2006). In the current study, the critical elements include, the banned and banning countries and their respective citizens, President Trump, the US, the US officials, the commentators, the BBC (BBC News and BBC Arabic), other officials, etc. The following discussion aims at covering most of the titling, naming, and labeling shift patterns used in the translated news narratives.

Based on the following table, it can be observed that five labels were used to religiously identify the banned countries. The meaning of each of these must be identified with reference to the other in order to determine the possible shift in ideology.

Table 4.1: Frequency of different labels used to name the banned countries

Label	A	B1	A2	B2	A3	B3	A4	B4	A5	B5	A6	B6	A7	B7	A8	B8	Total
	1																
mainly Muslim	1	-	1	-	1	-	1	-	-	-	1	-	1	-	1	-	7 (ET)
mostly Muslim	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	1 (ET)
Muslim majority	-	1	-	3	-	1	-	1	-	2	1	1	-	-	-	1	11 (1ET+ 10AT)
Muslim	-	-	-	-	-	-	-	-	-	-	-	3	-	-	-	1	4 (AT)
Islamic	-	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	2 (AT)
Total	1	1	1	3	1	1	1	1	1	2	2	4	1	2	1	2	25 (ET9+ AT16)

First, both “mainly” and “mostly” appeared only in the ETs and are assumed to be generally interchangeable when referring to the “Muslim countries.” However, labeling the banned countries as “mostly/mainly Muslim countries” may be ambiguous (frame ambiguity) or is not be the most accurate way for identifying the banned nations because this could be comprehended in two different ways. First, by saying “mostly/mainly” Muslim countries were banned, this could leave the reader thinking that maybe one to three (i.e. less than half) of the banned countries is not Muslim, which is not true as all these banned countries are Muslim countries. Second, the reader may think that all countries are of Muslim majority but have citizens of other religions too. The second is, in fact, the right interpretation. The flexibility and ambiguity in framing such interpretations may be inclined to mitigate the ban among the ET readers, since if the ban was against “mostly/mainly” Muslim countries this could mean that not only Muslims are targeted. In other words, this could alleviate the idea that banned countries are not banned on the basis of their religious background, i.e. Islam, for non-Muslim countries too may have been banned. Hence, the choice of the relatively softer term (here, “mostly/mainly Muslim countries”) is used instead of solely and directly labeling these countries as “Muslim countries” or “Muslim majority countries” (or “countries with Muslim majority” (citizens)). The labels “Muslim countries” and “Muslim majority countries” are synonymous and occurred mostly in ATs.

The second labeling strategy observed here was that of the shift to “Islamic countries” (B7) instead of any of the other labels to identify the banned countries. Note that, if most of a country’s population is Muslim, then it is identified as a Muslim country (Reham and Askari, 2010) or “Muslim majority country.” However, not all “Muslim” or “Muslim majority” countries are Islamic. A country is said to be Islamic only when the majority of its population is Muslim, and it is declared to be an “Islamic state” (Reham and Askari, 2010) i.e. only Islamic laws apply, irrespective of the person’s religion, unlike

Muslim countries where minority religions' laws apply to their followers, and the Muslim laws apply only to Muslims. Hence, Egypt is a Muslim country but not an Islamic state which means that different laws apply to Muslims and Christians when it comes to matters such as marriage, divorce, etc. The Shariah (Islamic law) urges hand amputation in cases of stealing if the Shariah conditions apply. In Egypt, which is a Muslim country, the same state law of 7 years of prison applies to all Muslim, Christian and Jewish thieves, i.e. irrespective of the criminal's religious beliefs, and the amputation Shariah law is neglected. Saudi Arabia, on the other hand, is an Islamic state and consequently, a Muslim state too. This means that both Muslim and non-Muslim thieves have their hand amputated if the Islamic Shariah conditions apply. In short, all Islamic countries are Muslim, but Muslim countries are not necessarily Islamic. Thus, referring to the banned countries as "Islamic" is an inaccurate exaggeration and even as "Muslim" and "Muslim majority" states, though accurate. Such labeling patterns relatively strengthen the AT readers' inclination to the idea that the ban is based on religious grounds, compared to the ET readers to whom the banned countries are most frequently referred to as "mostly/mainly Muslim" countries. Hence, frame ambiguity through labeling.

The repeated addition of phrases highlights that the ban is on "Muslim majority countries" which could be observed in the relatively higher frequency of the label used in the ATs despite their limited total length (Table 3.1). Thus, the AT readers are constantly reminded of the religious basis of the ban. Also, "the executive order" (A7.12 and A8.8) has been labeled as "Trump's decision" (B8.7 and B8.8) or "presidential order" (B7.7). Similarly, "Trump's policy" (A7.41) has been labeled as one that is "discriminatory" (B7.11). The occurrence of such phrases and words across the AT narratives may adversely affect the AT readers attitude towards the ban and President Trump.

Next, I will discuss the labeling of President Trump across the various ETs and ATs. The following table illustrates the frequency of the different titles used to label the President and the distribution thereof across the news narratives.

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Table 4.2: Frequency of different labels used to identify President Donald Trump

Label	4 th Feb		5 th /6 th Feb		10 th Feb		6 th Mar		11 th Mar		13 th Jun		26 th Jun		29 th Jun		Total
	ET	AT	ET	AT	ET	AT	ET	AT	ET	AT	ET	AT	ET	AT	ET	AT	
President /US president	9	-	7	-	4	-	-	-	1	-	7	-	4	-	-	-	32 (ET)
President Trump	2	-	4	1	-	-	1	-	1	1	3	4	1	-	1	-	19 (13E T+ 6AT)
President Donald Trump	1	1	-	-	1	-	1	-	1	1	1	-	1	1	2	-	11 (8ET +3AT)
The US/American President Donald Trump	-	-	-	1	-	1	-	2	-	-	-	-	1	-	-	1	6 (1ET +5AT)
Donald Trump	-	-	4	-	1	-	1	-	-	-	-	-	1	1	-	-	8(7E T+1A T)
Mr Trump	6	-	8	-	8	-	1	-	1	-	9	-	4	-	-	-	37(E T)
Trump	-	7	3	18	3	5	2	2	3	4	-	9	1	2	1	5	65 (13E T+52 AT)
Total	18	8	26	20	17	6	6	4	7	6	20	13	13	4	4	6	184 (117E T+67 AT)

Labeling President Donald Trump across the articles seems to include patterns of title shifts that may be ideologically driven. Based on the above frequency table, it can be observed that honorific and professional titles were most frequently used in the ETs when addressing the US President, Donald Trump. Most ATs lack honorific professional titles used in the ETs to address the President. While the ETs used the labels “president/US president” and “Mr Trump” 32 times and 37 times, respectively, the ATs showed neither of these. Similarly, the labels “President Trump” (13 times), “President Donald Trump” (8 times) and “Donald Trump” (7 times) showing in the ETs rarely appeared in the ATs. Out of a total number of 67 references made to the president throughout the AT narratives, the ATs used no honorific titles (“Trump”) 52 times. The absence of such titles may indicate an ideological inclination where the head representative of the US is denied respect and formality by the target culture narrator. The BBC Arabic choice of the last name instead of title + last name when referring to the US President may imply disrespect and alienation towards him, if not the whole US which he officially represents.

Note that the above count does not take into consideration the occurrences that appear in the articles’ main headlines and the headlines cited therein the articles. This is because headlines are limited in terms of words and hence do not usually make use of honorific titles. Video and image subheadings, however, have been taken into consideration. This is primarily because these are sentential and lengthier; therefore, the editor need not necessarily have to delete titles.

Example 5	
A4.41	America's top US diplomat said the order was meant to "eliminate vulnerabilities that radical Islamic terrorists can and will exploit for destructive ends".
B4.17	<p>قال وزير الخارجية الأمريكي جون كيري في بيان له "إننا نريد القضاء على أي وجه للضعف الذي يمكن أن يستغلته الإرهابيون المتطرفون".</p> <p>The American secretary said the new resolution would "eliminate the vulnerabilities that radical Islamic terrorists can exploit for destructive purposes."</p>

Example 6	
A5.4	A US judge has declined to issue an emergency order banning President Donald Trump's revised travel ban.
B5.4	<p>فَضْرَقَ اضْفَى دِرَالِي أَمْ وَكَتَيْ قَافَ مَرَّالْفَيْ ذَيْلِي إِجْدِي دَالِ ذِي أَصْدِرَالِ وَفِي سِيقَالِ هِتْ رَامِ بَبِ حَظِي سِ فَرِ مَوْطَنِي 6 دَوْلِ ذَاتِ أَلْجِي قَسَلِ مَلَى الْوِيَاتِ الْهِتْ حِدَّة.</p> <p>A US federal judge has rejected blocking the new executive order issued by President Donald Trump banning the travel of citizens of 6 countries of Muslim majority to the US.</p>

It is noteworthy that professional and honorific titles usually appear alongside the names of narrators against the ban and only occasionally amongst those in support of the ban. In other words, just like President Trump's honorific titles have frequently been deleted, President Trump's supporter's ("America's top US diplomat") adjective of hierarchy ("top") has been deleted while adding an adjective of hierarchy to the anti-ban official ("US judge" to "US federal Judge") as illustrated in examples 5 and 6.

Example 7	
A4.71	"The ban is about xenophobia and Islamophobia," the group said in a statement to the BBC.
B4.27	<p>قَالَتْ لَاجِمَّةٌ فَيَتَصَوِّحُ لِي بِي سِي الْاِحْظَرِيْنِمَ عَن عِدَاءِ لِبِ وَعِدَاءِ الْاِعْلِيْنِ."</p> <p>The group said in a statement to the BBC, "The ban shows the animosity of foreigners and the animosity of Muslims."</p>

Other instances of label shifts have been observed throughout the texts; this includes the renarration of the American-Arab Anti-Discrimination Committee (ADC) in the ET which states that "the ban is about xenophobia and Islamophobia" (A4.71) which refers to the fear of foreigners and Islam, respectively, in Example 7. The two labels used here are translated into "animosity of foreigners and animosity of Muslims" (B4.27). Thus, the AT shift to "animosity" indicates higher levels of alienation, estrangement,

hostility and othering of the banned in the US, unlike the ET audience who opt for “phobia” meaning fear and not hatred.

Example 8	
A1.27- A1.29	<p>Washington state Attorney General Bob Ferguson described the ban as unconstitutional.</p> <p>"Folks who had visas, folks who were allowed to travel were denied that right without any due process whatsoever - that's un-American and unconstitutional," he said in a BBC interview.</p> <p>The order, Mr Ferguson added, also violated freedom of religion rights. "You cannot prefer one religion over another," he told the BBC.</p>
B1.13	<p>وووص فسوب فيرغسون اللئيب العام ل و شينطنال حظربانه عوقانوني ورفيدستوري، نهي ترضد الناس على أساس معتقداتهم الدينية</p> <p>Bob Ferguson, the Attorney General of the state of Washington, described the ban as illegal and unconstitutional because it discriminates against people based on their religious beliefs.</p>

Similarly, in Example 8, Attorney General Bob Ferguson describes the ban as one that is “un-American and unconstitutional” (A1.28) because it denied people with valid visas from entering the US. This was translated as “illegal and unconstitutional” (B1.13). While the ET’s “un-American” indicates that such a ban on those possessing valid documents is not in accordance with the American ethics and “religious rights” which implies a positive consideration, the translated term “illegal” provides a relatively negative reference to America as one that “discriminates against people based on their religious beliefs.” The intention in the ET has been manipulated, as a result of the adoption of an “illegal” and an “unconstitutional” order in America, denying the “religious rights.” While the ET readers will have clear and direct access to the direct quotations (personal narrative), the AT readers have access to a summarized and manipulated version (through frame ambiguity) of the ET resulting in a negative view of the US and the religious rights therein.

Example 9	
A8.5	The White House has set new criteria for visa applicants from six mainly Muslim countries and all refugees, requiring them to have a "close" family or business tie to the US

B8.4	<p>أعلن البيت بيض مولدي عن شروط جي دي جب لئيس شوي ها موطن وست دول ذات غالي تقس لمة ول ن، في ها وجوب ان تلقى ل دي هم اتاسري قوات جارية "قوية في ي انك متحدة، وذلك من أجل ان يصل و اعلى تشريرات دخول الى ا .</p> <p>The American White House has announced new conditions to be met by citizens of six Muslim-majority countries and refugees, including having strong family or business ties in the United States in order to obtain entry visas to the country.</p>
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Example 10	
A8.19	<p>However, the guidelines specifically state that the relationship must be formal, documented and not formed for the purpose of evading the order.</p>
B8.12	<p>ولكن لشروط التي أعلن ع ه ال خي سرتن ص ص راجه على ا اتال م ك و راق فاي جب ان تك و نو شقة رس هية و مية بسبل لوب عادي، ليس لغرض التلمص من القرار الى اس ي.</p> <p>However, the conditions that were announced on Thursday explicitly state that the above-mentioned relations must be documented, formal and constructed in a normal manner, not for the purpose of evading the presidential order.</p>

The same pattern of labeling has been observed in examples 9 and 10 with reference to the “new criteria” set after the Supreme Court’s order in June. Based on the 26th June and 29th June news narratives, the new order in the ETs were referred to with labels like “new criteria” (A8.5) and “guidelines” (A7.19 and A8.19) which were said to “affect” the banned. The same criteria have been referred to as “new condition” (شروط) (B8.1, B8.4, B8.6, B8.9, B8.11, and B8.14) “will apply” (B8.15) or “impose” (فرض) (B1.4 and B2.42) forcefully in the ATs. Even though the lexical shift may appear to lack ideology shift, the AT lexis (“new conditions,” “apply” and “impose”) in the Arabic language indicate the forceful application of the banning order and hence, are less polite compared to their English counterparts. The shift in lexical choices and verbs used, thus indicates that the AT readers may be led to perceive the order negatively compared to the ET readers who may view it in a relatively positive light.

Example 11	
A2.4	<p>On Friday evening a federal court judge in Seattle suspended the Trump administration's controversial immigration executive order.</p>
B2.8	<p>كذلك ج دق اض في در ل في سويثل يوم ل ا جمعة، ال حظر ال ذي طال ال افين من سبع دول لت اغلي تقس لمة.</p> <p>A federal judge in Seattle on Friday suspended the ban that reached expatriates from seven Muslim-majority countries.</p>

Also, the label used to identify the order as an “immigration[-based]” executive order is repeatedly overlooked throughout the AT narrative. In doing so, ATs compensate the ETs’ mitigated view of the ban as an immigration-related concept to a broader one that is concerned with travelers, green card holders, refugees, asylum seekers, and immigrants. The ATs may view the ban from a more negative perspective as one preventing “expatriates.” By adopting more general labels like “the ban” in Example 11 (A2.4 and B2.8), “expatriates” are negatively viewed as the affected victims.

Next, Example 12 is a video deleted from the ATs. Here, protests against President Trump’s executive order were labeled as ones against “immigration policies,” the “high-profile anti-immigration campaigns” and “storm of anti-immigrants.” But the “support” was for “refugees.” By choosing to label the ban as an “immigration policy,” such negativity could pass by unheeded to an extent by the ET reader, and hence the idea that the ban bans refugees among many vulnerable groups in addition to immigrants has been relatively concealed.

Example 12	
3.2	
3.3	The US state with a deep fear of refugees
3.4	<p>Hollis Poe: I believe that what we have seen with our president is phenomenal performance so far.</p> <p>Reporter: This is a man who couldn’t be happier; he voted for Donald Trump. Hollis Poe is heavily involved in local politics, and he is a preach. His Christian compassion though does not extend to those he feels are a threat to his life.</p> <p>Here you go Kids, that will keep you warm.</p> <p>Hollis Poe: If they come among us and then try to enact something say Shariah law.</p>

	<p>Narrator: Who..who is trying to do that?</p> <p>Hollis Poe: If groups of radical Islamic people begin to show up who will eventually attempt to harm our women. Those militant people need to understand that the women of Montana are armed.</p> <p>Protestors against the ban: Anybody here agrees? YES.</p> <p>Narrator: Well this is those who are protesting against Donald Trump immigration policies do not represent the real America.</p> <p>This is a local rally in support of refugees thought to...in a snow...time. But these are certainly not the loudest voices in Montana...</p> <p>The state has one of the most high profile anti-immigrant campaigns, and before the elections had one of the anti-refugees protests in the country.</p> <p>Protestor: And I don't want any /.../ at all.</p> <p>The anger of many is directed mainly at Muslims. Something local politicians are tapping into. Some would say even fueling.</p> <p>After days of debate, the states senate has just passed a bill to say that Shariah law can't be applied in Montana.</p> <p>Shashutase and her family just arrived here just a couple of months ago. They fled Eretria with no choice of where the UN would send them. After more than four years of vetting, they landed in Montana. Nervous, shy about taking on camera, adjusting to a different world and to this storm of anti-immigrants' sentiment.</p> <p>What's striking in Montana is all the focus on immigration is happening in an entire state, the size of Germany with a population of just one million where fewer than 20 refugee families have been resettled since the mid-90s.</p> <p>But as far as many here and across America are concerned, there is simply no room for new immigrants to whom the door should be firmly shut.</p> <p>/Ali Mabor/ BBC News Montana.</p>
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Example 12 reveals different framing strategies used to frame the conflicting parties. The ET video starts with the presentation of a Christian preacher, Hollis Poe, who is “heavily involved in local politics.” The speaker here is introduced as a strong supporter of President Trump. Next, through participants repositioning, the speaker “others” those enacting the Shariah and labels them as “radical Islamic people” (A3.4). Here, the speaker has indirectly linked the “Shariah” to “radical Islamic people.” The term Shariah is used to refer to the Islamic law which is a set of religious principles revealed by God meaning “way” or “path.” It is concerned with aspects of the life of the followers of Islam related to their daily life, religious rituals, business, crime and even warfare. These are based on the Quran and *Hadith* (sayings of Prophet Mohammed (p.b.u.h.)) and their respective

interpretation by scholars. The speaker here links the Islamic law (Shariah) to the “radical Islamic people” and hence indirectly links their deeds to their religion and Islamic regulations as a whole. Further, he labels the “radical Islamic people” and the Shariah law followers as “militant people” who intend to harm the American or Montana women.

With over 65 million people displaced by force worldwide and Mediterranean boat crossings, the terms “migrant” and “refugee” are often used synonymously by the public and in the media discourse. However, “refugees” and “immigrants” are two different terms. Refugees are individuals fleeing persecution or armed conflict. If denied asylum, these individuals have to suffer potentially fatal consequences. Migrants, on the other hand, move from one place to another in an attempt to improve their living standards by finding jobs, education, reuniting with family members, etc. and not because of an unswerving threat to their lives or prosecution. While migrants encounter no impediment threats when returning home, refugees do. Thus, migrants are protected by law in their country, but refugees are not protected by their governments.

Donald Trump’s “immigration policy” has been labeled so as one that targets “immigrants” instead of “refugees” (A3.4). But the visual elements of the video (A3.2-A3.4) however say otherwise as the protests in Montana clearly state: “No Refugees” (A3.4). Similarly, the Eritrean family under the United Nations (UN) who was finally allowed to live in Montana was simply labeled as “immigrants” (A3.4). Does the UN serve immigrants? Labeling the policy as an “anti-immigrant” (A3.4) ban is to mitigate the idea of deporting refugees who are defined as individuals who are forced to leave their countries as a result of persecution, violence, war, etc. Thus, the label here addresses the ban and the supporters of Trump in a softer, less inhumane framing compared to that presented in the ATs. This serves as another example of frame ambiguity through labeling.

In conclusion, through labeling, the banned citizens (examples 11 and 12) and countries (Table 4.1), President Trump (Table 4.2), his supporting (Example 5) and opposing officials (Example 6), the US (examples 7 and 8) and the ban “conditions” (examples 9 and 10) have all been ambiguously reframed through labeling, thereby resulting in the following ideological shifts:

- Negative portrayal of President Trump, President Trump’s administrates and the US.
- Negative portrayal of the ban.
- Positive portrayal of anti-ban officials.
- Un-mitigated representation of the banned countries and banned citizens legal status.

4.2.4 Selective Appropriation

In this section, selective appropriation, which refers to patterns of deletion and/or addition “designed to suppress, accentuate or elaborate particular aspects of a narrative encoded in the ST or utterance, or aspects of the larger narrative in which it is embedded” (Baker, 2006, p. 114), will be discussed.

Let us begin with selective appropriation through deletion of a narrator’s statements and narratives. While most official government sources have been cited clearly, lawyers (A3.13, A3.32, and A3.33), critics (A1.33) and legal commentators (A3.50) are amongst those anonymously quoted in most ETs. However, their narratives regularly work on projecting a sense of impartiality and fairness in the BBC News coverage of the travel ban.

Example 13	
A1.33-	Mr Trump has argued that his directive is aimed at protecting America. Critics respond by

A1.34	<p>saying that most terror attacks in the US in recent years have been carried out by home-grown militants.</p> <p>The president said visas would once again be issued once “the most secure policies” were in place, and denied it was a ban on Muslims.</p>
B1.16	<p>في الترامب إنزال هدف في قراره هو حماية الولايات المتحدة، لأنه سيتم إصدار التصاريح من جديد بمجرد تطبيق "التدابير الأساسية" التي لم تكن في أي وقت مضى أن يكون القرار حذراً على دخول المهولين.</p> <p>Trump said the aim of his decision is to protect the United States and that visas would be resumed when “the most secure policies” are applied. He also denied that the decision was a ban on the entry of Muslims.</p>

Consider Example 13 where the critics’ response has been deleted and hence does not appear in the AT. The absence of such a critical view in the AT denies the AT readers equal access to an anti-ban perspective on most recent “terror attacks in the US” and the counter-argument presented by the BBC News to its ET readers against Trump’s ban and arguments. Thus, while many of the government sources have been renarrated in the corresponding ATs, the critics’ statements which act as rebuttals addressed in defense of the banned nations have been successively downplayed. Similarly, other officials including President Trump’s administrates (A4.37, A4.38,) and other government officials (A5.15, A5.20, A5.26, A6.27 and A7.36) have been successively deleted. And since the citizens of the banned countries and others with similar geographic, ethnic and religious background compose the majority of the readership of the AT narratives, this could negatively draw light on the conflict and raise a greater sense of discrimination among the AT readers. This is because they hear less of the measures taken against the ban, compared to the ET viewers who are subjected to a relatively more critical, elaborate and broader perspective of the conflict supporters and opposers.

In line with the above, no information was spotted in the AT on the “Virginia case” (A3.23-A3.26 and A3.32-A3.35) which is one of the “dozen lawsuits” in the US courts. Virginia’s Attorney General Mark Herring’s spokesman’s description of the case as “the most in-depth examination of the merits of the arguments against the ban,” and

the US District Court Judge Leonie Brinkema’s reference to the lack of “evidences” of “threats” posed by any of the banned countries (A3.11) are omitted in the AT. Similarly, the 9th US Circuit Court of Appeals support of the federal court’s ban of Mr. Trump’s ban and the San Francisco-based court’s three judges’ reference to the lack of “justified” terror threats (A3.37 and A3.38) were deleted altogether. Also, missing from the ATs is the legal commentators’ criticism of the ruling’s “lack of comment on a 1952 law” under which the president possesses the power to deny the entry of “any class of aliens” whenever deemed “detrimental” to the US. The BBC News rebuts the same by stating that the same law was revised in 1965 to stipulate that immigrants could not be deprived of a visa as a result of their place of birth, nationality, sex or race (A3.50).

By deleting narratives appearing in the ETs, the corresponding AT narratives decontextualize or deny such links to the recent travel bans and leave the AT readers misinformed compared to the ET readers.

Example 14	
A4.43- A4.46	<p>The top US prosecutor said three of the countries were state sponsors of terrorism.</p> <p>The other three, Mr Sessions said, had lost control of territory to militants such as the Islamic State group or al-Qaeda.</p> <p>Mr Kelly added that unregulated and unvetted travel was putting national security at risk.</p> <p>He said the US cannot tolerate "malevolent actors using our immigration system to take American lives".</p>
B4.20- B4.21	<p>قال ليفي التيسفر غيرال بظلم قدي عرض في الوطن يبل خطر"، وأضف لخص حفيين "أعداؤنا ليس يتخلون حريتنا وك يظننا."</p> <p>و ياتال بحد ي لمق والتسامح لمع الخاص يقص دون أن يبتخدم وانظام ال هج لقتل أمويين."</p> <p>"Unregulated travel has jeopardized national security," Kelly said. "Our enemies will take advantage of our freedoms and our generosity to harm us."</p> <p>The United States cannot tolerate "malevolent actors using the immigration system to kill Americans."</p>

Consider, for instance, example 14 where A4.43-A4.45 is a link drawn by the BBC News but is based on direct government quotations which connect the ban to

terrorism and hence, give clear reasons underlying the ban. This case of selective framing of the banned nations is based on the 6th March narratives. According to the ET narrative, three of the banned countries were labeled as “sponsors of terrorism” (A4.43), and the other three were said to have “lost control of territory to militants such as the Islamic State (IS) group or al-Qaeda” (A4.44). As a result, an “unregulated and unvetted travel” was believed to have risked the national security of the US, according to the White House administrators. Such a narrative was deleted and hence, did not appear in the AT. Framing these countries as ones with terroristic inclinations is not a firmly established meta-narrative that allows all readers to identify which of the banned states fall under which of the two identified categories (terrorism sponsors, and territories of the IS and Al-Qaeda militants). While Iraq, Syria and Libya have IS territories, Sudan, Somalia, Yemen, and Iran may have more subjective links to terrorism. Also, the fact that the former three states have IS and al-Qaeda militants does not mean that all militants are citizens of these countries. Militants from Egypt, Germany, France, Russia, etc. are a part of these groups. Despite ambiguity, the framing of such a narrative lies in linking the ban to “militants” and hence labeling these militants as intolerable “malevolent actors” and not all the citizens of these countries. Deletion (from A4.43 to A4.44) may be grounded in the lack of interest in confronting the Arab world, specifically, as the idea of steering them against themselves may raise resentment and rejection among the viewers. However, simply decontextualizing A4.45-A4.46 in B4.20-B4.21 indirectly labels the banned citizens as “enemies” (B4.20) and “malevolent actors” (B4.21) who intend to harm Americans and further, overlooks the reason behind such labeling. Such a decontextualized and unreasoned translation of the banned citizens (B4.21) could possibly raise a sense of discrimination, resentment and hatred among the AT readers towards the US officials and the US they represent as their spatial association, through background information and frame ambiguity, to terrorism in the narrative has been deleted. Also, through the

background information from A4.43 to A4.44, the concept of the ban is clarified and mitigated to the ET readers. On the contrary, the deletion of such background information is provocative to disliking and opposing the ban due to the lack of logical arguments in the translated narrative. Such a mitigated versus unmitigated view could be further traced in the translation of A4.46 where “take American lives” is renarrated as “kill Americans” (which is less polite) in B4.21. Additionally, the addition of deixis “our” and “us” repositions participants as “us” and “them” (B4.20). Hence, the othering of the AT readers.

Example 15	
A4.69	“My office is closely reviewing the new executive order, and I stand ready to litigate – again – in order to protect New York’s families, institutions, and economy.”
B4.25	<p>قال في التصريح "لقدني يراجع عن لفتب التبع التي أجريت على ال حظر، ولأعل واست على ك قاضي ل ح مية أسنوي و يورك مؤسس سب ها ولقصاص ها".</p> <p>“My office is closely reviewing the amendments to the ban, and I am ready to sue to protect the families of New York, its institutions and its economy,” he said in the statement.</p>

Example 16	
A7.40- A7.43	<p>The US president insisted his ban was necessary for national security amid a slew of terrorist attacks in Paris, London, Brussels, Berlin and other cities. However, critics called the policy un-American and Islamophobic, and the lower courts broadly seemed to agree.</p> <p>The president’s policy was left in limbo after it was struck down by federal judges in Hawaii and Maryland days following its issuance on 6 March.</p> <p>The 4th US Circuit Court of Appeals in Richmond, Virginia, said in May the ban was “rooted in religious animus” toward Muslims.</p> <p>The San Francisco-based Ninth Circuit Court of Appeals said in June: “National security is not a ‘talismanic incantation’ that, once invoked, can support any and all exercise of executive power.”</p>
B7.11	<p>ولفات سياس قترامب ا زاء دخول مواطني س تدول ال ال ال ي اتال نحة ق خ ل ت في طري ق مس دود من نقض ل ل ضاة ف ي تي ها واي ويهي ال ف ن قرروا ل ه ل ت هي نية.</p> <p>Trump’s policy concerning the entry of residents of 6 countries to the United States was reaching an end since its revoke by judges in two states, Hawaii and Maryland, who decided it was discriminatory.</p>

Similarly, in Example 16, the ban is labeled in the ET as one that is “un-American and Islamophobic” by both critics and lower courts, and “rooted in religious animus toward Muslims” by the 4th US Circuit Court of Appeals, and the San Francisco-based 9th Circuit Court of Appeals. All these efforts undertaken in defense of the banned nations have been deleted from the AT, thereby leaving the reader not as well informed as the ET readers. Hence, the reader’s understanding the two faces of the US where both formal and informal bodies and citizens have both supported as well as declined the travel bans is hindered. The AT states that the judges of “Hawaii and Maryland” have referred to the order as “discriminatory” which is less elaborate given the deletion of background information (like the date) and does not throw light on the “un-American” perspective of the ban which views America as a free and fair nation with no room to such a discriminatory ban.

Example 17	
A6.16	During his election campaign, Mr Trump called for a “total and complete shutdown of Muslims entering the United States”.
B6.19	وقد دعت رابح حملته نت غلوباللي فرض "مع شامل وتام على دخول العمال من إلى ال يانطق متحدة".
	During his campaign, Trump called for imposing a “total and complete ban on the entry of Muslims into the United States.”

Next, example 17 illustrates the addition of the verb “imposing” into the ATs which may indicate the forced hassle or burden the order posed to the banned countries’ citizens and refugees. This could indicate an ideological shift where the AT viewers sense that they are suppressed under a rule or even that the rule is an individual act imposed by President Trump who consecutively lies in concordance with the “imposition” of the ban. This may further add to the sense of alienation, and racism. However, this verb disappears over the course of narratives and thus was not used in narratives referring to the Supreme Court’s partial approval of a travel ban (i.e., 26th June and 29th June). The verb was mostly used in articles that dealt with the “suspension,” “block,” “ban” and “rejection” of

President Trump’s order by federal courts and appeals courts (in 4th February 6th February, 11th March, and 13th June narratives). This, in turn, could imply a sense of imposition or forcefulness with reference to the banning orders issued by President Trump. Thus, forcefulness was not mentioned under the Supreme Court’s ban in articles 26th and 29th June articles.

Example 18	
A2.29	The directive also suspends the US Refugee Admissions Programme for 120 days and places an indefinite ban on Syrian refugees.
B2.42	<p>كمد لفتق لقرار بن ام ج لوي ات لمتحدة سيتقال ال سجين لمدة 120 يوم، فبرض حظرا غير محدود مددة على دخول سوريا لسوريين.</p> <p>The order also suspended the United States’ Refugee Admissions Programme for a period of 120 days and imposed an indefinite ban on the entry of Syrian refugees.</p>

Similarly, the ATs used the term “imposed” (B2.42) with reference to the travel ban even when quoting officials who used the term “places” (A2.29) which is more neutral or even most frequently added when referring to President Trump’s ban, as illustrated in Examples 17 and 18. This is in line with Valdeón (2007) argument suggesting that text producers were “altering a communicative and informative event to make it conform to their own political stance” (p. 115).

Example 19	
A4.62	Mr Trump had defended the lack of notice, tweeting that “if the ban were announced with a one week notice, the ‘bad’ would rush into our country during that week”.

Furthermore, in Example 19, President Trump’s justifications and his supporters’ validations have been mostly disregarded or undervalued in the ATs compared to their corresponding ETs. Consider, for instance, the quotes where he justifies that the “lack of notice,” on issuing the 27th January ban was because the bad would “rush into the US on offering an early notice.” This statement is offered together with an in-text link connecting the readers to his tweet to ensure the credibility and correctness of

information. Also, this allows the readers to critically assess the interpretation of the news offered and hence greater trust in the information and media outlet. Such in-text links did not appear in ATs neither translated nor to the original untranslated text, i.e. the tweet. The importance of supporting links as proofs such as that of the tweet, here, will be further discussed later in this chapter (in section 4.3).

Consequently, instances of AT narratives too have alternatively quoted text through deletion with no trace of the truth. Such alterations, particularly indirectly quoted texts are even worsened due to the lack of any direct link to the source of the cited information. For example, the following quotation (in Example 20) is aimed at discussing the causes underlying the adoption of the second travel ban.

Example 20	
A4.41	America's top US diplomat said the order was meant to "eliminate vulnerabilities that radical Islamic terrorists <u>can and will</u> exploit for destructive ends".
B4.17	<p>قال وزير الخارجية الأمريكي جون كيري في بيان له "مدافع مدمرة".</p> <p>أوجه الضعف التي يمكن أن يستغلها الإرهابيون</p> <p>البنطونيين</p> <p>America's top US diplomat said the order was meant to "eliminate vulnerabilities that radical Islamic terrorists <u>can</u> exploit for destructive ends."</p>

By deleting the high probability modal verb "will" in the AT, Arabic viewers may not be as aware as the ET readers of the speaker's intent to highlight high probability and surety concerning the danger of "radical Islamic terrorists." Thus, the negativity of estimated "vulnerabilities" from the Middle-Eastern Muslim radicals is undermined in ATs while ET readers are highly assured of the same. Such narratives, intended or not, lead to a shift in ideology and further, manipulation of the readers through the alteration of direct quotations.

Consider the following example (21) where the American anti-ban efforts have been deleted through a selective shift in tense.

Example 21	
A5.3	A protest in New York against the ban. The state is one of several to launch legal challenges.
B5.3	احتجاج فنيويوي يترك ضد القرار التنفيذي لترامب في نيويورك من بين يات التي أعلنت ان هل تتحدى جتال في ذي ال مدق ضلها A protest in New York against the executive order of Trump. New York is among the states that have announced that it will judicially challenge the amended executive order.

Though alteration of tense from “to launch legal challenges” in the ET to “will judicially challenge” means that New York along with other states are yet to challenge the latest ban, which is not the case as New York is among many states which have already legally challenged the order in courts. Similarly, while the ET states that six states (Oregon, Hawaii, Massachusetts, New York, Minnesota, and Washington) “have launched” court cases, the AT states that only “four states have announced that they will” judicially challenge President Trump’s order. Hence, the states are yet to challenge the order, and the number of states has been understated in Example 22.

Example 22	
A5.22- A5.28	<p>Which states have launched challenges and why?</p> <p>Oregon - said the order hurts residents, employers, universities health care system and economy</p> <p>Washington - it has "same illegal motivations as the original" and harms residents, although fewer than the first ban</p> <p>Minnesota - questioned the legality of the move, suggesting the Trump administration can't override the initial ban with a fresh executive order</p> <p>New York - "a Muslim ban by another name", said the attorney general</p> <p>Massachusetts - new ban "remains a discriminatory and unconstitutional attempt to make good on his campaign promise to implement a Muslim ban"</p> <p>Hawaii - argued it would harm its Muslim population, tourism and foreign students</p>
B5.7	وكلت أبع يات، من بين ية واشنطن، قد أعلنت عن أنها ستحدى قضيها قرار الرئيس موكفي. Four states, including Washington, have announced that they will judicially challenge the order of the American President.

Further, the amount of emphasis given to such narratives in support of the banned countries has been undermined through frame ambiguity in the AT compared to the ET. This is due to the selective deletion of the direct and indirect quotations based on government and non-government authors' arguments in the ATs. Thus, ETs seems to have delivered a more reliable output for the readers.

Example 23	
A7.4	US President Donald Trump has welcomed a Supreme Court ruling allowing his travel ban to be partly reinstated as a “victory for our national security”.
B7.3	<p>رفع عتال لضعمة الوجل في الوي اتال نه حدة جوفيا موطن ي 6 د . هي ءالى ا</p> <p>ملق ضراطو القات ي من عتق تعني قرار اتال و هيس نوال هت رام بب دخول</p> <p>The US Supreme Court has partially lifted injunctions that blocked President Trump's decision to admit citizens of six Muslim countries to the country.</p>

In addition to the above, Example 23 excerpts (A7.4 and B7.3) have swapped the positions of the subject and the object where the ET uses positive verbs like “has welcomed,” “allowing” and “reinstated” shifts to the negative light of formal and more legal verbs like “has partially lifted,” “blocked” and “to admit.” The negative choice of verbs is further framed through the deletion of the quote highlighting the “victory of our national security.” Thus, President Trump's support to the Supreme Court's ruling in the ET has been partially shadowed through frame ambiguity in the ATs as if he did not “welcome” the order nor did he consider it a “victory.”

Besides the above instances on selective appropriation through deletion and substitution, I will now present examples of selective appropriation through addition.

Example 24	
A2.22 - A2.23	<p>State lawyers had argued that the ban was unconstitutional because it denied people with valid entry documents the right to travel without due process.</p> <p>It also violated freedom of religion rights by appearing to target Muslims, they said.</p>
B2.26	<p>وايت هدف حطرت رام ب موطن ييب ع قبل دان، م ملق ع مح اي ن أم و ليجين ال ي ص ف ب ل قرار " في ديس توري و ن طوي على ت يين ."</p>

The Trump ban was aimed at citizens of seven countries, prompting American’s lawyers to describe it one that is “unconstitutional and discriminatory.”
--

First, in Example 24, through the addition of quotations to the AT authenticity and credibility have been directly enhanced while shortening the causative statement or the explanatory argument underlying the use of the label “unconstitutional.” Thus, the AT simply opted for adding the label “unconstitutional and discriminatory” in describing the ban. The reasons underlying such labels were overlooked. The verb “argued” in the ET was replaced by “described” in the AT which is relatively less critical compared to “argued” which is typically used to present a more opposing view based on reason and rational arguments. In other words, the AT opted for the use of quoted text to assure the reader credibility of information while lacking enough reason or critical arguments whereby creating a blurry narrative view and lack of consideration for the AT readers.

Most pro-ban personal narratives in ET are narrated by white and relatively old, maybe republicans or religious (Christian) Americans (A3.2-A3.4 and A3.47-A3.49). However, Arab and Muslims supporters (A4.63-A4.65) do exist as eyewitnesses too. Anti-ban narrators, on the other hand, belong to multiple ethnicities (A1.12, A1.38-A1.40, A2.2, A2.16, A2.57-A2.58, A3.20-A3.22, A4.30-A4.31 and A4.57-A4.58), government (A1.2-A1.4, A1.6 and A1.30-A1.32), non-government officials (A1.9 and A2.53), commentators (A1.21-A1.25 and A2.40-A2.50) and other BBC sources (A1.28, A1.29 and A3.39) in the ET. On the contrary, the AT shows supporters to be mostly non-American or at least belonging to other ethnic groups (B1.2, B2.14-B2.16, and B2.43). Hence, through selectivity, the AT narrative appears to be limited in terms of narrators and their corresponding arguments, lacking views from both ban support and opposition narratives in line with the wide variety of narratives presented in the ET. This results in limited narratives lacking depth, background information and critical perspective on the conflict. Table 4.3 enlists examples of the different narrators in the ETs and ATs.

Table 4.3: Examples of narrators presented as pro-ban and anti-ban

Narrators	ETs annotations	AT annotations
<u>Pro-ban:</u>		
Republicans	✓ A3.2-A3.4	X
Religious Christian Americans	✓ A3.47-A3.49	X
Arab and Muslims	✓ (A4.63-A4.65)	X
<u>Anti-ban:</u>		
Commentators	✓ (A1.21-A1.25 and A2.40-A2.50)	X
Other BBC sources	✓ (A1.28, A1.29, A3.39, A5.3 and A5.22-A5.28)	✓ (B5.3 and B5.7)
Non-Americans	✓ (A1.12, A1.38-A1.40, A2.2, A2.16, A2.57-A2.58, A3.20-A3.22, A4.30-A4.31 and A4.57-A4.58)	✓ (B1.2, B2.14-B2.16, and B2.43)

In short, selective appropriation has resulted in the following ideological shifts in the ATs:

- Fickle reporting, insufficient conflict context, background information, critiques, updates, etc. in the ATs.
- Negative portrayal of President Trump, President Trump administrates and the US.
- Negative portrayal of Islam, Muslims, banned nations, etc.

It is noteworthy that the definition of selective appropriation as a framing pattern that deals with “patterns of addition and deletion” that are intended to accentuate a particular ideology is a porous one as all the other framing strategies deal with the addition, deletion and substitution of: (1) temporal and spatial aspects (Time and space.), (2) labels (Labels, titles, tags, etc.), and (3) participants (participants relationality.). Hence, the new framing strategy can be defined as the addition and deletion of information that falls beyond the other three categories listed above, particularly referencing to: background information within the same temporal and spatial context of the conflict (examples 16, 21 and 22), causal emplotments directly related to the conflict (example 24), proofs (official documents, videos, etc. relating to the conflict published online) (example 19), examples of textual and paratextual narratives from the context of the conflict (examples 13, 14 and 23), lexis of reference (examples 15, 17, 18, 20 and 21), etc. Consequently, this framing strategy is confined to information bound by the conflict and narrators. However, arguments drawn by the BBC as in Section 4.2.2 are temporal and spatial references framed by the BBC and not the officials, drawn from different spatial and temporal contexts. Thus, I recommend renaming selective appropriation as “reference framing” or “frame of reference.”

According to Dictionary.com, “frame of reference” (n.d.) refers to “a structure of concepts, values, customs, views, etc., by means of which an individual or group perceives or evaluates data, communicates ideas, and regulates behavior.” Similarly, Collins dictionary refers to a “frame of reference” (n.d.) as “a particular set of beliefs or ideas on which you base your judgment of things.” The suggested name (reference frame) thus seeks to avoid any overlap or clash with “selective appropriation” as a feature of renarration constituting the “addition,” “deletion” and “substitution” of any pattern of information with temporal and spatial framing, labeling and participant repositioning. Hence, Figure 4.1 presents the recommended theoretical framework for

Narrative Theory in future research. Note that all the above examples illustrate reference framing strategy.

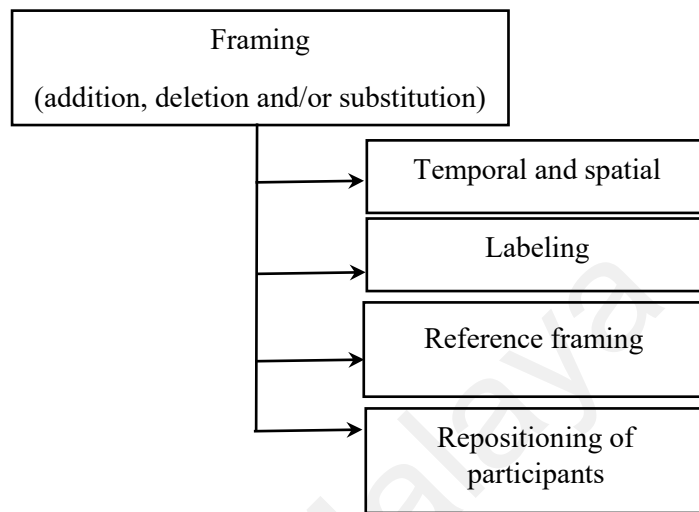


Figure 4.1: Updated framing strategies layout

4.2.5 Repositioning of participants


Framing through the repositioning of participants can be recognized in textual linguistic shifts or paratextual commentaries in the process of identifying the “self” versus the “other” (Baker, 2006).

The ET narrative contains reverberating commentary, and multi-ethnic voices of eyewitnesses by both banned and US citizens put together as separate opinion clusters in an attempt to equally present the different perspectives in the US. By repositioning such personal and public narratives, there appears to be a shift in the narrative ideology of the ATs.

Example 25	
A1.25	Constitutional battleground – David Willis, BBC News, Washington . . .

	An estimated 60,000 people from the seven countries affected had their visas cancelled because of the ban. The customs department said those visas would now be reissued, and the people involved were free to travel to the US.
B1.7	وتقول وزارة الخارجية الأمريكية إن 60 ألف تأشيرة دخول لولايات المتحدة قد سُحقت في غضون يومين للقرار. The State Department says 60,000 entry visas to the United States have been withdrawn since the decision was issued.

The ET (A1.25), in Example 25, points out in the guide heading that this news item is a commentary by David Willis. By deleting the agency related source of information and opting for the “State Department” which is an official government source, the narrator-text relationship is reconfigured, which may enlarge the distance between the narrator (David Willis, in particular, and the BBC News, in general) and the readership. Simultaneously, by highlighting the source of information, the translator manages to accentuate the narrative in the news to sound more convincing to the target readership. However, it is noteworthy that such an alteration through the deletion of the statement made by the customs department leaves the AT reader not as well informed about the reissue of the initially canceled visas and the freedom of the travelers after the latest order.

Example 26	
A4.63	
A4.64	Meet the Arab American family divided over Trump
A4.65	Meet this Arab American family that is divided over President Trump I joined them for dinner in their home in Allentown, Pennsylvania. Salem Moushref (Trump supporter) I don't feel that Donald Trump is a racist at all.

	<p>Ibrahim Wakim (Trump Critic)</p> <p>I don't know if he have any policy.</p> <p>Reema Moushref (Uncertain about Trump)</p> <p>I did not vote for Donald Trump because he has a long history of degrading women.</p> <p>The 'travel ban has sparked a heated debate in this household</p> <p>Ibrahim Wakim: And you should have the choice to live everywhere.</p> <p>Salem Moushref: We are not...we are not against refugees. We are not against anybody.</p> <p>Ibrahim Wakim: I am just saying you should be able to live anywhere you want in this universe.</p> <p>Salem Moushref: There is a procedure in place, right.</p> <p>Reema Moushref: I do respect that order that for one reason and one reason only because Donald Trump said he wants to know who are the people coming to the United States.</p> <p>Salem Moushref : Trump definitely emphasized that it is not a Muslim ban.</p> <p>Ibrahim Wakim: It is moral for a country this great and this big and this rich to do what they did with the excuse to defend themselves.</p> <p>Salem Moushref : Terrorist attacks bring fear to people.</p> <p>Ibrahim Wakim: No kidding</p> <p>Salem Moushref: Absolutely, right. Don't we!</p> <p>'Travel ban'</p> <p>49% of Americans approve</p> <p>41% of Americans disapprove</p> <p>(Reuters/Ipsos)</p>
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Similarly, the deletion of all videos (mainly, those of eyewitnesses) interfered in configuring the immediate relationship between the reader and the community depicted in the source narrative in Example 26. In other words, the ET narratives describing the controversy over the rightfulness of the ban which appears to be subjected to both support

and opposition (critiques) through the use of primary (first-hand) narrative paratextuals (here, video and Reuters statistics) has been neglected in the AT. Based on the video (A4.63-A4.65), the supporter (Moushref, an Arab American Muslim) of the ban uses “we” to identify himself as a part of the American community, unlike Wakim, who is an Arab American Muslim opposing the ban, who identifies himself in isolation from the US by using “they.” Hence, the identification of the “self” (Americans, pro-ban) versus the “other” (Americans, anti-ban). This is finally emphasized using the Reuters statistics indicating that the majority of the Americans are in support of the ban. Such a deletion has resulted in fickle reporting to the BBC Arabic readers, lacking first-hand information and statistics (possibly, facts).

In line with Example 26, in the above discussed example (12), the opening video “The US state with a deep fear of refugees” the matrix of relationships set up by the main introduction and headline henceforth situates the narrative, on the inside or outside of the “real,” diverse rich tapestry of the US, as “us” versus “them.” In this particular preface, “those who are protesting against Donald Trump’s “immigration” policies do not represent the real America,” the “real America” opposes “refugees,” “Shariah law” and Muslims which are put together with “groups of radical Islamic people” and “militant people” by the majority of the Montana residents, the Montana Senate bill and “many Americans” who believe that the “others” intend “harm.” Such reasoning underlying the support of the ban and labeling of the banned as quoted above has been overlooked leaving the AT readers not informed of the support of an official government body to the ban and that the majority of the Montana residents and the US citizens support the ban. Similarly, statistics in the above-discussed video (A4.63-A4.65) which prove that most Americans support President Trump’s travel ban, have been deleted.

Similarly, translators intervene in paratextuals to guide the way in which the AT readers, are positioned vis-à-vis the community depicted in the source narrative. This

could be traced in the shift in the images used. While the ETs show relatively neutral pictures of President Trump (like A2.42), the AT shows President Trump as a dominating, and angry leader as displayed in the pictures added in the ATs (B2.2 and B3.2). An example of such a representation can be seen in the following image (B2.2). The image shows a more dominating, commanding, formal, unhappy and strict presentation of President Donald Trump which does not appear in the ET.



Figure 4.2: Example of repositioning participants and framing President Trump in the ATs

Based on the following excerpts, the meaning of B2.36 and B2.37 (in example 27) has been altered as a result of repositioning the narratives into a different context in the AT.

Example 27	
A2.7- A2.9	<p>Mr Trump's ban last week led to mass protests and confusion at US airports.</p> <p>There were further demonstrations on Saturday in Washington, Miami and other US cities as well as in a number of European capitals.</p> <p>Thousands of people turned out in London, with smaller protests in Paris, Berlin, Stockholm and Barcelona.</p>
B2.36- B2.37	<p>مؤيدي ترامب بنظموا احتجاجات ضد تعليق حظر، وقد دعت إدارة دوليية طبعاً على القرار.</p> <p>ونظمت تظاهرات في واشنطن وهيامى ومدن أمويية أخرى، إضافة إلى عدد من العواصم رويية.</p> <p>وخرج ألفين من دنال شوارع، كما خرجت تظاهرات أخرى أقل حجماً في باي سوب رلين سوتك هولم وشولون.</p> <p>Trump supporters have staged protests against the suspension of the ban, and the administration has appealed the decision.</p> <p>Sunday's demonstrations were held in Washington, Miami and other US cities, as well as a number of European capitals.</p>

Thousands went out in London to the streets, and other smaller demonstrations took place in Paris, Berlin, Stockholm and Barcelona.

In the AT, the reader will probably end with the impression that the protests enlisted above were in support of the travel ban and not otherwise. This is mainly because the statements follow B2.35 and B2.36 which show the Latin supporters of President Trump. As a result of such ambiguity framing, the AT readers are bound to guess that the following statements are in support of President Trump too. However, these are the equivalents of A2.8 and A2.9, respectively, demonstrating the protests against the travel ban. Such a shift is in line with the idea that not enough efforts have been taken against the travel ban in the US, in general, and the West, in particular, which is not true. Thus, such narratives are manipulative of the information presented in the ET.

To sum up, based on this section, repositioning of participants has led to the following shifts in ideology:

- Fickle reporting, insufficient/manipulative conflict context, etc. in the ATs.
- Negative portrayal of President Trump, the ban and the US.
- “Othering” of anti-ban officials.

4.3 Additional Framing Data Analysis

In this section, I will analyze other framing examples which appeared to be thought-provoking and stimulating.

4.3.1 Framing: Errors in Translations

Based on the above framing strategies, it can be observed that they are concerned with the addition, deletion and substitution: 1) of a particular text and embedding it in a

different temporal and spatial context (temporal and spatial framing), 2) of lexical items, terms, and phrases used in the form of labels, tags, titles, etc. (labeling), 3) of patterns of information (reference framing), and 4) of aspects of a narrative in serving distance or closeness between the translation and readers, and the position towards the narrative (participants repositioning). However, such selections though may frame reality and ideology, yet there is an urging need to differentiate faction and fiction from facts (see Section 2.4, especially the discussion on genericness). Faction, as the name suggests, refers to a combination of facts and fiction. Faction could be traced in conflicting or dissent narrative aspects that may be expressed according to the agency's or the translator's agenda or ideological stand. Such factional aspects may be expressed with reference to the above narrative strategies. Fictional narratives, on the other hand, refer to imaginary or manipulated narratives that alter facts in order to provide an interpretive frame that guides and constrains our response to the narrative in question thereby accentuating the narrative it depicts and encouraging the readers to link such manipulations to the current narratives. Be it faction or fiction, as long as the readers are informed of the nature of arguments, i.e. it clearly states that they adhere to facts, a combination of both facts and fictional critical view of the conflict, fiction or simply facts, the reader should not run into complications. In the corpora such as that of the current research, the BBC narratives, especially TTs, tend to lack acknowledgements, citations or references that mark the translation sources and information (as facts, faction or fiction) which could lead to errors across the narratives.

A number of researchers have focused on such fictional or erroneous occurrences. Using Baker's (1992, p. 21–26) non-equivalence criteria, Valdeón was able to substantiate the idea that problematic or erroneous lexical choices may not necessarily result from cultural, pragmatic or linguistic restraints between the TL and SL. There are instances of researches that have evidenced ideological understatements with reference

to shifts in TTs (Al-Hejin, 2012). Based on Hoey (2005), a study that approximates Munday's (2007) Model 3, which analyzed the US press translation and the official translation of the political speeches of Chávez, Marcos, and Castro, three Latin American leaders. According to him, lexical priming may be a better indicator of the translator's lexical choices, compared to ideologies typically associated with certain groups or governments. Similarly, Al-Mohannadi's (2008) researched the CNN and BBC translations of Osama bin Laden's first statement post the 9/11 attacks. The former's TT illustrated significant omissions and shifts that could construe ideological shift. However, given the linguistic errors, Al-Mohannadi concluded that such shifts were most probably as a result of both "linguistic incompetence" and limited time (p. 540). Also, the non-systemic implicitation and explicitation strategies led Puurtinen (2003) to conclude that the visible manipulation or alteration of the ST by Finish students of translation was mostly because of their lack of knowledge of the source culture than any ideology or world perspective. So was Olk's (2002) findings based on university students using think-aloud protocols during translation. Based on their lexical choices, they seemed oblivious to the communicated prejudicial discourse. Hence, the need to consider linguistic awareness, knowledge of the source and target cultures, etc. in addition to ideological conflicts and constraints.

But, since the BBC narratives lack an acknowledgement, sourcing, referencing or an organized directory based on the date and time of the issue of the narratives, citing the actual source of information seems to be problematic. Therefore, in order to understand the ideological shift, the current research proposes the notion of original text.

Original narrative text or original text (OT) refers to text as originally narrated by the narrator cited in the ST or TT. Examples of original texts in the current research data can be the official signed PDF (Portable Document Format) documents of the bans, tweets written on President Trump's Twitter account, full videos of announcements made by any

of the officials, full videos of eyewitnesses etc. It is noteworthy that OT and ST are not always the same. While it is easier to trace the ST (which is also the OT) for the TT in literature, OT need not be the ST in news narratives. Every news narrative may refer to more than one OT for tracing the actual or original source of information. For a better understanding of the notion of OT, let us look at Example 19.

Example 19	
A4.62	Mr Trump had defended the lack of notice, tweeting that "if the ban were announced with a one week notice, the 'bad' would rush into our country during that week".

In this example, the ST is A4.62 which has been deleted and does not appear in the AT (hence, no TT). The OT here is President Trump's actual tweet illustrated in Figure 4.3. Thus, the ST and OT, in this case, do not tally as the last statement stating: "A lot of bad "dudes" out there!" has been deleted. However, in this example, no ideological shift occurs through the deletion.



Figure 4.3: Sample OT

Upon comparing OT, ST, and TT if the meaning of information has been manipulated or framed differently, such renarrations are to be studied using the framing strategies in Figure 4.1. Thus, in case, the ST (BBC News ET) does not include information that appears in the TT (BBC Arabic AT), through addition, the TT statements

could be traced by searching for the OT of the same in order to differentiate between aspects of fiction, faction and facts and hence, better understanding of the ideological shift. Let us look at example 28.

Example 28	
B2.22	<p>وصرح نائب الرئيس، مايك بينس، في مقابلة مع قناة "إن بي سي" أن الرئيس الأميركي له كامل الحق في بثقافة عيال حكومية.</p> <p>Nick Pence, America's vice president, in an interview with "NBC" channel, said that "the American president has the complete right to criticize the two branches of the government."</p>
OT	<p>The president of the United States has every right to criticize the other two branches of government. (NBC News, 2017)</p>

In Example 28, the TT (B2.22) is an addition that does not appear in the ET. However, the TT and the OT do not match. While, in the OT, Mike Pence states that "The President of the United States has every right to criticize the other two branches of government," on NBC's "Meet the Press" interview. The two branches of government, here, refers to the district judge and federal judge who opposed President Trump's ban. Thus, it can be observed that the AT has manipulated the quote and deleted "the other," with no prior notice to the AT reader. This, in turn, accentuates the spatial alienation of the two judicial government branches opposing the order of President Trump, from the perspective of an NBC News viewer. By deleting "the other" from the AT (B2.22) such an aspect of repositioning participants and othering the anti-ban judicial government branches pass unheeded. If not deleted, "the other" could have indirectly alienated the banned nationals and their fellow Arab readers who may feel "othered" too like the Judges who defended their rights. Such a deletion from direct quotation is unmarked and hence, has ideological implications.

The next error, however, could be an editorial error and may not be intended and hence falls under erroneous translation. This error is concerned with the erroneous transcription of the American Vice President's name, "Mike Pence," as "Nick Pence"

(B2.2) in the AT. In order to understand what could have possibly led to such an error, the researcher suggests a number of possible scenarios. First, such an editorial error may be because of the following renarration process (Figure 4.3). Fairclough (1992) suggests that the source ET (which is absent in this case, and so it will be referred to as OT as demonstrated in Figure 4.5) renarrated in English first by deleting “the other” (because of decontextualization) and then translated into Arabic. Such deletion may thus be a result of recontextualizing to match the social and discursive practices of the target culture, which is the Arab culture in this case.

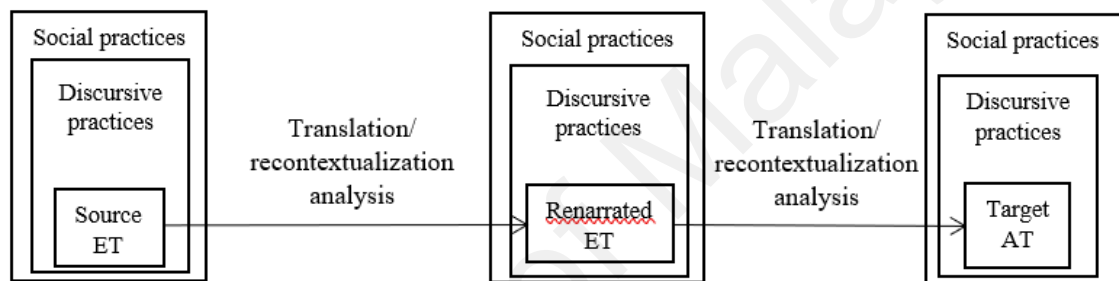


Figure 4.4: The intertextual/translational chain in the BBC News stories adapted from Fairclough (1992, p. 73)

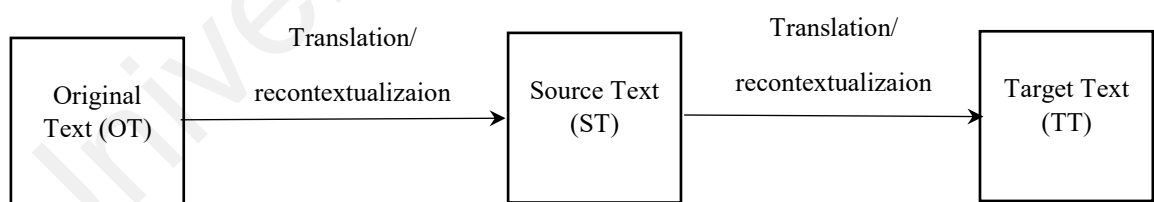


Figure 4.5: Flowchart showing the OT, ST and TT relationship

The misspelled “Mike” could be due to a number of reasons which align with Fairclough’s flow chart. First, given the QWERTY keyboard alignment of English alphabets, the “M” of “Mike” was possibly mistakably typed as “N” as both alphabets are adjacent to one another. The other option could be that the wrong spelling is due to the

oral dictation (or a think-aloud protocol) of narrative translation. In other words, the error could be because of phonetic similarity between /m/ (in “Mike”) and /n/ (in “Nick”). Such an error may be intended to trace media outlets that directly copy-paste news without reviewing the information. In this case, many Arabic news outlets blindly followed B2.2, such as the Wattan TV agency (See: <http://www.wattan.tv/news/197346.html>). Hence, translation may be blamed for the above shifts when the actual scenario was that the source ET was renarrated in English first then translated into Arabic to match a renarrated version rather than the ST.

4.3.1.1 Other Examples: Framing and OT Narratives

Unlike erroneous translation which occurs as a result of editing, time limits or the use of translation softwares, Manipulative translation is a part of the ideological framing. Ideological framing through manipulative errors in translation will be discussed in this section.

Here, the shift does not simply exist as a result of the renarration of text or transediting of the ET but questions the translator’s/narrator’s assumed duty to reveal the truth or reality when it comes to facts or events that actually took place. This duty could be best traced here as both online news outlets fall under the same organization, i.e. the BBC, and the ATs were published after the ETs. Such narratives could be traced through the news agency commentary guiding the AT readers. Consider Example 29 (video). The Arabic subtitles appearing in the video have been divided into the back translation of the Arabic subtitles appearing in the video and my English transcription of the video (which is the OT transcription of the video).

Example 29	
A2.57	Green Card holder Ammar Alnajjar, a Yemeni national, had to cut short a planned three-month visit to his fiancée in Turkey.
A2.58	He told the Associated Press he had paid \$1,000 (£800) to return immediately.

B2.14	
B2.15	<p>فرحة آل عفاي، إلى الوي انطلق متحدة</p> <p>The joy of returnees to the United States</p>
B2.16 (AT)	<p>لسن مح لرجعنا 7 دول سبلمه بدخول ال وي انطلق متحدة بعد ما علق قاض قرارات ام بيب فيع موطن يتل كالدول من دخول ال وي انطلق متحدة</p> <p>في حال حكم الممنوعون مل في جديد و منيين همي فؤاد شريف عفاي فؤاد كملت منيين طائل في نتمكنو من الرجوع يات المتحدة في عفاي الذي يحمك أشركه فان وية للميس فو ال ووي ووي ورفعل نأوس بوع فؤاد شريف، عراقي: "نحن متحمسون جدا وسعدا جدا لحي رلق مت في قال حظرو و سملنا بدخول الو يات لمتحدة</p> <p>لقت لحظه صعبة و مرنا بأوقات عصيبة و ريب في مطا القاهرة تلي قفلنا فالكو ليمس م حولن لليسل فرعل في نمرن حلة ال ي مطار جون كنيدي."</p> <p>عمار ل ن جار طلابي في حمل للطلق بل خضراء وجد عم فوسه في سباق مع ال زم رقنا نظرت قبله</p> <p>"الامسرور جدا، نأشعر مان</p> <p>لقت اعمل تطبيق في يتي في لمدة 3 أشهر ليل حضري بل لفاف و لكن بعد حظرت رام بدخول المهيمن لني سب طبع كمال التحضيرات كان يجب على ال عودة في أجل يت قوبيل و ليس تي</p> <p>كان في يجب على ال عمل ويس ا طهاد ال قرار ان في حطم من متفلي."</p>
B2.17 (Arabic subtitles back-translation)	<p>The citizens of seven Muslim countries have been allowed to enter the United States after a judge suspended Trump decision to prevent the citizens of those countries from entering the United States</p> <p>The rule granted hope again to the banned, including the family of Fouad Sharif</p> <p>Fouad's family were among the first to return to the United States</p> <p>Fouad, who holds a legal visa, was banned from traveling to New York about a week ago</p> <p>Fouad Sharif, Iraqi: "We are very excited and very happy. Finally, the ban has been suspended and allowed to enter the United States</p> <p>It was a difficult moment, and we passed through difficult and terrible times at Cairo airport. We were stopped there and were not allowed to travel on a flight to John F. Kennedy Airport."</p> <p>Ammar Al-Najjar, Yemeni student, holds the green card Ammar found himself in a race against time to awaken his future "I'm very pleased, I'm free now I feel safe I was planning to stay in Turkey for 3 months to prepare for the wedding But after the Trump ban on Muslim entry we could not complete the preparations. I had to return for my</p>

	future and my studies I had to work, and simply the decision was about to break my future."
B2.18 (OT-actual transcription of the eyewitness's words)	<p>"Yeah, We are very excited. We are very happy that finally we have been here we are allowed to enter United States. It was a difficult moment. It was difficult time...table. In Cairo airport we are being put there. They didn't allow us to board the flight to JK."</p> <p>"I am very happy because you know, I am now I am free now. I feel safe, now. I was planning to stay there for three months with my wife to do the party for the wedding, but we couldn't do it because after Trump said the Muslim ban I couldn't. I couldn't stay. It wasn't right for my future. I got to do some work. It /kind of/ broke my future."</p>

Instances of manipulative errors in translation could be traced here. First, the AT subtitles state that Fouad Sharif, an Iraqi traveler, has been wrongly narrated to have said "the ban has been suspended" (نتم علي قال حظر) in the Arabic subtitles while he actually states that "[w]e are very happy that finally we have been here" (B2.18). Thus, the speaker clearly does not mention anything against the ban but simply his delight at being able to make it to the US. The AT subtitles, however, alter his words which may give the impression that he is against the ban which may not be true as he may be in support of the ban but is just happy that he could make it to the US. In other words, the ideological implication of the words said by Fouad seems to be different from that indicated by the Arabic subtitles because being happy that the ban was suspended could be based on two different reasons, namely: (1) Fouad is glad that he could make it to the US and he is against the travel ban, or (2) Fouad is glad he could make it to the US though he supports the idea of the travel ban. The Arabic subheading simply assumes the former and hence, manipulates the speaker's words to serve the idea that the eyewitnesses oppose the ban which may or may not be true. Also, the addition of the adverb "simply" (B2.17) to Ammar El-Najjar's actual words "kind of broke my future" (B2.18) in the BBC Arabic subtitles over-weights the sense of suffering under the ban. Such an alteration goes in line with other framing strategies adopted in the video, including the addition of the label "Trump ban on Muslims" (B2.17). While El-Najjar states that he went to visit his "wife"

to prepare for the wedding reception party in Turkey and that he “kind of” (B2.18) lost his future (both work and study wise) because of the ban. This is an added burden to those presented in A2.57 and A2.58 which merely touch on shortening his visit to his fiancée and his monetary loss, respectively. Note that, the shift from “wife” to fiancée may or may not be an ideological one as in some Arab cultures, the marriage ceremony has been carried out by a preach and partners are labeled husband and wife, they move-in to live with one another only after the reception ceremony. Hence, the ET refers to his “wife” as “fiancée.” However, such a labelling may also be intended to mitigate the negativity the order left on the banned citizen.

4.3.1.2 Examples of Errors in Translation

In this section, I will discuss other examples of erroneous translation and further review and highlight the errors in translation found in the current research corpora.

In addition to the above example on an erroneous translation of the Vice President’s name, another error observed was that of the deletion and addition of quotation marks, either one or both.

Example 30	
A5.5	The ruling came from Seattle district judge James Robart, the same judge who had issued the order that in effect halted implementation of the first ban. Judge Robart said lawyers needed to file more extensive documentation.
B5.5	قال القاضي جيمس روبرت من مقاطعة سياتل في واشنطن، الذي أصدر قراراً يوقف تنفيذ هذا القرار السابق لتراجيقاً. نأمل أن نرى في حاجة إلى إرسال المزيد من الوثائق حتى يتمكن من النظر في الأمر. Judge James Robert from Seattle County, Washington, who issued a decision to stop the implementation of the former executive order, said that "lawyers need to send more documents so that he could look into the ban." (11 th March)

The quotation marks in B5.5 have been added to indicate greater credibility and authenticity but expanded to enclose the causative and hence is erroneous as the first-person pronoun “he” appears in the quote to refer to the speaker himself. This could be

merely a typo or maybe even as a result of the translation softwares used in inter-lingual translations. This is because translation softwares repeatedly add quotes that do not exist in the STS. Consider for instance the following screenshot based on the Arabic to English translation of news texts from the current study's data set.

Example 31	
B2.19	<p>قال ترامب في سلسلة تغريدات عبر موقع التواصل الاجتماعي تويتر: "أصدرت تعليمات لوزارة الداخلية لضاع الوافدين إلى بلادنا لتفتيش دقيق للغاية. المحاكم تجعل تنفيذ المهمة أمرا صعبا".</p> <p>Trump said in a series of tweets via the social networking site Twitter: "I issued instructions to the Ministry of the Interior to subject the arrivals to our country for a very thorough inspection. Courts make it difficult to carry out the task."</p>
Google translate	The courts are making it difficult to carry out the task, "Trump said in a series of tweets on twitter.



Figure 4.6: Deletion by translation softwares

In the above image, the excerpt from B2.19 has been deleted, and the frequent error of deletion of one of the quotations appears to be an error caused by the use of translation softwares too. Also, the first quoted statement stating: "I issued instructions to the Ministry of the Interior to subject the arrivals to our country for a very thorough inspection" has been deleted.

In the next example, errors of words that have been discussed earlier in this chapter like the substitution of relatively neutral verbs in the ETs (like, "place") for "impose" in the ATs (examples 17 and 18). This illustration is based on Example 32.

Example 32	
A4.29	The new directive says refugees already approved by the State Department can enter the US. It also lifts an indefinite ban on all Syrian refugees.
B4.10-4.11	<p>وقبول القرار الجديد! تحين الذين فيلق يتعمل ي مطلب فعل وزارة الخارجية فيلقن ممدخول الويات المتحددة. في حدد عدد تحين الذي فيلقسج لهم بسخول الويات المتحددة تحفي ال عمل خمسرين ألف .</p> <p>The new resolution says refugees who have already been approved by the State Department can enter the United States. The number of refugees allowed to enter the United States has been limited per year to 50,000.</p> <p>يرفع القرار أيضا حظرا مسمي على تحين الذين فيلقسج إلى الويات المتحددة.</p> <p>The order also lifts a definite ban on the entry of Syrian refugees into the United States.</p>

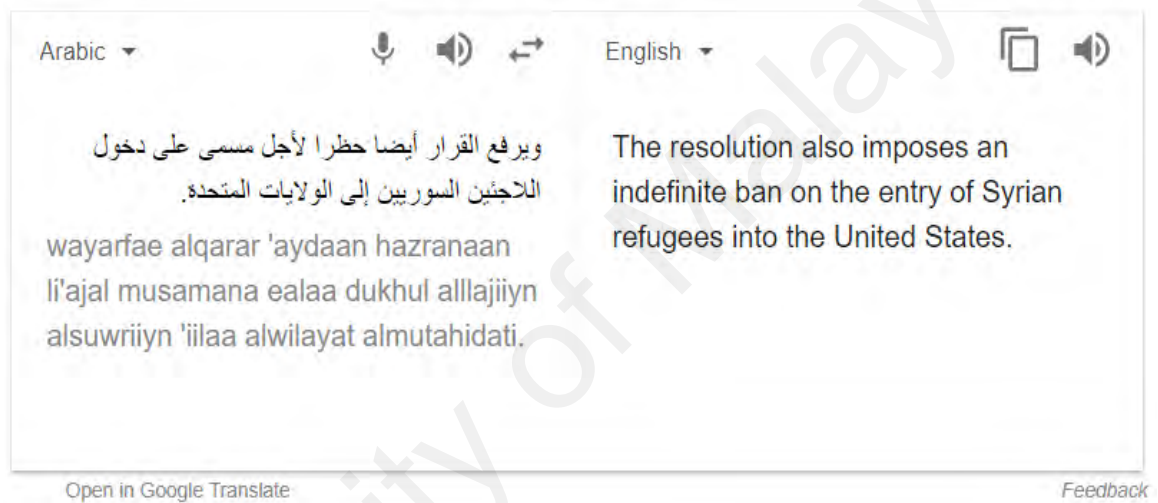


Figure 4.7: Sample manipulative error

Based on the above screenshot, it can be observed that translation softwares too could result in the wrong translation. First, *lifts* (رفع) has been translated as *imposes*. Second, *indefinite* (أجل مسمى) shifts to *definite*. The second shift is identical to an error in B4.11, where *indefinite* (A4.29) has been translated as *definite*. In this case, the first error may fall in line with the ideological shift traced in the current study where relatively neutral verbs have shifted into verbs with greater negativity and forcefulness such as that of “impose.” The second error (*in/definite*) may or may not result in an ideological shift. It could be considered as an ideological shift if we consider the idea that the AT readers will be misinformed about the ban updates. Nonetheless, if we consider it as one that is misspelled then it is not intended to cause the ideological shift. However, the AT here is

undoubtedly connected to its English source as the error in translation is resolved by Google Translate.

Additionally, software translations have deleted information but whether such deletions are ideologically designed or not may need further study of some of the translation softwares.

Example 33	
B2.20	<p>ولخصاف: "يُصدّق أنّ القاضي سيّعرض بلدنا لمثل هذا الخطر. إذا حدث شيء فلو موه والنظام القضائي. الناس تتدفق. إنه أمر سيء".</p> <p>He added: "It is unbelievable that a judge will expose our country to such a threat. If something happened, blame him and the judicial system. People are flowing. It's bad."</p>

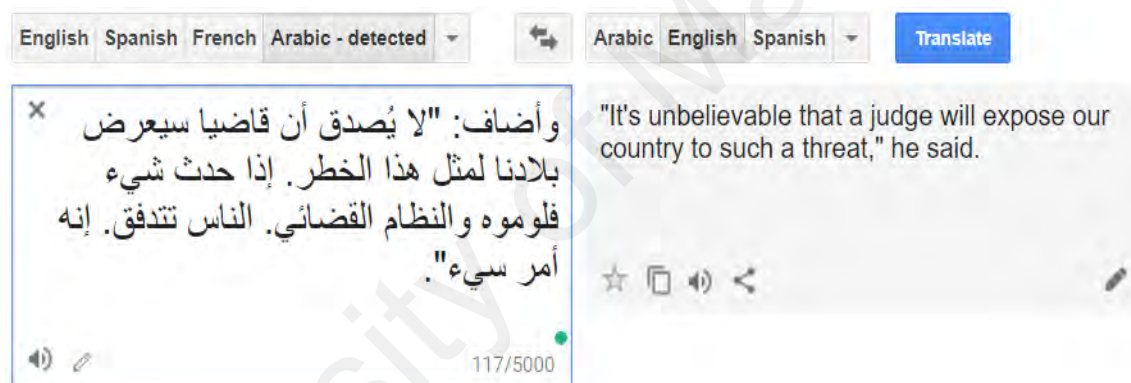


Figure 4.8: Deletion by translation softwares

Based on the above screenshot, it can be observed that information that has been added in the BBC Arabic texts (B2.20) and did not appear in the BBC News ET does not appear in the English translation of Google translate. This may be rooted in the idea that such quotes are simply rephrased as in B5.5 and hence, may be manipulative.

While the above examples illustrate, errors in TTs or their back-translation using Google Translate, STs too had errors that could be outlined by cross-referring the same to the respective OT.

Example 34	
A7.44	
A7.45	A Yemeni woman hugs her mother at a Virginia airport in February after courts granted a temporary stay on President Trump's order
OT	Roodo Abdishakur (L) hugs her mother Zahra Warsma (R) after arriving from Somalia at Dulles International airport on February 6, 2017 in Washington, DC. Abdishakur and her sisters were prohibited from entering the U.S. a week ago due to tightened immigration policies established by the Trump administration, but were able to travel freely this week following a court injunction halting the implementation of the immigration policy (McNamee, 2017).

In the above example, the image used in A7.44 was spotted by the researcher as one that does not match the subheading (A7.45) stating that the people here are Yemeni when they are Somali as described in the OT which is based on the source of the image (Getty Images) from which the BBC News bought the picture. Such an error would pass by unheeded by most western readers mostly because of their lack of knowledge of the source culture of individuals illustrated than any ideology or world perception.

To sum up, even though the above translations are based on Arabic to English translation and not English to Arabic, such errors in translation and their direct impact on the current data set, such as that of the deletion of one of the quotation marks and “in/definite” translation, may be the actual roots of editorial and/or ideological errors and shifts. Such shifts raise my doubts on whether such errors occur because the translated articles (ST and TT) are linked (through the software programming) in/directly even though such a connection is not acknowledged. However, Google Translate, like most

(if not all) translation softwares, is based on huge sets of translated corpora. One such corpus could be that of the BBC news narratives. Hence, maybe the news narrative affects the translation, or the translation is affected by the news narratives. Also, this may indirectly confirm that the chosen article selected by the researcher are translations by the BBC. Finally, the last example of errors in translation demonstrated scope for the study of intralingual (OT-ST) and interlingual (OT and ST to TT) renarrations.

4.3.2 Summary

To sum up, the above discussion and introduction of OT resulted in the possible significance of differentiating between facts, fiction, faction and editorial errors in translation and renarration which may occur in any of the framing strategies, as presented in Figure 4.9.

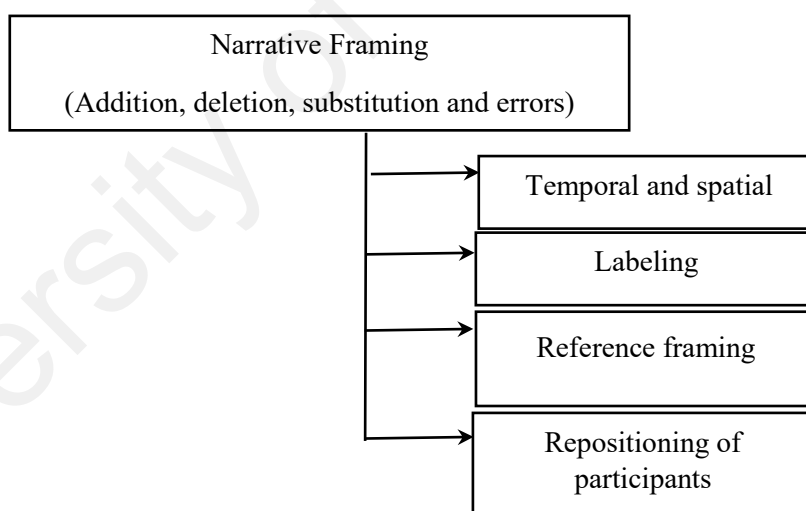


Figure 4.9: Proposed narrative framing layout

Thus, the introduction of original text, errors in translation and reference framing act as original contributions of the current research.

4.4 Summary of Data Analysis and Findings

The following table summarized the data analysis and implications of all the above-discussed examples.

Table 4.4: Summary of the data analysis findings

Examples	Shift	Implication
Example 1	Temporal and spatial framing: Deletion.	<ol style="list-style-type: none"> 1. Decontextualized the AT translation. 2. Ill-informed Arab readers are possibly unaware of association drawn by ET readers between the ban and terrorist attacks in the US.
Example 2	Temporal and spatial framing: Addition.	<ol style="list-style-type: none"> 1. AT Links the ban to Trump’s 2016 campaign promises of banning Muslims.
Example 3	Temporal and spatial framing: Deletion.	<ol style="list-style-type: none"> 1. It decontextualizes the AT translation and leaves the Arab readers possibly unaware of association drawn by ET readers between the ban and terrorist attacks in the US, particularly by Muslims. 2. Ill-informed AT readers.
Example 4	Temporal and spatial framing: Deletion.	<ol style="list-style-type: none"> 1. Ill-informed AT readers: AT readers limited access to eyewitnesses and their opinions on the negativity of the ban on Muslims.
Table 4.1	Labeling: Banned countries.	<ol style="list-style-type: none"> 1. While the ETs have used soft and mitigated labels to refer to the banned countries, the ATs have used more accurate or exaggerated labels to highlight a greater sense of discrimination against Muslims and Islam.
Table 4.2	Labeling: Frequent deletion of professional honorific titles off president Trump’s name.	<ol style="list-style-type: none"> 1. The absence of professional honorific titles may indicate an ideological inclination where the head representative of the US and the orders may seem to have been denied respect and formality by the target culture narrator, i.e. the ATs’ choice of the last name instead of title + last name when referring to the US president may imply disrespect and alienation towards the him.
Example 5	Labeling: President Trump’s supporters’ honorific titles have been deleted.	The absence of professional honorific titles may indicate an ideological inclination where the representatives of the US and the orders may seem to have been denied respect and formality by the target culture narrator, i.e. the ATs’ choice of the last name instead of title + last name when referring to them may imply disrespect and alienation towards the him.
Example 6	Labeling: Addition of professional honorific title to an anti-ban official.	The addition of professional honorific titles may indirectly indicate the anti-ban official earned respect in the AT.
Example 7	Labeling: “xenophobia and Islamophobia” (ET) appear as “animosity of foreigners and animosity of Muslims.”	<ol style="list-style-type: none"> 1. The AT shift to “animosity” indicates higher levels alienation, estrangement, hostility and othering of the banned in the US, unlike the ET audience who opt for “phobia” meaning fear and not hatred.
Example 8	Labeling: “un-American and unconstitutional” ban shifts to “unlawful and unconstitutional.”	<ol style="list-style-type: none"> 1. Upon translating the term “un-American” into “unlawful” the positive indication is denied in the AT, and a rather negative reference is made to America as one that “discriminates against people based on their religious beliefs.” Hence, the speaker’s intention has been manipulated.
Example 9	Labeling: “new criteria” to “new conditions.”	<ol style="list-style-type: none"> 1. The shift in lexical choices and verbs used, thus indicates the AT readers may be led to ideologically perceive the order negatively as a forced one compared to the ET readers who may view it in a relatively positive light.

Example 10	Labeling: “the guidelines” to “the conditions.”	1. The shift in lexical choices and verbs used, thus indicates the AT readers may be led to ideologically perceive the order negatively as a forced one compared to the ET readers who may view it in a relatively positive light.
Example 11	Labeling: “immigration”-based executive order is overlooked in AT.	1. ATs compensate the ETs’ mitigated view of the ban as an immigration-related concept to a broader one that is concerned with travelers, green card holders, refugees and asylum seekers, and immigrants and hence, negatively.
Example 12	Labeling: “immigration”-based executive order is overlooked in AT.	ATs compensate the ETs’ mitigated view of the ban as an immigration-related concept to a broader one that is concerned with travelers, green card holders, refugees and asylum seekers, and immigrants and hence, negatively. 1. ET uses pro-“refugees” to label those protests against the ban and “immigrants” to label the protests in support of the ban. 2. <i>Shariah</i> law linked to “radical Islamic people.”
Example 13	Selective appropriation: Deletion of critics’ counter-argument.	1. Ill-informed AT readers (terror attacks in the US and counter-arguments).
Example 14	Selective appropriation: Deletion.	1. Decontextualized and unreasoned labeling of the banned citizens as “enemies” (B4.20) and “malevolent actors” (B4.21) who intend to harm Americans could actually raise a sense of discrimination, resentment and hatred among the AT readers. Ill-informed AT readers of the link made by government officials to Muslims and terrorism.
Example 15	Selective appropriation: Deletion of the adverb “again.”	1. AT viewers ill-informed of the background information (previous efforts taken against the ban).
Example 16	Selective appropriation: Deletion of efforts and court cases against the ban in the US.	1. AT viewers ill-informed of the background information and previous efforts taken against the ban. 2. Deletion of information stating that the ban is “un-American” which views America as a free and fair nation with no room for such a discriminatory ban.
Example 17	Selective appropriation: Addition of the verb “impose.”	1. A sense of imposition or forcefulness with reference to the banning orders issued by President Trump. Thus, forcefulness was not mentioned under the Supreme Court’s ban in articles 26 th and 29 th June articles.
Example 18	Selective appropriation: substitution of “places” with “imposed” in the AT.	1. A sense of imposition or forcefulness with reference to the banning orders issued by President Trump.
Example 19	Selective Appropriation: Deletion of arguments reasoning the ban by Trump and his supporters. Deletion of OT (tweet link).	1. Lack of OT to ensure the credibility and correctness of information in AT.
Example 20	Selective appropriation: Deletion of high probability modal verb “will.”	1. The negativity of estimated “vulnerabilities” from the Middle-Eastern Muslim radicals is

		undermined in ATs while ET readers are highly assured of the same.
Example 21	Selective appropriation: Alteration of meaning. Substitution of “to launch” with “will.”	Manipulative information illustrating limited support from the US against the ban leaving the AT reader ill-informed.
Example 22	Selective appropriation: Manipulation of the actual number of states that have already launched legal challenges. Also, stating that these are yet to challenge the order in the future while have already filed their cases against the ban.	Manipulation of information and change of meaning leaving the AT readers not well-informed.
Example 23	Selective appropriation: Substitution and deletion.	<ol style="list-style-type: none"> 1. President Trump’s support to the Supreme Court’s ruling in the ET has been partially shadowed in the ATs as if he did not “welcome” the order nor did he consider it a “victory.” 2. AT viewers ill-informed and manipulated.
Example 24	Selective appropriation: Deletion of causal arguments.	Ill-informed AT reader.
Example 25	Repositioning of participants: Substitution of the data source and causal statement.	<ol style="list-style-type: none"> 1. The narrator-text relationship is enlarged (David Willis and the BBC News). 2. Highlighting the source of information is convincing to the AT readership of the adverse effect of the ban. 3. AT readers ill-informed of the updates.
Example 26	Repositioning of participants: Deletion of ET video of eyewitnesses.	<p>Ill-informed AT viewers:</p> <ol style="list-style-type: none"> 1. Arab Muslim American eyewitnesses for and against the ban, identifying the “self” (American, pro-ban) versus the “other” (Americans, anti-ban). 2. Most Americans support president Trump’s travel ban.
Figure 4.2	Repositioning of participants: Substitution of Trump’s pictures.	A more dominating, commanding, strict, unhappy and formal presentation of president Donald Trump which does not appear in the ET.
Example 27	Repositioning of participants: repositioning statements in the news narratives	AT readers ill-informed about protests around the world against the ban as ones in support of the ban.
Example 28	Erroneous translation: (Labeling: substitution) (Repositioning of participants: deletion)	<ol style="list-style-type: none"> 1. AT readers ill-informed 2. “Othering” of anti-ban officials.
Example 29	Erroneous translation: (Selective appropriation: Addition)	<ol style="list-style-type: none"> 1. Addition of manipulated anti-ban personal narratives. 2. Negative portrayal of the ban.
Example 30	Erroneous translation (Selective appropriation:	The quotation marks in B5.5 have been added to indicate greater credibility and authenticity but expanded to

	Addition of quotations)	enclose the causative and hence is erroneous as the first-person pronoun “he” appears in the quote to refer to the speaker himself. This could be merely a typo or maybe even as a result of the translation softwares used in interlingual translations. This is because translation softwares repeatedly add quotes that do not exist in the ST.
Example 31 and Figure 4.6	Errors in translation: Deletion of information and quotations.	The excerpt from B2.19 have been deleted, and the frequent error of deletion of one of the quotations appears to be an error caused by the use of translation softwares too.
Example 32 and Figure 4.7	Errors in translation: Substitution of <i>indefinite</i> for <i>definite</i> .	Like the substitution of relatively neutral verbs in the ETs (like, “place”) for “impose” in the ATs, translation softwares <i>lifts</i> (رفع) has been translated as <i>imposes</i> an <i>indefinite</i> (اجل مسمى) as <i>definite</i> . The second shift is identical to an error in B4.11, where <i>indefinite</i> (A4.27) has been translated as <i>definite</i> . Thus, the first error may fall in line with the ideological shift traced in the current study where relatively neutral verbs have shifted into verbs implying greater negativity and forcefulness such as “impose.” The second error (<i>in/definite</i>) may or may not result in an ideological shift. It could be considered as an ideological shift if we consider the idea that the AT readers will be misinformed about the ban updates. Nonetheless, if we consider it as one that is misspelled then it is not intended to cause the ideological shift.
Example 33 and Figure 4.8	Errors in translation: Deletion of information.	The deleted information did not appear in the ET. This may be rooted in the idea that such quotes are simply rephrased as in B5.5 and hence, may be manipulative. Whether such deletions are ideologically designed or not may need further study of some of the translation softwares.
Example 34	Error in ST	Faulty subheading in the ST possibly due to lack of knowledge of the target culture (No ideological implication).

To sum up, the translation reframing strategies observed in this research resulted in a reductionist re-narration and ideological shift.

- Fickle reporting (examples 11, 12, 14, 20, 21, 22, 23, 25, 27, 31, 32 and figure 4.1), insufficient conflict context (deletion of pro-ban narratives appearing in the ET (examples 1, 3, 12, 15, 16, 25 and 26) and addition of anti-ban narratives to the ATs (examples 29, 31, 33 and figure 4.1)), background information (examples 1, 2, 3, 14 and 16), critiques (examples 13, 24 and 26), updates (examples 15, 25 and 27),

deletion of first-hand narratives (examples 4, 12, 19, 26, 31 and 32), mitigated view of terrorism carried by Muslims in AT (examples 1, 3, 12, 14, 19 and 20) etc. in the ATs.

- Negative portrayal of President Trump (examples 2, 17, 18, 19, 23, 31, 33, table 4.2 and figure 4.2), President Trump administrates (examples 5, 14, 28 and 30) and the US (examples 2, 7, 8 and 18).
- Positive portrayal of anti-ban officials (example 6) and deletion of anti-ban steps taken (examples 15, 16, 21, 22, and 27).
- Negative portrayal of Islam (example 7), Muslims (example 7), banned nations (example 14) and the ban (examples 9, 10, 11, 17, 18, 19 and 29).

4.5 Revisiting the RQs

This section is aimed at revisiting the two research questions addressed in Chapter 1 in the light of the theoretical and methodological discussion in Chapters 2 and 3, respectively, based on the current data analysis. This section then briefly discusses the original contributions of the study.

This thesis sets out by asking:

What are the types of evident shifts in the BBC Arabic news articles (TTs) on the US travel bans as compared to the BBC News (STs)?

As discussed in Chapter 4, numerous considerations underpin the answer. First, all the five framing strategies occurred. However, by reviewing frame ambiguity in the current data set, it was observed that it has resolved in translation and hence, is encapsulated and concealed by the other framing strategies. The same could be traced in Baker's (2006) *Translation and conflict: A narrative account* and the latest researches

(for example, Harding (2009, 2012), Luo (2014), Baker (in press)) conducted using the narrative framing strategies in analyzing ideological shift in translations. Hence, the lack of discussion on frame ambiguity in all the above-listed papers.

Nevertheless, the other four strategies that occurred are temporal and spatial framing, labeling, selective appropriation and participants repositioning. All these four framing strategies have occurred in the renarrated translations. The nature and ideological implication of these shifts is, however, elaborated under RQ2, which is:

How has the ideology shifted in the TTs as compared to the STs?

Both qualitative and quantitative analysis of the narrative texts showed that both ST and TT share similar composition based on narrative of officials (governmental and non-governmental), the BBC correspondents and journalists, eyewitnesses, commentaries or additional editorial/explanatory information that supplements the temporary narrators' points by providing background information and further add to the cohesiveness of text. Based on Table 3.1, it can be observed that the ATs are mostly about one-fourth of their corresponding ETs. Such variance in the proportion is directly related to the TT quality.

The BBC News establishes itself as an official, credible, and knowledgeable narrator with direct access to, and entrusted with, a range of official and highly placed sources of information. While the BBC Arabic makes no effort to establish its credibility and authority, by drawing no attention to the renarration quality and hence narrates with lesser critique comments. The only reference to the BBC Arabic was that in a video of Arab Muslim eyewitnesses (Example 29) whose narrative was manipulated through manipulative subtitling of the speaker's intentions to oppose the ban, addition of the narrative labeling the ban as "Trump's Muslim ban" and the additional reference to the author's emotional, educational and career loss resulting from the ban which did not appear in the ET.

Selectivity through frame of referencing, here, has been used in addition and deletion patterns that serve the overall ideology. First, even though governmental (including, President Trump) and non-governmental officials supporting the ban appear in the TT, their reasons and logic however whether quoted directly or indirectly, have been deleted and if they appear then only their opposition statements were stated where the reason and logic underlying their criticism was deleted. Similarly, commentaries and critical arguments made by the BBC News analysts and journalists were deleted, without naming the narrator/author or even citing him while simply shifting his narrative as that of the BBC and not the BBC News. On the contrary, the voices of the anti-ban officials, eyewitnesses and commentators, and texts narrating the protest and court cases against the ban were deleted. Through the deletion of these voices, the AT seems to provoke animosity and hatred towards those banned and hence the narratives balance presentation of voices and arguments. Further, the detailed background information on the cases and the order, modifications made and the logic behind the same, if not deleted in full, were partially presented in the ATs. Finally, links to official government sources were deleted, including President Trump's tweets, his orders, and the Supreme Court's order. While the ET narratives are often used in political contexts to wield an enduring normalizing weight on viewers so as to trust stories spread without interrogative doubts expressed with respects to the trustworthiness and credibility of the source (the BBC News). This is because the source of information is in English language and hence, is verifiable. AT viewers were offered incomplete and non-cohesive narratives lacking details, up-to-date information and critical understanding needed to grasp the whole picture.

Additionally, statements made by the BBC News shed light on the brutality of the IS, Al-Qaeda, and Muslim militants and their Shariah law's negative impact on women in particular, and the general instability in the Middle East, in general. Such statements illustrate how Western media have continuously "shed light on the horrible acts of IS,

knowing that this can ensure the survival of the impact of such stories on the public, thus forming a meta-narrative that can last for a long time,” (Haj Omar, 2016, p. 184) and hence, justifying the travel ban. The deletion of such narratives from the ATs may indirectly suggest that the BBC serves both sides by offering each side with what they expect to hear. This may be grounded in the lack of interest in confronting the Arab World, specifically, as the idea of steering them against themselves or members of their narrative community may raise resentment and rejection among viewers.

Hence, subjects like President Trump and America were frequently downplayed in BBC Arabic. While statements explaining Mr. Trump’s logic, supporters and statistics showing that most Americans support the ban were deleted, narratives showing his dominance, power, hatred, and animosity towards foreigners and Islam were added, repeated and frequently emphasized. The negative portrayal of President Trump and the US was further framed through titling and labeling of the executive orders. First, through the deletion of the professional honorific title of President Trump and his administrative supporters whereby indirectly degrading and disdaining them. Also, statements and quotes negatively portraying the travel ban where it was labeled for instance as the *executive order* were relabeled instead as *Trump’s ban*. Next, the substitution of the label *un-American* with *illegal* in the ATs subverts the American impartiality or dehumanizes the same in contexts that oppose the ban and hence manipulates the speaker’s intended meaning.

Moreover, through labeling, while the ETs have relatively under-emphasized the religiosity of the ban by using the inaccurate label *mainly Muslim ban*, the AT’s accurate labels Muslim-majority countries and Muslim countries together with other inaccurate labels like Islamic countries over-emphasize the religiosity and animosity towards Muslims as a whole.

Through temporal and spatial framing, the ET reference to the Orlando shooting, and Jihadi terrorist attacks though may seem to highlight that the latest militant acts were carried out by American Militants, the Islamic inclination of such militants is indirectly highlighted as the Orlando shooting was carried out by a Muslim US citizen of Afghani ethnicity and the terrorist attacks bar chart highlights the Jihadi terrorists who are obviously Muslims. Furthermore, the add up of the terrorist attacks seems to be carried out by originally non-American citizens, whether immigrants, refugees and asylum seekers, Green card holders, etc. Thus, indirectly blaming Muslims for these attacks with no reference made to a terrorist attack carried out by Americans of non-eastern non-Muslim origins, say Whites.

Repositioning of participants has led to (1) fickle reporting, insufficient/manipulative conflict context, etc. in the ATs, (2) negative portrayal of President Trump, the ban and the US, and (3) “othering” of anti-ban officials in the AT.

Next, the introduction of reference framing, erroneous translation, and original text act as original contributions of the current research. First, reference framing which refers to “a structure of concepts, values, customs, views, etc., by means of which an individual or group perceives or evaluates data, communicates ideas, and regulates behavior.” For, instance, background information from the same temporal and spatial framing of the conflict, causal emplotments, etc. The theoretical and analytical discussion of this study makes an original contribution by highlighting the urging need for the development of what has been called original text (OT). Original narratives could be traced and are tangible in information that appears in direct quotes, videos, facts, and information. The manipulation of such information and facts could be traced in the current study using Bakers framing strategies and hence directly contributing to the T&I and the fertility of Narrative Theory as an analytical tool of T&I studies enabling the quality and ideology

shift assessment of TT with no ST or even manipulated ST. Figure 4.9 illustrates all the current research contributions.

Another original contribution of this study is concerned with the genre of erroneous translation. Errors of editorial nature are believed to be either grounded in the incompetence of translators, the limited time available in the field of translation to conduct enough editing prior to publication and that resulting from the use of translation softwares. The former two suggestions may not result in framing the ideology behind the errors. However, the latter option provokes the idea that certain errors may be ideologically grounded in the programming of translation softwares, like Google Translate, whose underlying corpora may be following one ideology and not the other. In this case, the software would most probably follow the Western “ideology” given the ownership of both Google, as an example, and the BBC. Hence, the erroneous sentential deletion of critiques quotations or statements as a whole when translating texts from English to Arabic as illustrated in Chapter 4. Such shifts follow the ideological selectivity framing patterns of deletion of critiques, reasons, details and background information from ATs. Such a suggestion was based on the nature of editorial errors that frequently occurred in the ATs.

The use of translation softwares by the BBC, if confirmed through future research, would confirm Fairclough’s (1992, p. 93) intertextual/translational chain in the BBC News stories as suggested by Al-Hejin’s (2012, p. 322). Hence, the possibility that narratives may intend to constitute reality which then urges translation into seemingly legitimizing such attempts because even though translation transfers the real intentions, it is blamed as if it had created such intentions or narrative ideology. In other words, narratives may have been renarrated in English first then directly translated into their Arabic “equivalents” to serve a given ideology. Since the BBC renarrations were not translations but rather edited narratives with ideological implications and shifts, it is

transediting and not translation. Therefore, I believe that translation is the act of renarration which may involve shifts and editing the ST for the purpose of elaboration and explanation. Thus, renarration with impact on the ideology of the narratives as concluded by this research illustrates that the TTs are transedited narratives of the STs and not translations. By addressing this question about who narrates, and by examining ways in which narrators control and transedit narratives, the current study questions degradation, resistance, dominance and power underlying the umbrella of translation in the media discourse and the definition of “translation” itself.

In conclusion, the ATs frame seems to act as simple reductionist narratives lacking critiques and depth. In dissolving such conflicts, resistance to such reductionist and manipulative narratives is not attainable through the formulation of simplistic narratives “to pitch against your opponent, but through the construction of complex, detailed narratives firmly grounded in the details of personal and local narratives that might cumulatively unbind what was thought to be immutable” (Harding, 2009, p. 257). In the long run, the danger would be that blurry frames of the world would allude viewers to believe they developed a well-informed, rational conclusion based on knowledge of facts which were, in fact, vague, incomplete or even manipulative, intended or not.

CHAPTER 5: CONCLUSION

5.1 Introduction

The final chapter of this thesis provides a brief conclusion on the current research findings and recommendations for possible future research perspectives.

5.2 Research Conclusion

Framing is significant in the process of disclosing information to people far from any conflict zone. However, distance leaves innumerable walls and restrictions, and this often results in news audience seeing images created and propagated to them, which may or may not be accurate. Distorted reflections of reality may be caused by limited broadcasting time available, space and consequently, depth of narrating a conflict. Selection as such takes place based on the framing strategies set by the news agency, journalists, and translators whose skill and integrity vary. Somerville (2017, p. 51) states that:

Through selection of stories and angles, the journalist creates frames that exclude aspects of stories and can be distortions, either resulting from deliberate representation of conflicts and their competing sides in certain ways for propaganda purposes or vastly simplified representations that pander to popular beliefs or prejudices or to what editors believe is the level of knowledge and expectation of audiences. Rather than look at the complex socio-economic, political, demographic and post-colonial factors involved, conflicts could be simplistically, conveniently and misleadingly written off as primeval hatreds derived from ethnicity or tribe, which could also, conveniently, absolve us of the humanitarian necessity to intervene.

Consequently, framing conflicts may be critical involving “the selection of a restricted number of thematically related attributes for inclusion on the media agenda

when a particular object is discussed,” and in doing so certain aspects are included while others are not (McCombs, 1997, p. 6). With limited access to the first-hand information, the audience will not be able to verify information or, as suggested by McCombs (1997), see other positions or frames which may be pertinent.

While the BBC Arabic constantly updates online news, little has been done to enhance the readers’ understanding of background and context that would contribute to a more elaborate understanding of the narrative and conflict as a whole; alternatively, this has led to churnalism, or in other words the rapid framing and day-after-day re-packaging of regular narratives to cater to the crapulous brute called 24/7 news (Davies, 2009). The “War on Terror” frame developed after 9/11 and still persists with attempts to conflate separate crises, purely because of links with sets of Islamist beliefs. And so, the insurgency in the US is seen as the concern of the “War on Terror” frame, as is the conflict against ISIS, whose origins are closely related to the 9/11 terrorist attack by Al-Qaeda. In the US, this has been amalgamated with a “sponsoring of terrorism” frame which became prevalent in dealing with Middle Eastern, religious conflicts, “immigrants” and “refugees.”

The cardinal points pertaining to the current conflict are that these frames oversimplify, distort and thereby mislead and misinform. Being deduced from assumptions and value judgements of not so well understood conflicts, such progressive simplifications and reductions in simple terms seem to presume that the audience will understand or need not worry about complexities.

In the long run, the danger would be that the blurry frames of the world would allude viewers to believe they developed a rational conclusion based on knowledge of facts which were, in fact, vague, incomplete or even manipulative, intended or not.

5.3 Recommendations for Future Research

The nature of the current research is limited by both the pragmatic as well as the essentially arbitrary boundaries, including a limited number of news narratives published under a single media outlet (the BBC) in a given time frame. Findings and conclusions could be extended by including other materials, like the official manuscripts by the president and the different court cases, other official narratives on the bans, featured videos and photographs (from agencies like Getty and Reuters, including the image description), TV reportages, radio reportages, etc. Such materials may extend to cover narratives published under news agencies from different countries and languages (whether involved or not in the conflict) during and after the bans. The same model of research could be used across different historical and modern arenas of conflict and may be further used in the comparative analysis of frames when translating conflict within the same geographic and ethnic groups and beyond the same.

Let us consider the latest mass shooting incidents in the US. Most of these were conducted by American militants. However, the Muslim doers were framed as “terrorists” while the “White” American doers were framed as “mentally unstable.” Such instances could be traced in the Orlando mass shooter whose roots are Afghani Muslim, compared to the Los Angeles and Parkland mass shootings whose doers are White Americans. The framing of these incidents has raised questions and rage on the social media, lately, where the “War on Terror” meta-narrative seems to occur only when the criminals are not White. See the following newspaper cover where a black shooter of a single police officer is presented in a huge news cover image compared to the mass shooting of children in the Florida school headline which is much smaller with no picture of the shooter who is white despite the magnitude of the case.



Figure 5.1: Example of media framing of “white” versus “othered” criminals in news

Similarly, in case of the narrative framing of the controversial events like the 30th June Tahrir and the Rabe’a strikes in Egypt, or the Muslim Brotherhood as a political, religious or “Jihadi” (terrorist) party. The study of such controversial events under the meta-narrative of “War on Terror” may produce surprising results using Baker’s Narrative Theory, Harding’s modified Narrative Theory, CDA, modern hermeneutics, Complexity Theory, etc. or the combination thereof in order to develop a better understanding of the results and the advantages and drawbacks of each of the theories used. In all the theories mentioned above, there has been a set dichotomy of good versus bad. The study of the pretense of the porous “War on Terror” meta-narrative may thus affect the public and personal narratives and understanding of conflicts.

The current study, to the researcher’s best knowledge, may be among a handful of translation studies covering specifically travel bans, and on a more general level, bans. Also, the number of studies applying Baker’s Narrative Theory to online media news of non-violent conflicts within the same media outlet is quite limited. While these aims have been attained, to a great extent, within this studies’ confines, there are urging signals of prospects for the conceptual development of translation and Narrative Theory as an analytical tool.

There is a heated debate on the appropriateness of certain translation terms used in journalistic text production (Schaffner, 2012, p. 881). In other words, “the practice of translation exceeds its theory, thus requiring an ongoing empirical attitude” (Pym, 2010, p. 109). Much of the framing strategies and features are porous and may seem to overlap, whereby suggesting combining the same in order to produce a less porous straightforward analysis with lesser chances of analytical confusion. The current research proposes OT, in addition to ST and TT, as a significant text type in media translation discourse or any other non-fictional narratives where the ST cannot be spotted and compared to the TT (see Chapter 4 for instance from the current data set).

Another aspect related to the genre of translation is that of errors. While the errors presented in Chapter 4 may be editorial, the deletion of texts, quotes and different framing strategies by Google Translate (here) may be of ideological inclination. Hence, there is a need to apply the above-stated ideology related theories to translations of different narrative genres (literary, religious, media, law, etc.), comparing OTs, STs and TTs, further testing the presence of ideological shifts across translation softwares. Finally, the applicability of “reference framing” ought to be tested in future research to assess the applicability of the theoretical framework introduced in figures 4.1 and 4.9.

In addition to the above, the Juliane House (1977) model is an approach which applies register analysis of the ST and TT in accordance with the text, syntax, and lexis systems of each one of the languages. The model is a socio-semiotic approach, based on the Halliday’s Systemic Functional Linguistics, employed in translation quality assessment (TQA) through the “systematic comparison of the textual profile of the ST and TT” (Munday, 2001, p. 92). The variables of register include mode, tenor, and field. Mode refers to the oral or written channel used and the interaction degree between audiences and speakers (Munday, 2001, p. 93). Tenor covers “the addresser’s temporal, geographical, and social provenance as well as his intellectual and emotional or affective

stance (his personal viewpoint)” (Munday, 2001, p. 93). Field is “the subject matter and social action and covers the specificity of lexical items” (Munday, 2001, p. 93).

The House model is usually applied in TQA by:

- (1) doing a register analysis to get the ST profile.
- (2) describing ST genre realized in the register.
- (3) giving a statement of function to the ST related with interpersonal and ideational meaning.
- (4) treating the TT in the same way as the ST was treated above.
- (5) comparing the two text profiles to yield an “inequivalence” statement which is characterized according to the genre and the situational dimension of the genre and register. The errors found are classified into “covertly erroneous errors” and “overtly erroneous errors.”
- (6) offering a quality statement with reference to the result of the translation.
- (7) classifying the result of translation into types: covert translation and overt translation.

Covert translation is “a translation which enjoys the status of an original ST in the target culture” (Munday, 2001, p. 94). A covert translation reads like an original text, not like a product of translation. Modifications are made to make it acceptable by the target culture.

On the contrary, overt translation is a translation of the TT which is not meant to be the same as the ST. Despite that, the TT still refers to the ST so that its equivalences must be sought at the level of language/text, register, and genre. As indicated by the name, overt translation itself claims that the result is “translation”, not the real work. A translation is categorized as “overt” if the result reads like a translation.

House socio-semiotic TQA model categorizes the translation product into covert and overt based on the similarity between the ST and the TT in terms of the register

variables, the genre, and the ideational and interpersonal meanings. The diagram below illustrates the model suggested by House's model:

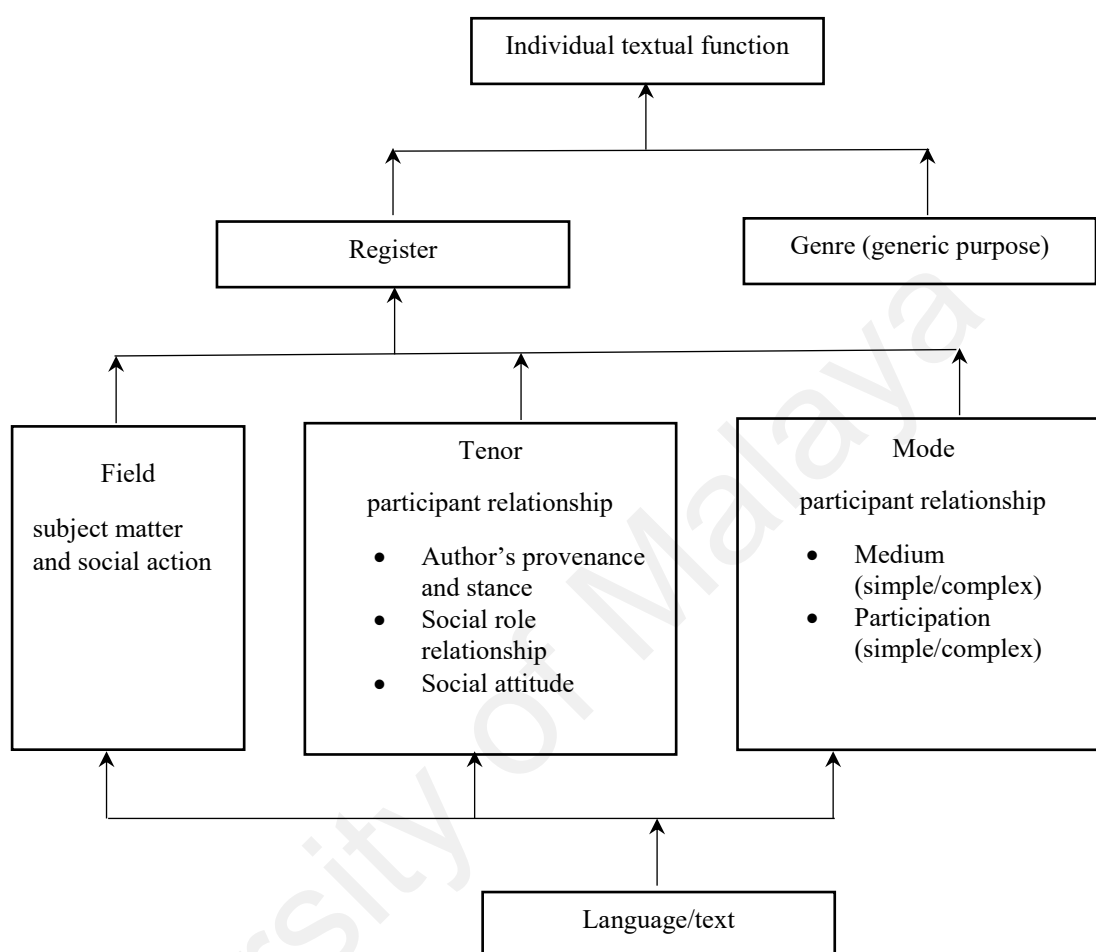


Figure 5.2: Scheme of analysis and comparison of “Original” and TTs (House, 1997, p.108)

Hence, House's covertly erroneous error of field, mode and tenor, may subsume under some of Baker's framing strategies. For instance, tenor is very closely related to repositioning participants, mode of changing spoken to written or vice versa may cause framing, overt erroneous errors may perhaps involve the addition and deletion of information and typos, etc. Hence, as the current research is not substantial enough to propose a new framework which may, however, be attained through in-depth study and assessment of Baker's and House's models.

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