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POWER RELATIONS IN TRANSLATION: A CRITICAL DISCOURSE ANALYSIS PERSPECTIVE

THE TRANSLATION OF A PPASA PAMPHLET FROM ENGLISH INTO PORTUGUESE

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A research report submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg, in partial fulfilment of the requirements for the Degree of Master of Arts in Translation.

Johannesburg, 2005

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Abstract

This research project aims to examine the relations of power evident in an English pamphlet (the source text) dealing with issues of sexual and reproductive health (including HIV/AIDS) in South Africa, and its Portuguese translation (the target text).

A Critical Discourse Analysis model is used to study the articulated structure of the texts in social and historical terms as well as in linguistic terms. In carrying out such a critical examination of these pamphlets, which reflect institutional beliefs, I am guided by the fact that their conditions of production, distribution and consumption can reveal intricate power relations.

Declaration

I declare that this thesis is my own unaided work. It is submitted in partial fulfilment of the degree of Master of Arts in Translation at the University of the Witwatersrand, Johannesburg. This research project has not been submitted before for any other degree or examination in any other university.

_____

António Constantino Montenegro

This _____ day of _____, 2005

Dedication

To:

Elian my little boy & my Mom Luciana

who gave me

a good foundation…

Acknowledgements

This report would not have been possible if a number of people had not contributed their time, insights and support to it.

I am especially grateful to Dr Elisabeth Meintjes for her consistent and thorough supervision. This has indeed motivated me to work harder.

I also wish to thank my other supervisor Dr Judith Inggs for her generosity and the time taken to supervise my research work.

My heartfelt thanks go to Ana Margarida van Eck, Director of the Centre for Portuguese Language/Instituto Camões at Wits. She offered me much-needed support and encouragement.

I am indebted to colleagues and friends both in Translation and Interpreting Studies (Wits), and in my work place, the Commission of the African Union, for their encouragement and assistance when I needed it most. Special thanks go to my friend and classmate, Joseph Minga (Wits) and the Mozambican Translator-Interpreter, Eliseu Machava. Both made helpful comments, having spent much of their time in discussions with me. Dominique N. Mwepu (University of Cape Town) provided me with invaluable insight into my early thinking about ideology and discourse, on which this thesis is based. I am greatly indebted to him.

I truthfully acknowledge the extensive help of the staff at the PPASA's national office, particularly Ms Vuyiwe Mbulawa, Resource Centre Officer, and Pitt K. from the PPASA's provincial office (Braamfontein), in making available many of their publications, chief among them the pamphlets under analysis in this research report. They also answered all my questions to the best of their ability.

These acknowledgements would not be complete without mentioning my wife Sophia and my three children, Lúcio, Elian and Jocelina for giving me strength to move forward, day-to-day. You have always been a source of support. I thank you for your understanding and endurance!

Introduction

Any text is more than simply a text. A text can be read and interpreted in different ways, for example, and even more than that, a text can be regarded as being directed at the readerships of different social and cultural groups, different institutions as well as different languages because these readerships share ideologies (see discussion of ideology in Chapter 2) or beliefs relating to certain issues. On matters pertaining to sexual and reproductive health affecting the youth, there is a body of socially - shared beliefs (or ideologies) among different communities in South Africa, which represent their "way of thinking, way of doing, way of believing and (…) way of valuing" (Mwepu, 2002: 10). These shared beliefs may well be different from those held by other communities in Angola or Mozambique, for example.

Viewed in terms of the different contexts (cultures) in which it is produced, translation has to deal with the ideologies or hidden meanings that are embedded in texts. For a translator, the problem of re-encoding a text in a different language involves far more than just language. As a text producer, holding a similar position to his source text counterpart, "the translator will often make different assumptions about the separate cognitive environments of source and target text users" (Hatim and Mason, 1990: 93), hence his[1] confrontation with discursive gaps: between the source language context and the target language context. Faced with these two different discourses, the translator could choose to tend towards the discourse of one or the other. If he tends towards the discourse of the target culture, it is likely that the target text will be accepted in that culture. If, however, he adopts the discourse of the source culture, he risks having his translation rejected if the target culture does not see the value in the unfamiliar discourse or understand it. According to Mwepu, "this constitutes a sensitive element that underlies the interaction between the translator and the ST writer" (2002: 11). For the translator, this constitutes a (possibly risky) negotiation of power, because it is difficult to be successful in this type of interaction without

[1] *Please note that for purposes of simplification, all references to 'him', 'he' or 'his' also include the female gender 'her' and 'she'.*

placing it within the socio-cultural constraints affecting the translator, his reader and the text itself.

Within the same framework of 'power negotiation' is the understanding that "what is inferable or situationally evoked for a ST reader may not be so for a TT reader" (Hatim and Mason, 1990: 93), as they may be operating in different cognitive environments. Hence the role of the translator as a special reader, "a receiver of ST but not specifically an addressee (in the sense of the intended receiver of ST), is then one of constructing a model of the meaning of ST and of forming judgements about the probable impact of ST on intended receivers" (Hatim and Mason, 1990: 92).

Mwepu (2002) is also of the opinion that a translator has a degree of control at an individual level too. He will assess the source text and determine whether it is consistent with his personal ideology or 'habitus' (a whole made of his beliefs, values, experience and ethos). If the product of language use is consistent with the translator's habitus he will tend to maintain its discourse. If it is inconsistent with his personal ideology, he may adopt different approaches: either maintain it due to its informative quality and incorporate it into his habitus, adjust it or reject it. In the case of rejection, the translator will attempt to use new devices so as to modify the content of the discourse (Mwepu, 2002: 12).

Thus, the aim of this study is to examine the way in which ideological values are expressed in discourse by a non-governmental organisation (NGO) known as the Planned Parenthood Association of South Africa or PPASA. In addition, a critical analysis is undertaken of the existing Portuguese translation of the English pamphlet entitled "Loving carefully is 'in' for the new generation". In my opinion, the Portuguese translator would have had to adapt the TT according to the interests, needs and knowledge of the target readers if the TT were to be interesting and informative to the target readership.

Furthermore, the research study aims to answer the following questions:

- Are the ideological values expressed by the author in the ST also maintained in the TT? In other words, is the ideological meaning behind words the same in the ST and the TT?
- What are the aspects of language (i.e. discourse) that are of special interest when translating the pamphlet into Portuguese?
- What changes ought to be made to the translation?

Though little work on discourse, power and ideology that I am aware of speaks directly to these issues in translation, much scope has been given in this research project for their discussion.

Literature produced by the PPASA appears to be a means of using language to carry out a socially embedded campaign against careless love and its consequences, i.e. HIV/AIDS and related diseases and problems. My view is that Portuguese-speaking adolescents will only regard this pamphlet as being of benefit to them if they understand its discourse. It is the responsibility of the translator to ensure that the degree to which the TT is understood is not less than the degree to which the ST is understood. This in turn will help to bring about changes in the sexual behaviour of the youth, an attempt which up to now has not been a resounding success: “Despite huge attempts to change behaviour, this has not happened, possibly because behaviour is influenced by a plethora of factors which all need to be addressed” (Skhosana, 2001: 13).

> It is in this context that we see translation as heavily tied to an understanding of the source discourse if the target readers are to have access to the meaningful version of the source discourse. But, since most translators cannot ‘see’ the ideologies and meaning of words used in language, such a difficulty requires a framework of analysis to help them acquire a new way of looking at texts. Fairclough (2001) is right in advocating that “we cannot take the role of discourse in social practices for granted, it has to be established through analysis” (2001: 2, www). Such analysis forms the basis of this research work.

Outline and Methodological Approach

Critical Discourse Analysis (CDA) offers the tools to carry out an analysis, which reveals how certain ideologies are reproduced and legitimised through discourse. It provides appropriate tools to uncover the underlying ideologies present in the pamphlets.

In carrying out the proposed comparative study of the pamphlet “Loving Carefully” with its Portuguese version “Amar com Cuidado”, special attention is given to the strategies of ‘power control’ both in the literature of source language (SL) system and the target language (TL) system, thus, in the understanding that there are various levels of power interplay, including:

Translator versus Source Text Writer;
Source Text Writer versus Audience, and
Translator versus Audience.

In short, the application of critical discourse analysis to the discourse of this youth literature focuses on the representational, interactive and compositional functions of linguistic text. This leads one us to see the analysis as taking two main stages, as follows:

The phase of ‘social analysis’ (Thompson: 1984), which is concerned with the socio-cultural context surrounding the time of production, publication process and reception of the PPASA’s pamphlets in South Africa till the time of its reception by the Portuguese audience.

The second stage being the ‘discursive analysis’, which deals with the articulated structure of the text in social and historical terms as well as its linguistic aspects;

In so doing, critical discourse analysis helps to discover and better understand the essential meaningful relationship between language and ideology, that is, the way ‘power’ is enacted (i.e. gained and negotiated) by the text writer; the way ‘power’ of the source text writer is resisted or condoned by the translator; the way the

hypothetical readership influences language use; and finally the way language itself denies or allows freedom to the translator.

It is worth noting that the pamphlet's five sections referred to previously will be analysed and prefaced separately by a brief general discussion. The reason for doing so is simple: treating them separately helps present the work more systematically; and, despite the fact that most of them are part of the same discourse (i.e. medical), they handle different issues and contain different nuances. It is therefore more appropriate to deal with the specifics of each text [section] separately.

The report consists of 3 main chapters as follows:

Chapter 1: **Critical Discourse Analysis: A tool to examine the ideological aspects of texts**

This chapter explores the relevance of the study through application of CDA as well as its value in uncovering the ideologies hidden in discourse(s).

Chapter 2: **Discursive analysis of source text and target text**

This chapter focuses on the discursive analysis of the source and target texts. Among the most important influences shaping public opinion are the media. The media, as represented by the pamphlets examined here, have tremendous power to shape our images of HIV/AIDS, abortion, etc. Using the framework of CDA, I will demonstrate how the pamphlets influence thinking about these various issues in a particular way. The same analysis is applied to the target texts. This allows me to examine how the power of the ST writer is resisted or condoned by the translator. The analysis focus on the ideologically marked use of certain lexical items (vocabulary) and grammatical structures that are representative of this process.

Chapter 3: **Conclusion:**

This chapter provides a summary of the observations made on the findings and results from the discourse analysis of both the English and Portuguese texts. It draws conclusions on the findings.

Chapter 1

Critical Discourse Analysis: A tool to examine the ideological aspects of the texts

This chapter explores the relevance of studying discourse produced by an NGO such as the PPASA through the application of CDA, as well as the latter's value in uncovering the ideologies hidden in discourse(s). It also seeks to present an overview of the close relationship between ideology, power and domination in discourse. Ideology is one of the few broad patterns of culture discussed by translators, and it is generally acknowledged that ideologically embedded texts are notoriously difficult to translate.

The study of *institutionally produced language* is increasingly important not only for *media studies*, *discourse analysis* and *sociolinguistics,* but also for translation studies. The relationship between ideology and language has for a long time aroused the interest of scholars from various disciplines, particularly linguistics, philosophy, political science, sociology and psychology. Those scholars, according to Schäffner (1996:1), have given different answers to questions such as: What do ideologies look like? How can they be described and analysed? How can they be related to the processes involved in the production or interpretation of discourse? What are their social functions? An area that has been relatively neglected and that needs to be supplemented is that of the relationship between ideology and translation.

It should be stated at the outset that CDA offers several benefits to translation studies. One of these is that it provides a tool for the analysis of cultural or political aspects, which are firmly on the agenda of contemporary translation studies.

Proponents of CDA believe that "hidden socio-political control actively constructs society on some level" (Atkins, 2002: 2). Texts, as they stand in society - even those

that seem to be concerned with ordinary language - are not neutral; they are ideologically loaded. Kress notes: “the everyday, innocent and innocuous, the mundane text is as ideologically saturated as a text which wears its ideological constitution overtly” (1993: 174). The PPASA’s pamphlets have been selected for the analysis because they have a bearing on power relations. Anybody reading them uncritically will not be aware of these power relations but will just accept the naturalisations that the texts underpin. Reading them critically, however, will reveal how they are constructed with features that are potentially indoctrinating and thus worth exploring.

Context of situation

It goes without saying that issues such as pregnancy and sexually transmitted diseases during the teenage years are topics widely discussed in South Africa. This is largely due to the literature produced by organisations such as the PPASA. The institution’s pamphlets are actually produced as part of the country’s ongoing campaign to assist in preventing ‘risky sexual behaviour’ among the younger population and in enhancing their awareness about reproductive health.

However, it is a fact that such NGOs do not present an event or a phenomenon in a neutral way: ideological factors and power relations always play a part in the representations of such issues (Fairclough, 1995a). NGOs with a specific goal in mind (in this case to prevent unplanned pregnancies and sexually-transmitted infections or STIs) tend to present a phenomenon in a culturally-, politically-, socially- and economically-biased way. It would appear that those who “(…) control the production of text control the operation of ideology” (Lee, 1991: 107). STIs, HIV/AIDS, parenthood and teenage pregnancy are portrayed as bad and abortion is encouraged. Such discourse can be perceived as trying to bring about cultural change. A careful reader will easily depict a tension between the culture of text production and the culture of text reception. It is the dominant groups in particular (doctors, politicians, condom manufacturers, industrialists, etc.) who (unconsciously or otherwise) impose their discourses on the rest of society for the purposes of maintaining social, economic and political power.

As part of my contribution to *Translation Studies* and to the development of critical language awareness among translators, I use Fairclough's Critical Discourse Analysis (CDA) model to analyse the discourse underlying the PPASA's promotion of its health care programme and of the government's project of fighting HIV/AIDS and other diseases.

By studying the linguistic and visual aspects of the discourse used to represent the HIV/AIDS issue and related issues in this pamphlet, I also try to discover the ways in which this discourse was ideologically embedded both from its production to its reception as a Portuguese translation.

Overview of ideology and discourse

It is important to establish from the outset what is meant by 'ideology' and in this respect it must be pointed out that the many definitions of ideology make it impossible for me to review all of them here. Since its early appearance in post-revolutionary France and in the "writings of Marx and Engels" (Thompson, 1984: 1), the term 'ideology' has been widely used and infiltrates nearly every modern discipline in the social sciences and humanities.

Althusser (1984) gives a clear picture of ideology as viewed by Marx. He says that Marxist theory revolves around the notion of *State Power*. State Power gave birth to what is known as the *State Apparatus* (SA). The latter comprises the government, administrative bodies, army, police and the courts and prisons, which he refers to as *Repressive State Apparatus,* given that they function by means of *violence*. Althusser distinguishes the State Apparatus (SAs) from the Ideological State Apparatus (ISAs). Unlike the former, ISAs include churches, schools, families, political parties, the media (press, radio, television) and cultural activities (literature, arts, sports) among others. The basic difference between the SAs and the ISAs lies in the fact that the former function largely by means of violence (for e.g. the army uses physical repression) whereas the latter functions mainly by ideology. The NGO

represented in this case study is a good example of an ISA. It is important to note, however, that ISAs do at times use repression and that SAs also make use of ideology.

The term 'ideology' is viewed by many (authors) as a purely descriptive term: 'systems of thought', 'systems of belief' and 'symbolic practices' are a few phrases used by such authors, which pertain to social action or political projects.

According to Van Dijk (1995) ideologies form the basis of the social representations shared by (the members of) a group. Paul Gee (1992: 141) defines ideology as "(…) beliefs about the appropriate distribution of social goods such as power, prestige, status, distinction, or wealth". He further states that (any) discourse is always fundamentally ideological. Van Djik (1995: 2) corroborates Gee's views, saying that although ideology is sometimes "(…) taken as a system of wrong, false, distorted or otherwise misguided beliefs", the concept has evolved and has come to be perceived recently as something positive, namely a belief system or culture of any social group.

After reviewing various definitions, van Djik concludes with the following:

> An ideology is the set of factual and evaluative beliefs – that is the knowledge and opinions of a group (…) In other words, a bit like the axioms of a formal system, ideologies consist of those general and abstract social beliefs and opinions (attitudes) of a group (in Pérez, 2003: 5).

Pérez (2003) is of the opinion that this definition is not limited to political spheres but also allows researchers to investigate modes of thinking, forms of evaluating, and codes of behaviour that govern a community by virtue of being regarded as the norm. In the same vein the study of ideology today embraces increasingly more research in the area of language. This perspective on ideology is relevant to this study. It provides insight into *language as an instrument of power*. As Thompson

puts it, highlighting the importance of understanding the operation of ideology in any discourse:

> Ideology is not only, nor even primarily, to be found in the discourse of ideologies; its principal focus is the *language of everyday life*, the communication in which and through which we live out our daily lives (1984: 36).

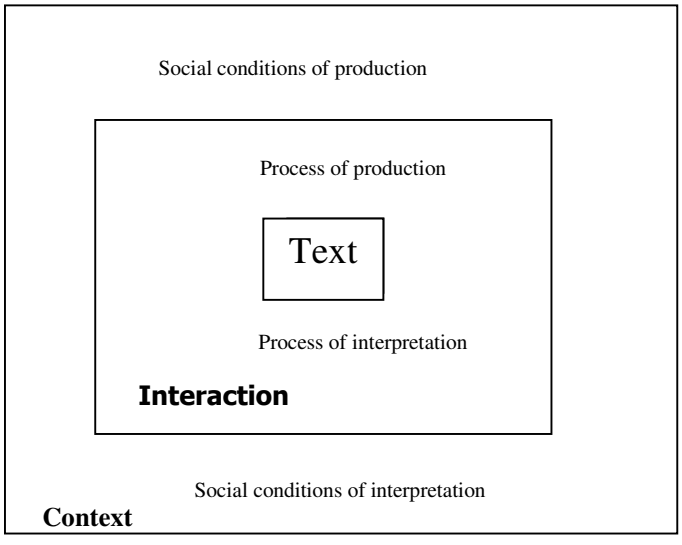
Despite existing differences in the definitions of ideology and its 'location', as expressed by Christina Schäffner, there is widespread agreement that language and language use, i.e. discourse and/or social interaction, are of major relevance to the study of ideology (1996: 5). Thompson (1984: 131) is of this opinion when he states that the analysis of ideology is fundamentally concerned with language, which is the principal medium of meaning (signification). Therefore, it serves to sustain relations of domination. For Bourdieu (in Thompson, 1984: 131), language "is not only an instrument of communication or even of knowledge, but also an instrument of power. One seeks not only to be understood but also to be believed, obeyed, respected, distinguished."

The above definitions make it easier to answer the question of where ideologies are located. Thompson (1984), for example, proposes that the study of *language* must necessarily occupy a privileged position within the theory of *ideology*. In other words, to study ideology is, in some part and in some way, to study language in the social world. Gruber (in Schäffner 1996: 4) expresses a similar viewpoint when he says, "(…) ideology manifests itself linguistically and is made possible and created through language". For Fairclough, however, ideology is located "(…) in both structures (discourse conventions) and events. On the one hand, the conventions drawn upon in actual discursive events, which are structured together within '*orders of discourse*' associated with institutions, are ideologically invested in particular ways. On the other hand, ideologies are generated and transformed into actual discursive events" (in Schäffner 1996: 2). Schäffner (1996: 1) points out that studying texts and discourse as well as their social contexts provides evidence of ongoing processes.

Fairclough (1989) provides a useful definition that encapsulates most other definitions of CDA:

> CDA is the study of often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, reactions and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power (Fairclough, 1989: 132 –3).

We can deduce from the above quote that CDA differs from other methods of discourse analysis inasmuch as it is *critical*. 'Critical' implies highlighting connections and causes, which are hidden or not obvious (Atkin, 2002: 3) and which I aim to illustrate in my analysis of the data used for this study. In short, the primary activity of CDA, as Huckin (2004: 2) puts it, is the close analysis of written or oral texts that are deemed to be politically or culturally influential within a given society. But the activity of text analysis cannot be carried out in isolation; rather, the analyst must always take into account the larger context in which the text is located. This approach can be schematised as follows (from Fairclough, 1989: 25):



Discourse as text, interaction and context

The *text analysis* is represented by the first square (text); the interpretation or *processing analysis* by the first and second squares of discourse practice or the

process of interpretation and production; the explanation of *social analysis* is represented by the second and third square of situational, institutional or societal practice. In other words, the above diagram is based on the suggestion that "a text is assumed to be the product of discursive practices including production, distribution and interpretation, which themselves are embedded in a complex mosaic of social practices" (Huckin, 2004: 3). In other words, "the meaning of a text derives not just from the words-on-the-page, but also from how those words are used in a particular social context. When more than one user and one social context are involved, a given text will typically have more than one meaning" (Huckin, 2004: 3).

In my opinion, texts intended for the public, such as the ones dealing with sexual education, illustrate this effectively. CDA, as shown in the diagram, provides a three-dimensional framework in which three separate forms of analysis are mapped on to one another:

(1) analysis of text language;
(2) analysis of discourse practice (process of text production, distribution and consumption); and
(3) analysis of discursive events as an instance of sociological practice (Fairclough, 1989: 2).

To illustrate the application of just one of these levels of analysis, the discussion of issues of *order of discourse*, for example, fits into the third step of the analysis: *discourse as social practice.* This analysis identifies the relations of dominance between the writer and his readers and the writer and the translator.

Fairclough (1989) refers to the ordered set of discursive practices (for e.g. the lecture, the seminar, counselling, the informal conversation, etc.) and the boundaries and relationships between them (cf. Fairclough, 1989: 2, 10-15, 72-83, 95-6, 127, 132-66). He discusses in some detail how the authority of the doctor in relation to the patient is maintained discursively. A similar process is observed in the present study, where the PPASA pamphlet represents an attempt to convince teenagers that teenage pregnancy is bad and that wearing condoms protects them against HIV/AIDS and the like. This medical discourse becomes *hegemonic* in the sense that

it becomes part of the legitimising common sense, which sustains relations of domination. It leads people to believe that teenage pregnancy is something bad even though in some cultures it might not be considered so.

It is true that hegemony will always be contested to a greater or lesser extent in hegemonic struggle. An order of discourse is not a closed or rigid system, but rather an open system, which is placed at risk by events in real interactions. This shows that ideology can be challenged.

In short, CDA is certainly a useful tool of language study, which ought, in my view, to be at the centre of *text analysis* in Translation Studies. I would suggest that translators give this model stronger support, as it deals with discourse or language that is at the centre of translation work.

Nevertheless the analysis of *discursive events or social practice* may also be complemented by other social theories as mentioned above. Thompson's methodology of discourse analysis, for example, can be applied at each of the three levels in Fairclough's diagram. In the linguistic interaction operating in the pamphlet, participants are cast in certain social roles, which reflect power imbalances and power differentials, of which people are generally not consciously aware.

Having discussed *ideology in discourse* and *social theory*, it is appropriate at this stage to take up the discussion of *other writings* on translation as an ideological activity: Toury's *Descriptive Translation Studies (DTS)* and Bassnett & Lefevere's *Cultural Studies*.

Ideology and translation

In her article "The Translator's Turn in Cultural Studies", Susan Bassnett writes:

> Translation is therefore always enmeshed in a set of power relations that exist in both the Source and Target contexts. The problem of

> decoding a text for a translator involves so much more than language, despite the fact that the basis of any written text is its language (…) (in Bassnett and Lefevere, 1998: 137)

In addition, Bassnett states:

> What translation studies means to me is a 'power relation' – the way translators use different strategies and establish hierarchies in what they do. It also looks at the way norms and experiences vary constantly. (Bassnett and Lefevere, 1998: 137)

Relations of power find their clearest expression in translation because translation is always a site of ideological encounters (Pérez, 2003: 2), which, in Maria Pérez's words, "often turns sour". Schäffner makes this point clear when she says that "any translation may be reproduced as ideological since the choice of a source text and the use to which the subsequent target text is put is determined by the *interests, aims,* and *objectives of social agents"* (Schäffner in Pérez, 2003:3). Apart from these social factors, which influence translation, the ideological aspects are also being determined within a text itself, both at the lexical and grammatical levels. Given this situation, the translator is often caught between the (1) the source writer's intention, (2) the target readers' needs, and (3) the complexities of ideologies themselves in discourse. The translator is given the task of matching the expectations of both the original writer (by conveying as adequately as possible his message) and of the target audience. In short, translation deals not only with translating languages but with translating cultures.

To become a translator, one needs not only to know two languages, but also to understand two cultures. That is why Edwards (1995: 1) argues, "the court interpreter [like the translator] must be both bilingual [multilingual] and bicultural" (emphasis mine).

This presents the translator with a real challenge, however. His responsibility as translator is even greater when translating language loaded with ideology. In such circumstances the translator is no longer a secondary figure but someone who,

perhaps better than anybody else, recognises the great responsibility he has, because "(…) the meaning of words can disappear on wet lips" (Pérez, 2003: 7). Translators, as stated by Pérez, know certain things, for instance "how to regulate the degree and type of fidelity with the source text, how to tell what degree and type of fidelity is appropriate in specific use contexts, how to receive and deliver translations, how to change them, how to find help with terminology, how to talk and generally act as a professional and so on. Translators are those people who know these things, and who let their knowledge govern their behaviours. And that knowledge is ideological. It is controlled by ideological norms (…)" (2003: 7).

This quote bears out the problems facing the translator – particularly at a linguistic level – and referred to earlier in relation to the Portuguese translation of the pamphlet entitled "Loving carefully", translated as "AMAR COM CUIDADO" (LOVING WITH CARE). The reason why I say this is because in Portuguese translation (like in any translation) the rules of accuracy and appropriacy are not fixed, but subject to societal forces. So to say, the translator must learn to choose when to conform to the conventions as they are or to challenge them. This is an exercise that requires both fluency in the language of the original text and skill in rendering in the target language the text's meaning, the ability to recreate for the reader the excitement of the original text, and the ability to write in a style comparable to the author's (if need be).

For all these reasons, the translation of English medical texts into Portuguese presents itself as a difficult task not because medical texts are difficult, but because of the difficulty to join two languages and two cultures to the emotional response of the reader. In the end, it all depends on the translator, and on his ability to interpret the indications present in the medical discourse so that, finally, he manages to understand it in a way that seems coherent and corresponds with the medical terms in Portuguese, in order for it to make sense to his Portuguese reader.

More recently, translation research has begun to address the complexity texts face when exposed to translations *across cultures*. A large part of this project focuses on the norms that govern the target culture but more than that it is an "integration of both the original text and the translated text in the semiotic web of intersecting

cultural systems" (Gentzler, 1993: 134). Seen from this angle, Bassnett and Lefevere corroborate Gideon Toury's idea that "translators do not work in ideal and abstract situations nor desire to be innocent but have vested literary and cultural interests of their own, and *want* their work to be accepted within another culture. Thus they manipulate the source text to inform as well as conform to the existing cultural constraints" (Bassnett et al, 1998: 134). Without an understanding of this cultural aspect of translation, the translator is unable to process the text (language) at its ideological, political and cultural levels. It is clear that the translator is primarily concerned here with matching the receptor-language (or culture) message with the source-language (culture) message. This is because *culture* and *language* are bound to each other to such an extent that one cannot separate them, which confirms my statement that translation deals not only with language but also with culture.

To sum up, DTS and Cultural Studies give us a dynamic view of translation, which is complementary to the CDA model.

Conclusion

Thus far, the discussion has revolved around the notion of ideologies, how they affect discourse and function in the community or between different communities. This overview is just the first step in this research project, however. It does not provide sufficient detail about how ideologies actually function within discourse and how the translator can interpret them in a specific text. The second logical step is therefore to carry out a *critical detailed analysis* of the pamphlet in question to unveil the ideologies and forces hidden within the structures of the PPASA's discursive practices. As already mentioned, the discourse of these texts will be analysed using Fairclough's (1989) three-tiered CDA model: (a) Description of the text; (b) Interpretation of the relationships between the productive and interpretative processes; and (c) Explanation of the relationship between discourse processes and social processes. Having mentioned all the three levels of this model in this order does not mean that I will deal with them in a linear manner. I will, of course, make

use of them all, but depending on how they fit in for the analysis of each pamphlet or its translation.

Chapter 2

Critical discursive analysis of the source and target texts

This chapter focuses on the discursive analysis of the source and target texts. Among the most important influences shaping public opinion are organisations such as the PPASA. Such organisations have tremendous power in shaping our images of HIV/AIDS, abortion, etc.

Fairclough (1989: 24-6) identifies three levels of discourse:

1. *Social conditions of production and interpretation*, i.e. the factors in society that have lead to the production of a text and how these factors affect the interpretation of the text;

2. *Process of production and interpretation*, i.e. how the text has been produced and how this affects its interpretation; and

3. *The text* i.e. the product of the first two levels.

Corresponding to the three levels or dimensions of discourse, he identifies three stages of CDA:

- **Description** is the stage, which is concerned with the formal properties of the text;
- **Interpretation** is concerned with the relationship between text and interaction - with seeing a text as a product of a process of production, and as a resource of in the process of interpretation;
- **Explanation** is concerned with the relationship between interaction and social context - with their social determination of the processes of production and interpretation, and their social effects.

(Fairclough, 1989: 26)

The discursive analysis in this research report employs all three levels.

Level 1: Social conditions of production and context of production

In 2001, it was reported that 35 % of young women become pregnant in their teenage years and that the majority of HIV cases were occurring in people under the age of 30 (Jewkes, 2003: 3 online). It is therefore clear that these are some of the problems facing certain groups of teenagers (mainly the marginalized and stigmatised ones) in the country. It is further estimated that between 30 and 40% of the adult population of KwaZulu-Natal, for instance, is HIV infected (Leclerc-Madlala, 2002: 2, online). In communities with high seroprevalence[2] rates, most new HIV/AIDS infections occur during adolescence (2002: 2, online); for young women between the ages of 15 and 24, HIV seroprevalence is estimated to be between 23% and 27%, and for men of this same group, seroprevalence is believed to be between 8% and 15%, respectively (UNAIDS 2000, in Leclerc – Madlala, 2002: 2).

Such high rates of HIV infection in young people have led to the South African youth gaining the reputation of being one of the highest risk groups for HIV/AIDS in the world (South African Department of Health, 1999, in Leclerc-Madlala, 2002: 2). Suzanne Leclerc, in her (online) article S*ilence, Aids and Sexual Culture in Africa* (2001), recalls the existence of an important body of well-researched and well-documented social science studies that points to high levels of *premarital sexual activity*, *extramarital relations* and *sexual violence*, making African societies, taken as a whole, more at risk for both STIs and HIV/AIDS than those in other parts of the world. “In many communities, women can expect a beating, not only if they suggest condom usage, but also if they refuse sex, if they curtail a relationship, are found to have another partner or are suspected of having another partner” (2001: 1, online).

[2] **Seroprevalence**: “the rate at which a given population tests positive on the ELISA test for particular antibodies. For HIV, the seroprevalence is nearly the same as the rate of HIV infection in a given population, leaving out mainly those who where recently infected” (From ‘On-Line Medical Dictionary – OMD’. In : http://www.pharma-lexicon.com/searches/medterms.php)

"Gifts for sex is a practice that occurs commonly in premarital and extramarital relationships…Selling sex for money or other material benefits in the face of Africa's entrenched poverty and women's continued financial dependence on men is one form of transactional sex". (Leclerc-Madlala, 2001: 2).

Leclerc's findings from research conducted with adolescents in townships around Durban reveal that 'transactional sex' involves girls easily exchanging sex to pay for chain-store accounts, cell-phone bills, designer-label clothing, etc. Leclerc quotes a young woman as saying: "If I want jewellery and other things, I must get them now. After we're married, forget it! Our men are awful (…)" (2001: 3).

The pamphlet under analysis entitled 'Loving Carefully' translated as '*Amar com Cuidado'* (Loving with Care) in Portuguese is divided into five (5) major themes:

1. Unwanted Pregnancy;
2. STIs;
3. HIV/AIDS;
4. cervical cancer; and
5. emotional hurt.

The pamphlets (both the English and Portuguese versions) are aimed at young people (adolescents), the Portuguese version being produced for the Portuguese-speaking expatriate community in South Africa. They form part of South Africa's ongoing campaign to help in the prevention of HIV/AIDS, to change high-risk sexual behaviour among the youth and to enhance their awareness in the domain of sexuality etc. As shown above, this is one of the more pressing issues in the country today.

The PPASA, the initiator of the pamphlets, has been in existence for the past seventy-three years, and claims to be "the leader in the field of sexual and reproductive health" (Cf. PPASA's Annual Report, 2001). The PPASA's main targets are adolescents and it strives to contribute to a deeper understanding of, and

hopefully change, the behaviour of thousands of youths, who are amongst the most vulnerable sectors of society today, “a sector that leads the age category infection rates” (President’s message in the PPASA’s Annual Report 2001: 2).

The production of this informative material is seen as an obvious response to the general lack of behavioural change in adolescents. As to the question of where to assign accountability for this lack of change, Leclerc asserts that “what needs to be addressed is the role of men, particularly their attitudes and behaviours that reflect their sexual irresponsibility and a certain death sentence, not only for themselves, but also for millions of women and children” (Leclerc-Madlala, 2000: 3 online).

Level 2: Process of production and interpretation

Answering the question of how the text has been produced and how this affects its interpretation helps us understand the process of production and interpretation. In other words, beliefs, opinions of language users as well as socially shared knowledge helps construct the process of production and a text is understandable when the recipient is aware of such elements. This is so, because these elements tell the language user what the aims of the text or discourse are, what the participants are, what they know and not know, and in what setting the discourse is being understood.

This theory is applicable to all language users (i.e. writers, text analysts and translators). Bell in Hatim and Mason (1990: 3) suggest that “the tendency to ignore the process involved in the act of translating lies behind the relative stagnation of translation studies in recent years. If we treat text merely as self-contained and self generating entity, instead of as a decision-making procedure and an instance of communication between language users, our understanding of the nature of translating will be impaired”. Hatim and Mason (1990: 4) argue that “texts can be seen as the result of **motivated choice**: producers of texts have their communicative aims and select lexical items and grammatical arrangements to serve those aims. Naturally, in translating, there are potentially two sets of motivations: those of the producer of the source text and those of the translator” (In Hatim and Mason, 1990:

4).

Although the translator can effectively understand how the text has been produced, its interpretation differs from one person to another and from one nature of text to another.

Translators of modern literature are often in contact with the author of the source text and interpret it in the light of what they know about the intended meaning. But for the translator of, say, PPASA pamphlets, authorship is far less important than the nature of the text itself and its range of possible meanings. These are non-literary texts, a kind of what Wittich (in Nord, 1991:51) calls “popular scientific texts”, offering all the information the reader/translator needs unlike the literary text, which has many of the constraints of context. I therefore presume that for such a text, the translator needs to be more reader-centred.

For the purpose of my research, some interviews were conducted at the PPASA’s National Office about the pamphlets under analysis. This non-governmental organization undertakes a number of projects targeting certain specific strata of the population, including refugee communities in South Africa. The pamphlets under analysis are part of the said projects. The PPASA initiated translations of selected ones in languages such as Kiswahili, Somali, French and Portuguese aiming at informing the population, particularly teenagers, on issues of sexuality, responsible parenthood, STD’s, HIV/AIDS. Also, apart from informing their intended readers on these issues, I presume (that) the producer’s expectation was mainly to effect a change in their behavioural patterns with respect to sexual activities, as social practices. The intention is explicitly given by the authors themselves (a team of social workers at PPASA’s Cape Town Office) as in their statement made in the pamphlet’s cover page as follows:

> If you are involved in a sexual relationship, you should take time out to read this. It will help you to love in a caring and careful way. (See Pamphlet’s cover page)

Meanwhile, for the Portuguese version “AMAR COM CUIDADO (= Loving with care),

which has been produced for a Portuguese-speaking expatriate community (refugees) in South Africa, it is believed that a Portuguese-speaking layman amongst the refugees volunteered his translation. Meaning that he was neither paid nor specially trained. And, similarly to the original text (English), the translated text targets mainly uninformed teenagers or young adults.

Still with regard to the producers of the pamphlets under analysis, I see that the imprint on the back of the brochures states that the formal design, i.e. layout, non-verbal elements etc. have rightly been assigned neither to the ST writers or producers (a team of social workers) nor to the translator, but to another entity called "VAMP" (see Appendix). The pamphlets were being distributed free of charge to the general public, especially refugee communities, by the 'sender', in this case the PPASA. Furthermore, the English brochure refers to "Kerry le Roux" and the PPASA's Media Resource Centre as the institutions that have jointly developed the brochures in 1999, but does not specify whether this means the 'text producers' or the 'senders/initiators' (Nord, 1991).

On the other side, the Portuguese text of the brochure contains a different version, somehow. It reads only: "Developed by PPASA (Western Cape) Media Research Centre", thus omitting the other institution (Kerry le Roux), as well as the year of production (1999). The name of the respective translator who, according to Nord (1991: 43), "has to be regarded as text producer", does not appear in the imprint. It is Nord's view that "the translator can be compared with that of the text producer. Although he has to follow the instructions of the sender or initiator and has to comply with the norms and rules of the target language and culture, he is usually allowed a certain scope in which to give free rein to his own stylistic creativity and preferences, if he so wishes" (Nord, 1991: 44).

Level 3: Text

The third level of CDA identified at the beginning of this chapter, has to do with the text per se, the product of the first two levels. This is the most important stage of the analysis, which is subdivided into sections. The first section comprises a preliminary

text analysis of the source text. The second section deals with *discursive analysis* based mainly on CDA model.

Cover Page: Loving carefully is 'in' for the new generation

English ST

Loving Carefully

Loving carefully is "in" for the new generation

Love makes the
world go around,
but like with
every-thing today,
there is a price tag.
The feeling of being
loved and being in
love makes us feel
special.

But these wonderful feelings should not blind us to the possible negative consequences of a sexual relationship:

- Unwanted pregnancy
- Sexually transmitted infections (STIs)
- HIV/AIDS
- Cervical cancer
- Emotional hurt

If you are involved in a sexual
relationship, you should
take time out to read
this. It will help
you to love in
a caring
and
careful
way.

Portuguese TT

Amar com cuidado

Amar com cuidado ja e um habito para a nova geracao

O amor faz o
Mundo girar, mais
Como as coisas
Hoje em dia, existe
Um preço envolvido.
O sentimento de
Ser amado e estar
Apaixonado faz-nos
Sentir especial.

Mas, este sentimento especial não deve nos
Fazer cegos, para a possibilidade das
Consequências negativas que podem advir das
Relações sexuais, tais como:

- **Gravidez indeseada**
- **Doesnças sexualmente transmissiveis**
- **SIDA/HIV**
- **Cáncro do colo do útero**
- **Dór emocional**

Se estiveres envolvido/a numa relaçaô sexual,
Deves fazer tempo para
ler este panfleto. Esto
te ajudara a amar
de uma forma
carinhosa
e com cuidado.

Textual analysis of source text

This section (cover page) of the pamphlet falls within the discourse of *informal language* among young people, as clearly expressed by the use of the word 'in' in the pamphlet's sub-heading. The cover page also features a schoolboy and a schoolgirl walking hand in hand, conveying the idea of a casual type of love,

presumably with the idea of enticing a young audience to read further. The cover extols ‘love’ but warns against taking a sexual relationship lightly.

In this introductory part of the pamphlet, the author’s overall intention is to allow the youngsters to gain insight into partner relationships and the possible negative consequences they may face when involved in a careless sexual relationship. Therefore, the material is presented to the audience in a non-technical, attractive, interesting and easy-to-digest manner, presumably to suit the targeted audience’s level of knowledge and understanding of the subject matter. The text contains a few metaphors and familiar fixed expressions, which also serve to identify with the audience and achieve its persuasive and vocative effect.

Overall, the language is simple, natural and informal and can be considered an average text in terms of difficulty for translation. Sentences in the paragraphs are short and concise in keeping with the text’s pragmatic impact and its desire to emulate spoken discourse. The authors use many verbs extensively and the text also appears to be a kind of *‘discussion’* (Newmark, 1988: 13), with an emphasis on abstract nouns and logical arguments (for e.g. ‘but like with everything today’, ‘but these wonderful feelings should not blind us’ etc.). It is an informative text, representing ‘reality outside language’ (Cf. Newmark, 1988). The text’s vocative function, however, is manifested in the wordings, address forms and, more generally, in the relationship that is established between the authors and their audience. Here, the author calls upon the readership to *act, think and feel,* i.e. *to react in a particular way*. As it is not heavily ‘marked’ culturally, it is to be translated in such a way that a close formal and semantic correspondence is achieved, in other words, both the content and form of the original message should be reproduced in the translation.

Critical discursive analysis of source text

The sub-heading "Loving carefully is 'in' for the new generation" expresses the authors' wish to convey the idea that it is wise (and accepted by the group, fashionable) to love sensibly as there are many risks associated with 'loving', i.e. with sexual relationships. The writer is indirectly warning youngsters about the danger 'out there', showing how destructive love might be if it is not embraced with wisdom; hence the need to be cautious. This introductory part of the pamphlet brings us directly to a closer analysis of the text.

A. LEXICAL CHOICES: The experiential, relational and expressive values of words:

- *Metaphor*

The presence of metaphors and familiar fixed expressions in the paragraphs quoted above serve as useful devices to attract the reader's interest. They are clear expressions of the writers' social attitude to the social behaviour required of the youth. The authors, for instance, use 'Love makes the world go around' as a metaphor for (great) happiness. Moreover, the authors' persuasive intention and ideological perspective are markedly expressed in the use of the preposition in, which is not metaphorically used as such; rather it is just a 'slang', short for 'in vogue' or in fashion', possibly to get down to the level of the reader. The usage could mean 'this is imperative', 'a must', or even 'this is actually the prevailing situation'.

- *Euphemism*

Euphemistic phrases are used to underplay the hardships of '*loving*', as in the following statements: (1) 'There (in love) is a price tag', to mean that 'one can pay a heavy price or suffer disadvantages for not taking precautions'. (2) 'These wonderful feelings (love) should not blind us', is like saying 'don't let the lust factor make you blind to the realities of STIs, unwanted pregnancy, etc'.

It is important to make the point that the underlying assumption about the nature of world conveyed by the stative expression 'love makes the world go around', is that human beings do not really make preparations in life before loving. That is why the authors exclude *agentivity* in this introductory section of the pamphlet. Reading the sentence 'love makes us feel special', one has the impression that people are simply victims of that feeling called '*love*'. But the addressers' concern is that, even though people may fall in love, they must retain their pragmatism and protect themselves against sexually transmitted diseases. In my opinion, part of the reason for writing this pamphlet has to do with making youngsters aware of their blindness in relation to love. In other words, the writer seeks to impart wisdom to teenagers showing them how to handle life, how to handle love properly.

As shown above, the use of condoms in certain cultures, for instance, is taken as a sign of mistrust towards the other partner. "Partner dynamics are characterised by an avoidance of direct communication, with the assumption that men should control the sexual encounter" (Leclerc, 2001: 6, online). The word '*love*' in the various sentences of this first page of the pamphlet signifies a presence and a force, and creates the impression that love is far more than just a feeling. It is, according to the authors, not only something to be experienced and felt but also a 'mode of being' to be learned by youngsters. Otherwise, they will get lost in their feelings and will pay the price through contracting diseases, resentment and possibly even death. As Fred Inglis says in his *Ideology and the Imagination*: "The best love is in some part at any rate a love of what is good" (Inglis, 1975: 233). This is exactly what the authors try to put in their own words in the form of *'loving carefully'*. In fact, great love is as inseparable from great joy, as it is from wisdom and judgement – we must love but with caution.

- *Adjectives*

The presence of *value adjectives* and *nouns*, which are often vague and abstract, seem to suit the exhortatory and persuasive intent of the authors: '*price tag',* 'feelings', 'special', 'negative consequences', 'wonderful', 'caring', 'careful way',

'sexual relationship'. In addition to its appealing title and sub-titles, pictures and colours, the lexical choices in the pamphlet encourage the reader to read the text in a particular way, from a particular point of view. The authors, who belong to a social organization, are given the power to manipulate grammatical, lexical and other textual features so as to 'sell' the institutional ideology to the public. This is what Simpson (2005) calls "the language of powerful individuals and institutions", which "is a mechanism for articulating and sustaining power". For the words of Simpson (2005), "Many aspects of linguistic organization work 'silently' to reproduce differences in power. But as our own day-to-day routines of language are largely unreflective, so the implicit agenda of many seemingly innocuous registers is absorbed without notice" (Simpson, 2005).

B. GRAMMAR

- *Modal choices:*

This introductory part of the pamphlet exhibits an interesting combination of grammatical modes, such as the *indicative mood*, when the author talks of issues that appear evident or factual, for e.g. 'Love makes the world go around'; 'there is a price tag'; 'It will help you to love in a caring and careful way'.

The *subjunctive mood* is evident where there is a suggestion to the reader to read further, thus modalising the expression of 'directive meaning', for e.g. 'You should take time out to read this'. The action here, in some sense, is perceived to be for the benefit of the readers, which is clearly expressed in the authors' attempt to make the addressees convinced that sexual relationships can have negative consequences. This gives us an indication of the type of readership being addressed – young adults who need to be more informed about sexual activity.

- *Tense:*

The use of the *present tense* in this section of the pamphlet text, for e.g. 'Love makes the world go around', 'love makes us feel special', 'there is a price tag' appears to stress the current relevance of what is being reported by the authors, thus reinforcing the emotive force of their statements. In the sentence 'loving carefully can prevent the negative consequences', the phrase 'loving carefully', which is followed by the use of the present tense in 'prevent', once more conveys the idea of current generality and truth.

- *Logical clause connections:*

The use of the *adversative conjunction* '*but*' in two different sentences functions as a means of highlighting contrasts, i.e. (1) 'Love makes the world go around, but (…) there is a price tag'; (2) '(…) being in love makes us feel special. But these wonderful feelings should not blind us (…)'. The conjunction specifically introduces the main exhortatory import of the text, in contrast to information, which might not have the total desired effect or keep the reader's attention. In other words, the message seeks to effect a change in the addressees' behaviour such that they opt for loving in an honest, trusting and careful way, hence protecting themselves against the possible negative consequences such as 'unwanted pregnancy', 'STIs, HIV/AIDS' etc.

The authors of the pamphlet endeavour to evoke in their readers both positive and negative sentiments about *love relationships*. There is a presumption that such behaviour, i.e. 'loving in a caring and careful way' are in general not the social practices of certain or specific groups of teenagers, particularly street children who share other social practices like condomless sex, boys being proud when they impregnate a teenage girl and get a child. Moreover, in many African communities, people believe that "males are biologically programmed to need sexual relations regularly with more than one woman, and often concurrently. Such beliefs are obviously consistent with societies that were traditionally polygamous (…)" (Leclerc-Madlala, 2001: 3). In such a context, we can fairly assert, "any information which

diverges greatly from these pre-existing beliefs is rejected or modified" (Skhosana, 2001: 17).

- *Levels of formality /Register (Participation):*

The audience appears to be present in the original communication situation. In the text, the authors are constantly and directly involving them through the following:

→ The use of the *direct address form*, i.e. second person plural personal pronouns you (e.g. 'If you are involved', 'you should take time', 'It will help you to love'). The '*you*' used in these sentences makes us think of a low register (informal style). It is a command hidden in a form of request (= 'Would you please read this?').

→ The repeated use of the first person plural pronoun '*us'* as an inclusive term whose effect is to make the reader feel included or involved (e.g. 'Love makes us feel special', 'These wonderful feelings should not blind us'). It is worth mentioning that when the authors say 'blind us'*;* they also include themselves, thereby eliminating any obvious power differential between addresser and addressee.

All the above, together with the presence of the *universal pronoun* 'every-thing' in the first paragraph, creates a feeling of togetherness, solidarity.

TRANSITIVITY CHOICES: - Experiential value of grammatical features:

- *Processes and Participants:*

Participation (*agency*) in processes is often realised through abstract nouns (i.e. 'love'), noun phrases, inanimate objects as well as through pronominal references (for e.g. 'love', 'the world go around', 'the feeling of being loved', 'being in love',

'these wonderful feelings, 'this', 'it'. Moreover, it seems to be a strategy of the authors to omit the agency from nouns and noun phrases etc, which are also processes themselves (e.g. 'Loving carefully', 'being in love', 'the feeling of being in love', 'feelings'). They are "strategically more 'neutral' explanations, displaying no agency" (Simpson, 1983: 94). The clause 'being in love', for instance, is an example of the agency left implicit. My perception is that in most cases they are ideologically determined, especially for the interpretation of the item 'love', which is being used positively, and involving some other words, which are near synonyms ('wonderful feelings', 'feel special', 'this' etc). However, this usage also appears to be inherent of this particular genre, "as in the writing of scientific reports, or simply an elegant variation which breaks temporarily a dominant pattern of active constructions in a text" (Simpson: 1993: 115).

The very first sentence 'Love makes the world go around' is a *material (action) process of event* (Simpson, 1993: 90) that becomes a reality, given that an inanimate actor - 'love' - performs it. This same kind of construction, in which participant roles appear to exhibit animacy, prevails in the following passage: (1)'The feeling of being loved and being in love makes us feel special'*;* (2) 'But these wonderful feelings should not blind us (…)'; (3) 'It will help you to love in a caring and careful way'. It is perhaps important to state that each of these processes is a reflection of our day-to-day experiences. A *mental process of perception* (in a broader sense) occurs in the first paragraph when the authors draw a comparison, i.e. 'love (…) <u>like</u> every-thing today (…)'*,* which begs the question: Like what? To which a possible answer would be: everything in today's world has a price tag – even love.

Interestingly, another transitivity choice evident on the front cover is that of a proposition exemplifying a different type of 'process': the '*existential – relational*' (Bell, 1991: 125). (1) 'Loving carefully <u>is</u> "in"; (2) 'There <u>is</u> a price tag'. All that is indicated here is that a particular entity, a phenomenon exists (the existent). In addition, the expression *'price tag'* is "located at a particular point in space and identified by being there" (Bell, 1991: 131). So, in my view, these are relational processes being expressed by the authors, showing "how speakers encode in language their mental picture of reality and how they account for their experience of

the world around them" (Simpson, 1993: 88). I should be allowed to assert that the effect of such a communicative situation, whereby 'producers exercise power over consumers' (Fairclough, 1989: 50), is that the later (consumers) are most likely challenged to think reflectively and grow and learn the most.

- *Nominalization:*

The gerund 'Loving' is a nominalization. It attenuates the feeling of activity in this sentence and, at the same time, eliminates agency. The process is transformed into an object. To explain further, although the noun 'loving' is a process in itself, and normally takes place between two lovers who have feelings for each other, a close look at the title shows, however, that the identities of actors (lovers in this context) are lost. This focuses the reader's attention on the concept or abstract noun 'loving' rather than on the ones who love. Such a nominalization brings us to what Thompson (1985: 121) refers to as '*classification'*. In this title it appears that the authors wish to show that they are not speaking of just any love but more specifically of a love that *cares*. For the authors, it is that particular love which can prevent lovers from the dangers associated with careless loving.

When it says 'Loving carefully can prevent the negative consequences', we see that it fits well within the context of nominalization. The reader notices the *absence of agents* who are not identified. However, if we put the sentence differently, it sounds like this: 'Careful lovers can be prevented from negative consequences'. In this structure (context), 'lovers' would be regarded as agents; in the above sentence, these agents have been replaced by a verb (to love), which is converted into a noun (loving). The deletion of this agency leaves the attributions of responsibility unclear. The utterance 'loving carefully…' brings us once more to the idea of generality and truth as discussed above.

MODALITY CHOICES

In this first page of the pamphlet, the author progressively gains power over the audience through *modality*. And to carry out this (modality), the writer selects the verb '*blind',* which is preceded by the auxiliary modal verb 'should', a choice from several possible options for e.g. 'must', have to', 'ought to', 'need to'. In my opinion, this choice is justified by the simple fact that the auxiliary 'should' helps to convey or express the idea of a morally advisable 'necessity' better than any other modal could have. Consider the utterance: 'But these wonderful feelings should not blind us to the possible negative consequences of a sexual relationship'. Here, what the authors are implying is that it is dangerous for someone (especially the inexperienced and naïve youth) to be led astray by love; being sensible and practical could result in the avoidance of a love-related catastrophe such as HIV/AIDS, cervical cancer, and STI etc. It is an indirect way of saying: Let this be a warning to you.

The same modal verb 'should', appears again in the last line of the front cover where the writer advises the reader to read the remainder of the pamphlet: 'If you are involved in a sexual relationship, you should take time out to read this.' The modal auxiliary is really a command disguised as a request. Furthermore, the authors use 'should' in a 'deontic' manner. Their attitude to the degree of obligation is displayed in this deontic auxiliary, which appears to be one of the means by which they achieve social persuasion. There is a relationship here between the speaker and the hearer (evident in the use of 'you'); there is also a modal '*should*' in the same paragraph, which signals obligation. In fact, the audience is being advised to read this pamphlet by its authors (a team of social workers). The reader can be considered the patient whom the pamphlet is intended to help. The underlying adage that the authors are trying to convey is that 'prevention is better than cure'.

At the beginning, the authors' authority is underplayed, as they identify with the audience, i.e. there is a deliberate attempt by the authors to downplay the existing asymmetrical relationship: the authors are perceived to be on the same level as the reader, seen in sentences evoking solidarity such as 'Love makes us feel special'. In

this particular sentence, the relationship between the addresser and addressee appears to be symmetrical. In the first passages of the pamphlet the author appear to be working out relationships of solidarity between them and the audience. This is evident when they say, for instance: (1) 'the feeling of being loved and being in love makes us feel special", (2) 'But these wonderful feeling should not blind us', (3) It will help you to love in a caring and careful way'. It is then in the end (last paragraph of the first page) that the authors give a strong (albeit mitigated) command (e.g. 'You should take time out to read this'). Such a sentence reflects an underlying institutional ideology.The institutional context is perceived to assign the authors to two different roles: on the one hand, they identify themselves as members of the society in which their addressees are included; on the other hand, they stand in relation to their target audience as professionals and "as purveyor(s) of privileged information" (Lee, 1991: 147), adopting persuasive strategies, for instance

The argument above coincides with Eagleton's idea of viewing "ideology less as a particular set of discourses, than as a particular set of effects with discourses" (1991: 194). By means of *deontic modality,* the authors' persuasive strategy seems intensified and is pointedly directed at assigning responsibility to the reader for the further reading of the pamphlet. When the authors also state in a covertly 'deontic' manner 'But these wonderful feelings should not blind us (…)', it is like advice that can also "be interpreted as a statement of belief about your state of knowledge or as a statement of your obligation to become 'aware' " (Simpson, 1993: 154 –155).

There is another example of deontic modality in the last statement of the cover page: 'It will help you to love in a caring and careful way'. This seems to be the strongest claim being made for the 'product' (in this case, the pamphlet). In reality, we can perceive it to be an indirect way of saying that 'you simply stand to gain'. The advice here is much more explicitly mediated through 'overt deontic strategy' (cf. Simpson, 1993) and the claim made for 'loving carefully' is noticeably stronger. In this case, the idea of loving in a caring and careful way can be assumed to carry a stigma for the 'new generation' because the aim of the brochure is to change the minds of (some of) those composing the new generation and effect a change in their behavioural patterns with respect to sexual activity.

Power relations between the ST authors and their reader(s)

It is evident that the authors exhibit some form of power on the front cover. Consider the utterances 'if you are involved in a sexual relationship, you should take time out to read this [pamphlet]. It will help you to love in a caring and careful way'. There is no doubt that such an utterance reflects the power of medical (institutional) discourse, and to the fact that it is initiated by the PPASA, a credible and respected NGO. It therefore goes without saying that the effect of the utterance is ideologically persuasive, given that the writer requests that anyone involved in a sexual relationship read the pamphlet[3]. The authority and power relation in this passage is that of imposing an obligation indirectly upon the readers of the pamphlet.

ST and TT comparison in terms of power relations

Certain differences have been discovered in certain respects upon the analysis of the TT and the subsequent comparison of the ST with the TT:

TRANSITIVITY CHOICES: Experiential value of grammatical features

- *Processes and participants*:

The title of the Portuguese text (TT) shows the omission of the ST's emotive and figurative language and a wrong lexical selection, say in the sense of mistranslation: the metaphorical expression Loving carefully is 'in' (relational process: circumstantial) is translated as Amar com cuidado já é um hábito (Loving with care is already a habit), which is a relational process*:* intensive). The ST wording presupposes the writers' attempt to gain the attention of the audience who would see

[3] The teenage reader is not the only one to read it however; any adult reader can do so as well and learn something from it. The audience should not be limited to teenagers, even though they constitute the ideal audience for this piece of writing

the word ‘in’ as an attempt to speak to them on their level]. It is like saying: ‘Hey, you guys! - You have to assert your values accordingly’; ‘you have to reconsider your personal approach to life’. The TT wording is not an appeal as such; on the contrary, it is mere information. *Um hábito* (=‘a habit’) is something that can be adopted and occurs normally as a result of repetitive action. The ST’s nuances of obligation is lost in the TT, and the latter’s central objective is lost in the Portuguese title, given that the source text’s authors are attempting to attract the young readers’ attention and make them sit up and take note of the actual risks they may be exposing themselves to. The choice of the word ‘in’ in the pamphlet title indirectly asks a question: What does it require from the addressees? That they assert their own values; reconsider their personal approach to life, within the environment they have been made aware of.

There is a lack of correspondence in denotative meaning between the ST and TT in the translation of ‘being in love’ with ‘*estar apaixonado’* (falling in love). The concept of ‘apaixonar-se’ in Portuguese means being attracted to or drowned in somebody. The meaning of ‘being in love’ in English is broader, denoting passion, but also encompassing a relationship, which is not necessarily a love relationship. This meaning is not conveyed in the translation. *Estar apaixonado* (= ‘*patio*’, linked to the Latin verb ‘*patire*’ = suffering) means having little feeling for somebody. A good alternative in this case would be ‘*estar envolvido/a numa relação amorosa’* (being involved in a love affair). Yet, in Portuguese, “*estar apaixonado*” (falling in love) does not necessarily mean that one is actually in a love relationship towards which one has the feeling (paixão), while ‘being in love’ implies reciprocity, meaning that one loves the person with whom one is in a relationship.

Furthermore, the TT writer dilutes the ST’s nuances of consequence in the translation of ‘a price tag’ as *um preço envolvido* (= there is a price involved). It does not bear the same weight as in the English text. ‘E*xiste o risco de se sofrer pelas consequências*’ (there is the risk for one to suffer the consequences) would be a more appropriate alternative.

Mismatch of denotative meaning is also evident in the translation of 'blind us' as *fazer-nos cegos (to make us blind)*. Although this is understandable, it would be more accurate if translated as '*obsecar-nos'.* English too has the term 'obsession': "If someone or something obsesses you, you are unable to stop thinking about them all the time" (In: *Macmillan Essential Dictionary*, 2003). So *'obsess'* can also mean 'to fuel the mind of somebody continuously so that they think of nothing else' (In the *Oxford Advanced Learners Dictionary of Current English*, 1995). The TT loses the original *denotation* or *sense of inclusiveness* of the English item 'every-thing', in this first paragraph, as it says *Como as coisas* (like things). This translation does not have the meaning of the inclusive '*all*' in the Portuguese text. '*Como tudo, hoje em dia'* (like everything nowadays) would be a more adequate alternative.

The TT fails to fully convey the message of the ST, particularly in terms of context: the use of the hypothetical '*If'* in the TT with the future tense as opposed to the ST's present tense (i.e. 'If you are involved in a sexual relationship', '*Se estiveres envolvido numa relação sexual*'), cannot be seen as an error. However, in using the future tense, the TT loses the connotation of current relevance intended by the ST, whose aim is to get the reader to think: I am involved in a sexual relationship. 'Se estiveres envolvido' means 'just in case you are involved', while in English the authors are evoking a more definite internal response from the reader: I am involved… In the Portuguese version there is an open-ended approach, while the English sentence presupposes a more definite, limited approach.

A shift in terms of *denotative meaning* occurs in the translation of 'you should take time out *to read it'* by '*deves fazer tempo para ler este pamfleto*.' '*Fazer tempo'* in Portuguese language is like saying: 'Sit down and wait for'. However, this is not the intention of the ST. In the English language, 'take time out to do something' implies that in your schedule, busy as it may be, you should make sure that you do get a chance to do something: 'Aproveite a oportunidade para…' (Take the opportunity for...), would be a more adequate alternative, because it conveys this meaning more effectively and accurately.

Power relations between the ST writer and TT writer:

In this instructional section of the pamphlet, the TT writer appears to be less authoritative than his/her English counterparts. The ST authors appear to have authority over their readers in terms of education and professional standing, whereas the Portuguese translator does not appear to have the same authority, judging from his/her translation. From those patterns of *overtly erroneous errors* (Cf. House, 1977), where there are numerous mismatches in the denotative meanings of ST and TT elements as well as breaches of the TT language system, it is clear to us that "the ideational component of ST's function is violated" to a considerable degree (House, 1977: 98). [More]

Section 1: Unwanted pregnancy

Unwanted ***P***regnancy	***G***ravidez ***I***ndesejada
Parenthood is a wonderful experience if it is planned, but it may lead to disastrous consequences for teenagers. Some of the difficult desicions that have to be faced if an unplanned pregnancy occurs are: **Marriage?** The divorce rate for "forced"marriages is very high. **Education?** Furthering your studies whilist bringing up an infant is extremely difficult. **Single parenthood?** Caring for the child on your own also has financial implications. Who will pay for its keep? **Abortion?** Although this is now legal in South Africa, terminating a pregnancy can be a traumatic experience. **Adoption or fostering?**	Ser pai ou mãe e uma experiência maravilhosa quando planeado. Porém isto pode terminar em consequências desastrosas para os adolescentes. Algumas das decisões difíceis de se encarar quando uma gravidez endesejada ocorre são: **Casamento** O nível de divórcio em casamentos forçados e muito alto. **Educacão** Continuar com os estudos e tomar conta de uma crianca e extremamente difícil. **Ser mãe ou pai sem companheiro** Criar uma criança sozinho/a também tem muitas implicacões financeiras. Quem pagaria para a sobrevivência da criança? **Aborto?** Apesar de o acordo ser ja legal na Africa do Sul, terminar com uma gravidez pode ser uma experiência traumática. **Adotharou?**

Textual analysis of source text:

This section appears on the second page of the pamphlet and also falls within the discourse of medical science. The text is informative with a vocative thread, non-literary and written in simple language. The passage includes six short paragraphs each marked by sentences with an emphasis on *linking and modal auxiliary verbs*. The authors use a simple factual style through which teenagers are warned against unplanned pregnancy, hence the options by way of rhetorical questions: Marriage? Education? Single parenthood? Abortion? Generally speaking, the English text does not contain culturally specific words and/or idioms, except some few items that are somehow difficult to translate (e.g. 'Parenthood', and the expression 'Who will pay for its keep?').

Therefore, this section should be translated semantically[4]. In short the text is found to be "authoritative in being produced by an acknowledged authority" (Newmark, 1988: 273).

Critical discourse analysis of source text

A. LEXICAL CHOICES: The experiential, relational and expressive values of words

Below are some of the lexical items reflecting the ST writers' preference (for his particular persuasive ends), which are also of ideological significance:

Included (preferred) Items

Parenthood

Experience

[4] Semantic translation is "translation at the author's level" (Newmark, 1988: 284).

Teenagers

Divorce

Infant

Pregnancy

Who will pay for its keep?

I can see that the authors' preferred items are the most logical ones to use, given that they are generally single words. This is obviously expected in a pamphlet where space would be limited. Moreover, the term 'Parenthood' in this context seems the most suitable, as it is a generic abstract noun. The authors appear to keep the situation in such a way that readers can judge it accurately and fairly or think about it in a wise and reasonable way. The term '*experience*' is also an abstract noun, simple and highly emotive when collocated with adjectives such as 'wonderful' (Paragraph 1) and 'traumatic' (Paragraph 6).

The authors' preference for the word 'teenagers' might have been simply for the sake of being straightforward and avoiding ambiguity. The term 'teenagers' is self-explanatory, understandable and commonly used. The same applies to the term 'infant', which is also an inclusive, generic expression and seems to have a particular effect on the reader. The authors show that they are aware of the differences between nouns ('infant' Vs 'child under 7 years of age', 'young adults', 'minors', 'babes'…), and attempt to help readers to look at themselves as teenagers and assess their lives i.e. do they run the risk of going through a traumatic experience such as those named in the pamphlet: an abortion, adoption or fostering, for example. Yet, the producers of this pamphlet use the term 'infant' instead of 'child', 'teenager' instead of 'adolescent' etc perhaps to show that there is a need for more attention from the parents and, most probably from the mother. It can also be perceived as an attempt to provide variety in the text. And it is in this way that one can easily determine, for instance, how the text is ideologically persuasive. The authors make use of such words to show how destructive *love* might be if it is not embraced with wisdom. A text like this involves some power play, and the analyst is required to pursue the meaning of words in order to understand the text fully. The

translator, in this case, is also required to do so with a view to meeting the needs of his target readers, which is, in fact, a difficult task as Thompson points out:

> If one considers, for example, the domain of politics and that of scientific production, one observes that words change their meaning (sense) according to the positions held by those who employ them. Consequently, discourses delivered from different positions clearly pose problems of translation… (1984: 234. Italics in the original).

The authors use the term 'pregnancy' as opposed to 'conception' or 'falling pregnant', as the first is a term that is common, direct, perceptible and all-inclusive. A baby starts to develop from the moment of 'conception'*;* hence, the word 'conception' is perceived to be a process that takes places at the very beginning of a pregnancy (and nowadays it is even possible for conception to occur outside a woman's body, i.e. in a test tube). In contrast, a 'pregnancy' can only take place inside a woman's body, hence the impact it has on the readers.

B. GRAMMAR

- Logical Clause Connections

Once again, as in the previous section, the authors use *adversative conjunctions*: 'but', when referring to 'parenthood as a wonderful experience' (Para. 1): and 'Although', when referring to abortion (Para. 6), expresses contrast, i.e. 'Although this is now legal in South Africa, terminating a pregnancy can be a traumatic experience'. The utterance is merely highlighting that despite the legality of abortion, it is still traumatic. In this sentence on abortion we see that the authors are simply pointing out all the factors involved; they make an arguable point and seek to effect a change in the thought processes of their readers by pointing out that legalising something does not necessarily make it easier to deal with. As far as exercise of power relationship is concerned, it appears that the addressers have the

responsibility of acting towards changing audience's attitudes and behaviour, through underlying ideological assumptions; whereas the audience or readers have only to interpret them and then negotiate. Here we have what Fairclough (1989) classifies as *Mass-media discourse type*, which "is interesting because the nature of the power relations enacted in it is often not clear, and there are reasons for seeing it as involving hidden relations of power" (Fairclough, 1989: 49).

TRANSITIVITY CHOICES: Experiential value of grammatical features

- *Processes and Participants:*

An important element that should be looked at in detail in this section of the pamphlet is the notion of *agency and word order*. In the sub-title 'Unwanted Pregnancy' the authors do not state any agents. For any pregnancy to develop, there must always be two persons involved who are considered responsible for causing said pregnancy. Here, however, the authors hide or omit the doers/actors (i.e. those who cause the pregnancy). Moreover, they use the verb 'want' with a prefix 'un' and suffix 'ed'. As far as transitivity processes are concerned, in this context, 'unwanted' does not denote *action,* but rather a *state*. The subheading creates the impression of being a non-agentive event, perhaps to maintain a certain distance, to appear non-judgemental and in so doing keep the reader's attention, which would in turn mean that there is an increased behavioural change through knowledge/information.

Relational processes are marked in the 'Unwanted Pregnancy' section, particularly those which are *attributive,* involving mainly the verbs 'to be' and 'to have' in the present tense: (Para. 1) - 'Parenthood is a wonderful experience'; (Para. 2) - 'Some of the difficult decisions…are: Marriage*? (…)* Education? (…) Single parenthood*?* (…) Abortion? (…)*'.* (Para. 3) - 'The divorce rate…is very high'. (Para. 4) - 'Furthering your studies…is extremely difficult'. (Para. 5) - 'Caring for the child…has financial implications'. Para. 6 – '(…) this (abortion) is now legal in South Africa'. Interestingly, participation is realised through *abstract nouns* (i.e. 'Parenthood', 'abortion', 'divorce') and *nominalized verbs* (i.e. 'furthering', 'caring', 'terminating') etc., which is

a means of omitting participants and simplifying language. In short, the processes here involve a relationship between nouns and qualities. In Paragraph 2, the process introducing the other four paragraphs that follow (i.e. '(…) difficult decisions that have to be faced…are: Marriage? (…) Education? (…) Single parenthood? (…) Abortion? (…)' needs further consideration:

'Decisions to be faced' as opposed to '*Decisions to be taken'.*

This construction in the SL text seems unusual; the usual collocations are that decisions are 'made' or 'taken', e.g. a decision that is taken by somebody else and, subsequently imposed onto other people. In this context, anyone reading the English text is being made aware of the fact that should an unplanned pregnancy occur in that person's life, he will find himself in a situation whereby he will have to choose one of the various options listed in the pamphlet, i.e. come to terms with the fact that they are in a serious predicament, not to be taken lightly. In fact, this is the actual *decision-making process*. It is interesting to notice that the ST authors list a number of options that carry implications, at first glance, which pass unnoticed. Closer examination reveals a deeper message. Certain options presented are mutually exclusive:

- Parenthood vs. abortion;
- Marriage vs. single parenthood.

In so far as power relations are concerned, the English text displays a high sense of a knowledge-based approach to the subject matter. It indicates the options and goes further to tackle the implications under each of the options. For instance, following each sub-heading, there is a pattern of contrasts:

- ('Divorce' vs. 'marriage'; 'Furthering studies' vs. 'Bringing up an infant'; 'Caring for the child' vs. 'Who will pay for its keep?' abortion being legal vs. 'terminating a pregnancy can be a traumatic experience').

The readership is left to its own discretion to make informed decisions, before the risks that are associated with sexual intercourse, thus almost forcing them to weigh up the options before them and opt for the one that suits them best. Here the authors immediately highlight the problems associated with the solutions available to the readers, except those related to 'Adoption or fostering' (Para. 6) in relation to which no disadvantages are mentioned in the pamphlet – possibly for reasons of space. In the case of marriage, they mention the very high rate of divorce for 'forced' marriages; in the case of furthering one's education, the authors state the extreme difficulty of combining education and bringing up an infant; for single parenthood, they point out the financial constraints and for abortion, they underline the trauma of the experience. This subtly and indirectly suggests to the readers that there is no worthwhile and stress-free solution to the issue of unwanted pregnancy, the underlying ideological assumption being that it is better not to fall pregnant in the first place i.e. 'prevention is better than cure'.

- Nominalization:

Nominalization is another textual feature of this section, as seen in the examples above with 'furthering', 'caring', 'terminating' etc. It can be argued that it is used as a means of agent omission, which avoids having to repeat the same words. Here the attention is focused on the verbs without actually making explicit who is to further his/her studies; who is to *bring up* an infant, etc. The authors thus use nominalized structures to simplify things and in turn ensure that the primary goal is to convey the message at hand about prevention. Similarly, when there are noun phrases and expressions such as 'terminating a pregnancy' vs. 'abortion'; 'infection' vs. 'disease'; 'sexual intercourse' vs. '*sex*' each first word of these pairs is often used in a professional context and mostly by academics, whereas the second of the pairs is used in a vernacular manner by ordinary people in their everyday language. The words in the first position sound more positive than the ones in the second position; and the significance of using the clinical-sounding medical terminology is to add credibility to the authors' statements, which is another way of establishing their

authority in the overall text; those who impart knowledge to others are automatically in a superior or authoritative position.

- *Passivisation*:

There are a few instances of uses of the *passive voice* in this section of the pamphlet: (Para. 1) 'A wonderful experience if it is planned'; (Para. 2) 'Difficulties that have to be faced'. Again, it is evident that the passive voice involves the deletion of the verb agent and none of the three instances exhibit the preposition 'by', hence leaving the causality and agency unclear. 'If it is planned' begs the question: by whom? The answer lies with the reader. By expressing it this way, the authors are indirectly telling the readers that there are decisions they may have to face if an unplanned pregnancy occurs in their lives. This seems an indirect way of getting the readers to think deeply about issues related to sexual activity, without rebelling against authority, such as the PPASA.

MODALITY CHOICES

Modality is realised through modal auxiliaries such as 'may', 'have to be' and 'can be' in this section: (Para. 1) – *'(…)* it may lead to disastrous consequences (…)'; (Para. 2) – '(…) decisions that have to be faced (…)'; (Para. 6) – '(…) terminating a pregnancy can be a traumatic experience'.

In the first example, the modal auxiliary is used in its *epistemic sense*, denoting some lack of confidence to the preposition; when the authors referring to 'parenthood' say 'it may lead to disastrous consequences', they mean that 'disastrous consequences' are likely to happen but not definite. The utterance therefore exhibits a certain degree of possibility, thus reflecting the writers' "authority with respect to the truth or probability of a representation of reality" (Fairclough, 1989: 126). Here, the ideological interest, as Fairclough puts it, "is in the authenticity claims, or claims to knowledge, which are evidenced by modality forms" (1989: 129).

In this case, It is perhaps important to argue that the audience simply have to take those claims on trust.

In the second instance, the modal auxiliary 'have to be', exhibits a degree of obligation (= must). This formulation indicates that the decisions, which will have to be taken in the event of an unplanned pregnancy, will most likely not be taken willingly, but out of necessity due to the circumstances. 'Have to' represents an imposition on the readers and expresses the idea of there being no other way to do it. Readers are being made aware of the fact that the 'disastrous consequences' referred to in Para. 1 would put them in such a dire situation, requiring some serious decision taking that they would be forced to take one of the options listed in the pamphlet (i.e. marriage, single parenthood, abortion etc).

The use of the *modal auxiliary* 'can' (Para 6) brings the reader not only to the idea of generality, but displays the power of the authors, since it is a known fact that the use of the present tense conveys the idea of the general truth. The authors use 'can' to make a statement and express possibility in the present. Such a modal device, as Thompson puts it, is often used to indicate generality, reliability or truth (1984: 123): 'Terminating a pregnancy can be a traumatic experience', presupposing that this is not an expression of the authors' feelings but a clear account of reality, although it ('traumatic experience') is not definite.

- Pronominal choices [levels of formality]:

Although this is a depersonalised text, it still gives us the impression that the authors, who display moral authority over the readership, at times invite the latter to participate (at least mentally). The authors of the pamphlet appear to adopt an *informal or casual style*, which could even be classified as *conversational and friendly* in relation to the envisaged readership. This is achieved inter alia through the following linguistic means: use of a *direct form of address* with the *second person singular* and *possessive adjective* 'your' (Para. 4) as in: 'Furthering your studies' and in 'Caring for the child on your own' (Para. 5).

The authors choose to use a *rhetorical question:* 'Who will pay for its keep?' (Para 5). This metaphorical expression might have been used for '*dramatic force*' (House, 177: 103). A rhetorical question is a means of inviting the readers to participate in the argument before them. It can also be understood in a different way. The question itself anticipates the reader's response. More importantly, however, it would make the readers think carefully about how they would support a child financially if they themselves were still financially dependent on their own parents.

Power relations between the ST writers and their reader(s)

It is evident that the roles being played here are asymmetrical: the authors have professional and moral authority over their potential readership, i.e. teenagers involved in sexual relations with other teenagers/older partners. There is a distinct attempt on the part of said authors to help prevent unwanted pregnancies and/or enhance the sexual and reproductive health of young people in South Africa. As mentioned earlier, research carried out in recent years shows that in the country, "35 per cent of young women become pregnant in their teenage years" *(*Jewkes, 2003: 3 online). It is difficult to determine the degree to which this message would persuade or convince the youth, who come from different backgrounds and are exposed to different norms, values and beliefs (not all cultures believe abortion is ever a solution to a problem, for example). Therefore, it cannot be taken for granted that all youths will understand the pamphlet in the same way and identify (albeit subconsciously) its underlying ideologies in the same way too. This is supported by Van Dijk, who states that ideologies typically give rise to differences of opinion, to conflict and struggle (2004: 10).

ST and TT comparison in terms of power relations

Certain differences have been discovered in certain respects upon the analysis of the TT and the subsequent comparison of the ST with the TT:

The translation of the English noun 'Parenthood' as *Ser pai ou mãe*, which literally means 'being father or mother' - addressing Portuguese readers more directly, keeps the Portuguese translation far more inclusive than the English noun 'Parenthood', which could also be significant; maybe it is further evidence of the translator's not being as authoritative as the ST authors, who in a sense maintain their authority by such distancing techniques. The TT writer has been successful enough in adopting such phrase to express 'parenthood, given that it is a difficult term to translate. In Portuguese, the terms *paternidade* and *maternidade* mean 'paternity' and 'maternity', respectively. *Paternidade* presupposes authority in the form of 'the (male) provider'. The term *maternidade*, however, is commonly used in a technical context to refer to childcare, and all the associated tasks of a mother's responsibility or role; and this might be the reason why the translator did not use them.

In the second paragraph, the TT lessens the cause-and-effect approach of the ST, whereas the ST is clear in indicating: 'decisions have to be faced', which in itself implies consequence. The TT simply says *decisões difíceis de se encarar* ('difficult decisions that one faces'), which does not necessarily presuppose any kind of consequence or obligation but rather expresses the notion of being optional. In the Portuguese language, it would be more appropriate to say *decisões que devem ser tomadas* (= decisions that have to be made or taken). However, it should be noted that by saying in English 'decisions that have to be faced', the ST writer does not underscore the sense of consequence or effect. When confronted with a given situation, one has to play the active role of '*taking a decision'* instead of 'facing a decision', which simply implies acknowledging the existence of a problem but not necessarily taking a decision to solve it.

- *Lexical mismatch*

The translation of the English term 'divorce rate' in the paragraph under the sub-heading 'Marriage', with the Portuguese term *nível de divórcio* ('level of divorce'), does not render good service to the original message. In this context it would be

more appropriate to use the Portuguese noun *taxa*, which is the closest equivalent to 'rate', as the authors' intention is to convey statistical information. Although in Portuguese the term *casamentos forçados* ('forced marriages') is commonly used without inverted commas, their deliberate use in the ST seems to emphasise the nature of the option, implying that they are not a terribly good idea due to the high divorce rate associated with forced marriages.

A shift in *denotative meaning* occurs in the translation into Portuguese of 'bringing up an infant' (Para. 4) with *tomar conta de uma criança* ('to look after a child'). Although the original expression means 'to look after a child until s/he becomes an adult', the Portuguese version does not necessarily convey the intended sense of responsibility: 'looking after a child' can mean babysitting, for instance. A better term for 'bringing up' would be *sustentar*, as it is an all-inclusive term referring to 'bearing' and 'taking' responsibility for all costs related to the child, such as feeding, dressing, educating etc.

A mismatch in *denotative meaning* is also evident in the translation of 'Single parenthood' (Para. 5) with S*er mãe ou pai sem companheiro* ('To be mother or father without a companion'). Although the back translation of the Portuguese expression is in line with the definition provided in the Macmillan Dictionary (2003) of a single parent i.e. 'parent who raises his/her children alone, without a partner', it would, in my view, be better to use the already-established Portuguese equivalent *Ser pai ou mãe solteiro/a* (= To be a single father or mother) - which is more in line with the original expression 'single' (solteiro/a). In using *Ser mãe ou pai solteiro/a* (= To be a single father or mother), the translator would have conveyed the message in a more appealing way to the individual reader. The use of the verb 'to be' gives a stronger emphasis to the role of the 'father' or 'mother' to be, while 'parenthood' is a rather generic term.

There is a *tense shift* in the translation of 'who will pay for its keep?' (Para 5) with *quem pagaria para a sobrevivência da criança?* ('Who would pay for the survival of the child?'). In so doing, the translator does not portray the consequential factor in

the ST that would result from an unwanted pregnancy. *Quem pagaria* ('who would pay'), is a conditional tense; and, what the translator is conveying through the conditional is that should an unwanted pregnancy occur, there will be a bill to pay. In contrast, the ST writer is sure that there will be a bill to be paid: 'Who will pay for its keep?' The reason for the use of the future tense is perhaps to heighten the sense of reality in the reader – pull him/her into a 'real situation' to enhance awareness of the factors that would be involved in such a situation.

The translation of the English expression 'terminating a pregnancy' (Para. 6) with the closest possible counterpart in Portuguese *terminar com uma gravidez* (='to terminate with a pregnancy'), creates the impression that abortion would be the normal end to a process. In Portuguese, terms that signify an end are *acabar* ('ending'), *findar* (='to come to an end of a process'), *pôr termo* (='to interrupt'), *concluir* (='to conclude') and *chegar ao termo* (='*to reach an end*'), yet none of these would be suitable in my view. The most appropriate translation would be *interromper a gravidez*, meaning that the agent (doer) undertakes the action of 'terminating a pregnancy' that otherwise would eventually end up in the delivery of an unwanted child.

Power relations between the ST and TT writers

Generally speaking, in these kinds of pamphlets the ST and TT are aiming at similar source and target language readers; in other words, they have equivalent purposes**:** the "TT is immediately and "originally" relevant as ST is for the source language addressees" (House, 1977: 195). However, while the ST writer appears semantically technical (using more technical words), his Portuguese counterpart 'steps down' perhaps to reach the addressees at what h/she assumes is their level, hence the language used is less distant and formal. The relationship between the ST writer (English) and the TT writer (Portuguese) is therefore slightly asymmetrical. The English writer seems to exert more authority and hence power over his/her counterpart in this section of the pamphlet.

Section 2: Sexually transmitted infections

Sexually Transmitted Infections

These are infections that are spread from person to person through sexual contact. The mouth, anus, penis and vagina may be involved.

Possible symptoms of an STI

- Discharging from the genital organs
- Sores, bumps or blister near sex organs or mouth
- Pain when urinating
- Pelvic pain
- Pain during intercourse
- Swollen glands in the grain
- Generalised rash
- Unexplained fever

You or your partner can have an STI and not know about it (there will be no outward sign, but you will still be able to infect others). Almost all STIs can be cured with prompt treatment (family planning clinics can treat STIs, or there are special STI clinics available). It is necessary to trace all sexual contacts to prevent further spread. Failure to treat can lead to infertility or other medical problems.
Treatment is confidential.

STIs cannot be caught from:
Toilet seats
Kissing
Casual contact
Insect bites

Doenças Sexualmente Transmissíveis (DST)

Estas são infecções que são transmitidas de pessoa para pessoa atravez de contacto sexual. A boca, o ánus, o pénis e a vagina podem estar envolvidas na transmição.

Possíveis sintomas de uma DTS:

- Discarga do órgão sexual
- Dóres ou bolhas próximas dos órgaos sexual ou na boca
- Dóres quando estiver a urinar
- Dór pélvica ou da bacia
- Dór durante a penetração
- Inflamação das virilhas
- Erupçao cutanea geral
- Febres inexplicadas

Tu ou o teu parceiro podem ter uma DST sem aperceberen-se disso (poderá não existir um sinal notável, mais poderás ser capaz de infectar os outros). Quase todas as DST podem ser curadas com o tratamento apropriado (clinicas de planeamento familiar ou uma outra clinica, podem curar DST). É importante conhecer todos os parceiros sexuais para evitar mais transmições. No caso de falhar de tratar da doença, esta pode criar infertilidade ou um outro problema médico. O tratamento é confidencial.

DST não podem ser transmitidas atravez de:

- Assento do toilete
- Beijos
- Contácto casual
- Mordias/picadas de insectos

Textual analysis of source text

The section under analysis falls within the discourse of medical science, as clearly indicated by its subheading ‘Sexually Transmitted Infections’. It is an informative, general non-literary text; therefore a communicative translation method should predominate. We can assume it is authoritative in that it has been produced by an acknowledged organisation, the PPASA. Its register is formal, evident in the depersonalisation that occurs in the text (Fairclough, 1981: 60), a kind of communicative approach involving a “one-way flow of messages from the producer to the Recipient(s)” (Thompson, 1990: 303). The language is quasi-formal and educated. Its recipients are presumably the general public, particularly an educated non-specialist and young readership. There is an absence of culturally specific words. The senders of the message (the group of social workers mentioned earlier)

are presenting information about the possible ways of transmitting STIs and their symptoms. It seeks to show that (unprotected) sexual relations put people's health at high risk and to emphasise the consequences of STIs when stating persuasively that 'Failure to treat can lead to infertility or other medical problems'.

Critical discourse analysis

A. LEXICAL SELECTION

Below are the terms (including medical ones) that are used in this section of the pamphlet. Most lexical features, which reflect the writer's preference for a certain choice of words, is also of ideological significance:

Included (preferred) Items

Sexually Transmitted Infection(s)

STI

Sexual Contact

(Sexual) Partner

Anus, penis and vagina

Infertility

Spread

- Adjectives

The text's persuasive language and/or function is clearly indicated by the use of attributive positional items (i.e. 'prompt treatment', in line-7, conveying a sense of urgency and 'special clinics', in line-9). What lies behind these statements is the

intention of causing and/or increasing the reader's interest in treatment as well as the clinic, which is portrayed as accessible and efficient and, therefore, attractive to the reader. The textual features here bear some resemblance to advertising, as it involves presentation and promotion of ideas, availability of medical services. In this respect, I see that the message conveyed by the authors bridges the gap between the service providers (special clinics...) and the prospective customers, i.e. the target readers.

B. GRAMMAR

TRANSITIVITY CHOICES: Experiential value of grammatical features

- *Processes and participants*

There is frequent use of *nominalization* with *'agent deletions'* (Hatim and Mason, 1990). Here processes are transformed into nouns and noun phrases, for example: 'infections', 'sexual contact', 'STIs', 'prompt treatment', 'further spread', 'failure to treat', 'infertility' and 'other medical problems'. The definition of 'treatment' (line 7) reveals a process: 'activity to treat or cure somebody from his/her disease'. The same applies to 'infection' in the first sentence, a noun whose definition also conveys a sense of a process: the transmission of certain disease is transformed into an object. This device helps "to reduce the complexity of an argument" (Thompson, 1984: 121). By such a simplification of language the identities of the agents or the problem causer(s) happen to be lost, therefore "leaving the attributions of causality and responsibility unclear" (Fairclough, 1989: 124); this however may be for reasons of space and succinctness, to hold the reader's attention to 'infection' mainly to be perceived as a real and relevant fact.

The last simple sentence, 'Treatment is confidential', represents a 'relational process' or 'attribution process' (Fairclough, 1989: 122) – consisting of a subject (S) followed by a verb (V) and then a complement (C). This clearly expresses the idea of

'truth', and the authors' intention to persuade their audience. The utterance also represents an assurance of protection against discrimination and stigmatisation in society, which in my view, is what people fear most at present once their health status is revealed or exposed.

- *Passivisation*

There are various instances of Passivisation in this section of the pamphlet as in the rest of it, and particularly *agentless passives.* None of them exhibits the preposition by, hence leaving causality and agency (who causes what?) unclear. Here we have what would normally be represented as 'event process' (Simpson, 1993:124), i.e. infections are spread (verb), which is a process carried out by an agent. Passive constructions are found in sentences such as '(…) infections that are spread from person to person', 'The mouth (…) may be involved' and 'STIs can be cured', in which agency is not made explicit. In Thompson's words: "Passivisation - the rendering of the verb in the passive form - also involves deletion of actors and focus the hearers or readers on certain themes at the expenses of others" (1984: 120). In the third sentence above 'STIs can be cured', the agents (for curing STIs, in this case, medical doctors) are shifted away from their actions. It is therefore useful to assert that in terms of power relations, the producers of this text stand in relation to their audience as persons in power, "the purveyors of privileged information" (Lee, 1991: 147).

MODALITY CHOICES

Modalised assertions are in operation through the modal auxiliaries 'can' and 'may', for e.g. in line 3 ('The mouth…may be involved'); and in line 4 ('You and your partner can have an STI and not know about it…'). The epistemic (knowledge) modal can weakens the communication to the basic entailment *P* (See Simpson, 1993: 148), which can be expressed as:

P: - You and your partner <u>have</u> an STI and not know about it.

As social workers, they are knowledgeable about these infections and their link to 'infertility'. Epistemic sense is what operates in such a construction, which in fact "is concerned with the speaker's confidence or lack of confidence in the truth of a proposition expressed" (Simpson, 1993: 48).

The function performed by the term 'necessary' in line 9 is significant and warrants separate discussion: 'It is necessary to trace all sexual contacts…' Preceded by the relational modal 'to be', it signals obligation (e.g. 'You <u>must</u> or you are <u>required</u> to trace…'). Here it is evident that the authority and power relations on the basis of whom the producers of the text impose (indirectly) an obligation upon their readership are not made explicit (Fairclough, 1989: 127). In this case the *source* of requirement is external, i.e. the authors are directing the reader to do something, which means we are dealing with an "authoritative-based imperative" (Lee, 1991: 148). In other words, the imperative/command is implied or hidden in the construction 'It is necessary'; there is an asymmetrical power relation between the speakers (who are more authoritative) and the hearers (who are in an obeying position).

- Pronominal choice 'you' (Levels of Formality):

The authors use the pronoun 'you' (in lines 5 and 6), which expresses a mode of address: '<u>You</u> or your partner…' which is most likely '*tied in with relationship of power and solidarity'* (Fairclough, 1989: 128). The level of formality between the producers of the text and their readers appears low, thus rendering the style informal in this particular case. Here the authors are addressing the youth, with a view to informing and persuading them and to raising their awareness of the risks of the STIs they are exposed to.

ST and TT comparison in terms of power relations

- Lexical selection

There is a transposition of terminology in the translation of the title: *Doenças* ('Diseases') as opposed to 'Infections'. Consequently the Abbreviation 'STI' is translated as *DST* (Sexual Transmitted Diseases). This choice (DST) appears to be more familiar to the Portuguese audience than the one in English (STIs), although they mean the same thing. The source text author's preference for 'Infections' (which I find to be more technical and, more importantly, broader than 'diseases', would have less impact on a Portuguese audience.

- Modes of sentence

The ST authors' indirect command and/or requirement towards the readers, expressed in 'It is necessary…' seem not to be rendered in TT to the same degree. In replacing 'necessary' by *importante* ('important'), the sentence changes its meaning. The idea of 'requirement' in the English phrase suggests or turns into 'usefulness' in the Portuguese text. Again the translator should not be blamed in this situation; however, because 'It is necessary' can also mean 'It is important'. In this case, then, where the ST authors indirectly establish a power differential vis-à-vis their audience, the translator does the same through the use of 'It is important'.

- Shifts in the use of adjectives

With regard to the use of attributive adjectives, the Portuguese translator, unlike his ST counterparts, places stronger emphasis on the notion of treatment appropriateness through his translation of 'prompt treatment' with *apropriado* (= 'suitable', 'proper' treatment). As far as the construction of meaning is concerned, the translation appears well elaborated, even highly polished. Despite the fact that the

attributive adjective 'special' is omitted in the Portuguese text (ST: '…there are special STI clinics available.'), the message retains an equivalent meaning in relation to the original sentence. 'Special', in this case, is a reference to the fact that some clinics are dedicated to treating STIs, and brings more coherence to the entire sentence. In other words, the omission is compensated for by the translator through the rendering of a more economical and effective sentence in Portuguese. However, it is also possible that the translator's decision to omit the item 'special' was simply to avoid being ambiguous, as the original text message is ambiguous in its meaning (i.e. does 'special STI clinics' mean they are sophisticated, modern and well equipped or specialised? Had the word 'special' been included in the TT in the form of *especial,* the message in the Portuguese TT might have been unclear.

- Shifts in modality

The ST uses many 'epistemic modal' expressions introduced by the modal auxiliary 'can' (e.g. 'Failure to treat can lead to…'), The expression here, with the inclusion of 'can' reveals the authors' little or lack of confidence to the proposition. "The inclusion of 'can' alters the writer's commitment to the truth of *p*, resulting in a non-basic formula" (Simpson, 1993: 153); like the following: 'It is possible that failure to treat lead to...'

- Pronominal use (levels of formality)

The pronoun 'you', as noted in the ST analysis, is used in such a way that it narrows the distance between addresser and addressee. This may be because the term *'you'* in English is not linked to the notion of power relations, as is the case in the Portuguese language where there is a distinction between the T form (tu) and V form (voce). The TT, however, uses the pronoun *'tu',* which corresponds to the English informal address form *'you'.* Despite the fact that the translator attempts to reproduce the 'you' form of the ST directly into the TT, the Portuguese norms of writing however do not allow it in this particular genre. Since the texts are produced for the youth, the translator might have thought to use the English 'you' (T - form).

Section 3: HIV/AIDS

HIV/AIDS	***S***IDA/VHI
This is a sexually transmitted infection that cannot be cured. The virus (HIV) lives in the blood and sexual fluids of the body and can enter someone else's body in the following ways: • sexual intercourse [the most common] • sharing infected needles • from a pregnant mother to her baby Once infection has occurred, it takes 7 to 14 years for the AIDS disease to develop. During this time there can be no sign of the disease, yet it can still be passed on through the ways mentioned above. At present, there is no cure for HIV/AIDS and the only way to remain protected from the virus is to practise safer sex, using a condom each time you have intercourse.	Esta é uma doença transmissível sexualmente e que nao pode ser curada. O vírus do VIH, vive no sangue e nos fluidos sexuais do corpo, e pode entrar o corpo de alguem da seguinte forma: • Intercurso sexual [o mais comúm] • Partilha de seringas e agulhas infectadas • De uma mulher grávida ao bebé Uma vez que a infecção ocorre, pode durar de 7 a 14 anos para a doença do SIDA se desenvolver. Durante este periodo, poderá não existir nenhum sinal da doença, porém, ela pode ser transmitida da forma acima mentonada. De momento não existe cure a para o SïDA, e a única forma que existe de se manter protejido/a da doença e praticando o sexo com cuidado, usando a camisinha sempre que tiver contacto sexual.

Textual analysis of source text:

This section, which occupies the central position in the entire pamphlet, appears on the third page (See Appendix) and, as is the case with the previous section, falls within the *'scientific discourse'* type. It is an informative (factual) non-literary text with a vocative thread. The authors' main objective is to guide and make young readers aware of the spread of the HIV infection and the risks they are exposed to; as the author states, it has no cure, and 'the only way to remain protected is to practice safer sex, using a condom each time you have intercourse'. The text does not contain culturally specific words and/or idioms and exhibits short sentences; it therefore has an informal register, for instance, where it says: 'can enter someone else's body in the following ways'. This is informal and simple, revealing the ST's target audience.

Critical discourse analysis of source text:

A. VOCABULARY

LEXICAL CHOICES: - The experiential, relational and expressive values of words

Below are some of the lexical features that reflect the ST authors' preference for certain terms, which is also of 'ideological' significance.

Included (preferred) Items

AIDS disease

Sexual fluids

Enter (the virus)

The authors use the term 'AIDS disease' as opposed to 'HIV/AIDS', firstly to avoid repetition and secondly, perhaps to refer to HIV/AIDS not only as a syndrome but also as a disease. It appears that not everybody knows the full meaning of the acronym AIDS, hence the use of the term 'disease'. The term 'sexual fluids' might have been used for its generic nature, encompassing all kinds of fluids. Apart from being a technical term, it is also an all-inclusive or encompassing term. The author's preference for the expression 'pregnant woman' may be due to the fact that she could still terminate the pregnancy; a 'pregnant mother' is termed on the basis of delivery (motherhood); i.e. she already has a child and is pregnant with another.

The verb 'enter' versus 'penetrate' or 'get into' is more straightforward and natural, conveying a sense of (almost effortless) transmission, spreading. Inclusion of the lexical item 'safer' in a collocation with the noun 'sex' in this section of the pamphlet could be justified for being all-encompassing; it covers the decision-making process

that leads to involvement in a sexual relationship as well as the taking of precautionary measures (using a condom, for example).

B. GRAMMAR

- *Use of the demonstrative pronoun 'this'*

The use of the demonstrative and relational pronoun 'this' leading into the first paragraph (with reference to HIV/AIDS), draws the reader directly into the subject matter: 'This is a sexually transmitted infection that cannot be cured'. The statement above is formulated as an "unquestionable fact that appears to the reader to be true" (Atkins, 2002: 11), thereby adding to the text producers' authority.

TRANSITIVITY CHOICES*:* - Experiential value of grammatical features

- *Processes and participants*

The active construction 'lives' in the following sentence displays agency: 'The virus (HIV) lives in the blood…' (Para. 1) with 'virus' being the subject or the agent. It is interesting to note that the ST authors start the section by stating how the infection is transmitted i.e. through 'sexual intercourse'. Then they indicate where the virus (the agent) lives (i.e. in the blood and sexual fluids of the body). The ST authors then show how can the virus be transmitted further. When referring to sexual intercourse, the addresser is careful enough to put in brackets that this is 'the most common' way of infecting another person, thereby highlighting the key issue of the pamphlet, namely responsible sexual behaviour. The authors also list the sharing of infected needles as another means of transmission *(Line – 6)*, which in itself is related to 'blood' (the virus habitat). As for 'pregnancy' (Line 7), it is clear that the baby will carry the mother's blood, which, if precautions are not taken, will transmit the virus. The same applies to 'sexual fluids' alluded to in the ST as one of the means of

transmission; the 'sexual fluids' function as a vehicle for the virus; the blood, however, is both a vehicle and habitat.

- *Nominalization*

If we consider the sentence: 'the virus (HIV)…can enter someone else's body in the following ways: (…) sharing infected needles', we see that it is a good example of nominalization; here, both the description of action and the participants involved are turned into nouns or as Fairclough (1989) defines, "a multi-word compound noun" (1989: 124). "It is reduced – writes Fairclough – in the sense that some of the meaning one gets in a sentence is missing – tense, so there is no indication of the timing of the process; modality (…); and often an agent and/or a patient" (124).

- *Passivisation*

The authors use many passive sentences in this section of the pamphlet, two examples of which are: 'This is an infection that cannot be cured' (Para. 1) and 'Once infection has occurred…'(Para 3). The first example appears to be a grammatical process referred to by Lee (1991: 11) as "Cleft". The function of a passive construction that uses the relative pronoun 'that' is to attenuate the agentivity of 'infection'. If the above sentences were to be put into active structures, they would sound too harsh. The first sentence would then read: 'no one can cure these infections'. Here the agentivity between 'infection' and 'cure' is direct and strong, whereas in the passive voice, the agent is placed in the background; perhaps only because there is no one person to which the lack of a cure can be attributed; so, it seems to make more sense to remove the agent from the foreground through passivisation.

By using the passive form 'that cannot be cured', the addresser appears to stress that, once it is contracted, nothing can be done. The active role the readership can play is to adopt a precautionary attitude to avoid contracting the virus.

The prepositions and adverbials, i.e. 'once', 'during'', 'at present' (Para. 3), in sentences such as 'Once infection has occurred'; 'During this time, there can be no sign of the disease…' 'At present, there is no cure for HIV/AIDS…' all have a strong sense of time, ranging from the time prior to infection to the means and ways in which infection can occur, the virus habitat and the conclusion that once contracted, no cure is possible. The ST authors go on in the second paragraph to inform the readership about the virus that causes HIV/AIDS, but they start from a perspective which forces the readership to look at the whole picture from the reverse angle: 'Once infection has occurred'. Drawing the attention of the readership to the fact that so far, there is no cure for the disease, the authors state that dire consequences can be avoided by practicing 'safer sex', i.e. using a condom during sexual intercourse. The frequency of impersonal constructions using the impersonal 'it', the existential 'there' together with 'passives' in sentences such as 'there is no cure…' '… it takes 7 to 14 years…', '…it can still be passed on…', is indicative of a desire on the part of the authors to be cautious and avoid specifying a particular agent.

- *Pronoun choices (levels of formality/register)*

The level of attitude of the authors towards their readership is informal, evident in the informal register. This can be seen in the use of the *direct address form*, i.e. the second person plural personal pronoun 'you' in line 14 ('each time you have intercourse'), thereby narrowing the distance to their audience. Once again, the writer adopts an *addressee-involving* style. Using the *second person singular personal pronoun* you, the authors advise their readers that 'the only way to remain protected from the virus' is to practice safer sex with condoms. The authors convey to the readers that although HIV/AIDS is a reality for which there is no cure, responsible behaviour is still the best way to keep themselves protected. It shouldn't be forgotten, however, that speakers or writers can allow shifts of register (i.e. *'tenor of discourse'*) within a text. Such shifts are evident in this pamphlet in sections 4 and 5 where the authors apply an *informative approach* becoming highly persuasive towards the end (see back cover, under the sub-heading 'Prevention'):

- Informative: (a) ‘Cancer cells can develop from a virus that is sexually transmitted’; (b) ‘…cervical cancer can be cured.’ (See ‘Cervical Cancer’)
- Persuasive: (a) ‘Only have sex when you believe it is right’; (b) ‘Loving carefully can prevent the negative consequences’ (see ‘Emotional hurt’)

MODALITY CHOICES

Modality in this particular section of the pamphlet appears with the frequent use of the modal form ‘can’, and mostly within “material processes” (Simpson, 1993: 89): (Para. 1) – ‘infection that cannot be cured’ and ‘The virus …can enter someone else’s body…’ (Para. 3) – ‘…there can be no sign of the disease’ and ‘yet it can still be passed on through…’ It is clear that here again the authors use the modal form ‘*can*’ to make their statement, i.e. HIV/AIDS cannot be cured at present and a person can be infected and not know it, thereby exposing other to infection. The presentation of facts to the reader places the authors in a more authoritative position than their readership. Expressing possibility in the present, the idea of generality is again brought to the readers. And, bearing in mind that people tend to attach the existence of the disease to its physical manifestations or symptoms, the authors stress the fact and warn the reader that infection can have occurred and be passed on without there being signs of the disease as such.

Power relations between the ST authors and their readers

The authors gain power over their readers in the last three lines of the section in which they state persuasively and adamantly that ‘…the only way to remain protected from the virus is to practise safer sex, using a condom each time you have intercourse’. Once again, the authors’ role in relation to the readership is asymmetrical, with the former having moral authority over the latter. The authors are attempting to help their readers see the need for self-protection. A behavioural change involving safer-sex practices is emphasised as being the most viable and

potentially effective means of halting the spread of STIs and related diseases such as HIV/AIDS. However, the degree of acceptance of this particular passage is still arguable, because if we look at the issue of sexual cultures in many African communities, we see that sex is still regarded as necessary, natural and an expression of love and using a condom is taken as a sign of mistrust. There is an assumption that men should control the sexual encounter and we often hear that in many communities, women can expect a beating not only if they suggest condom usage, but also if they refuse sex, etc.

Nevertheless, it is still difficult to determine to what degree these pamphlets would persuade the youth, because they come from different backgrounds, have been exposed to different norms, values and beliefs. As a result, they might understand the texts (ST and TT) differently and interpret their underlying ideologies in different ways as well. It is my opinion that the institution in charge of producing these pamphlets is well aware of some youngsters' indifference to the issue of HIV/AIDS; some believe that HIV as a disease does not exist - it is only medical doctors who invent their stories to threaten us. In light of this, the authors most likely drafted this text with 'legitimation'[5] (van Dijk, 1998) in order to persuade the youth at which the pamphlets (both the ST and TT) are aimed.

ST and TT comparison in terms of power relations

Mismatches in the following categories were identified during an analysis of the TT and the subsequent comparison of the ST and TT.

- Lexical mismatches

By translating the English medical item 'virus' (lines 12 and 13) into Portuguese as '*doença*' (= disease) ['The only way to remain protected from the virus…' is

[5] To repeat van Dijk's words, *legitimation* "is one of the main social functions of ideologies" (1998: 255). Paraphrasing this author, pragmatically, *'legitimation'* is related to the speech act of defending oneself, in that one of its appropriateness conditions is often that the speaker is providing good reasons, grounds or acceptable motivations for past or present action that has been or could be criticised by others. Legitimating discourse is usually accomplished in institutional contexts.

translated as *a única forma de se manter protegido/a da doença*, the TT creates the impression that having the virus is the same as having the disease, which is not the case since one may be HIV positive without necessarily having AIDS. The shift of meaning leads us to suspect that the translator is not aware of the fact that HIV is not necessarily the same as AIDS. Alternatively, the translator may not have given much thought to the translation.

- Syntactic mismatches

Another shift in *denotative meaning* occurs in the translation of 'it takes 7 to 14 years for the AIDS disease to develop' (lines 8 and 9), with *'pode durar de 7 a 14 anos para a doença do SIDA se desenvolver* (= 'it may or can last from 7 to 14 years…'). The TT reduces the impact intended by the ST authors in their statement that 7-14 years is the time it takes after infection with HIV for the disease of AIDS to develop. The TT implies through its translation that there is an end to the infection, whereas 7-14 years just marks the start of the actual AIDS disease this could be considered a serious mistranslation since it distorts the ST meaning considerably at this point. Using the verb in the present tense (i.e. 'it takes)', the ST authors manage to bring the readership into the present – reality – forcing them to imagine themselves in that position. In my opinion, it would be more appropriate to translate 'it takes 7 to 14 years' with *leva* 7 a 14 anos…(= it takes 7 – 14 years), which is the closest equivalent - both in semantic meaning and within the context. Portuguese audience is likely to understand the message as hypothetical, which is not the reaction expected or intended by the original authors, who appear consistently to make '*factual statements*' (Schäffner and Holmes, 1996: 17-18).

The TT also reduces the impact of the ST through its translation of the infinitive form 'to practise safer sex' (lines 13 and 14) with the gerund *praticando o sexo com cuidado* ('practising'). The ST makes it clear to the readership that when they have sexual intercourse, they should use protection in the form of condoms. The message conveyed in the TT sounds as if 'practising sex' (= praticando sexo) is a continuous activity, which the ST authors are not trying to advocate.

- *Pronoun use (levels of formality/register)*

The ST authors use the *direct address form*, i.e. the second person-plural personal pronoun '*you*' (line 14) in 'each time you have intercourse', thereby narrowing the distance between them and their audience and adopting a lower register. The translator, however, has a different approach. He does not reproduce the 'you' form of the ST literally as in previous sections of the pamphlet, but rightly the V-form: *sempre que [você] tiver contacto sexual* (whenever you have sexual contact). On the whole, the Portuguese translator tends to adopt a formal style and higher register, thereby rendering the TT more formal, distant and less conversational. The addressee-involving style of the English ST, which appears to reinforce the "*interpersonal relationship between addresser and addressees*" (House, 1977: 166), is used with a lesser degree of solidarity in the Portuguese Text; in other words, the effect at this point, is of making the relationship between addresser and addressees less friendly.

Power relations between the ST and TT authors:

In this particular section, the English authors appear to hold more power than their Portuguese counterpart. Despite the fact that both texts appear to be equally marked in terms of their persuasiveness – both attempt to exercise their moral authority and influence or improve their addressees' behaviour – there are a number of breaches in the target language (Portuguese) system. Chief among these are:

- Cases of *ungrammaticality*, hence making the TT less influential (in persuading readers) and less professional than the original ST, for e.g.: Line 4 – *entrar o corpo de alguem* (=to enter the body of someone), as the translation of '*enter someone's body)*'. Two correct alternatives would be: *entrar no corpo de alguem* (to enter in someone's body) or *penetrar no corpo de alguem (to penetrate in someone's body)*. In line 15 – *praticando o sexo* as the translation

of (to practice sex); *sexo* is, in this case, a generic noun, which should not be preceded by a definite article.

Section 4: Cervical cancer

Cervical Cancer	*Cancro do Colo do Útero*
The opening between the vagina and the uterus (womb) is called the cervix. Cancer cells can develop from a virus that is sexually transmitted. This chance increases: • the earlier a woman starts having sex; • with the number of sexual partners both have had. If diagnosed in time, cervical cancer can be cured.	A abertura entre a vagina e o útero, chama-se colo uterino. As células do cáncro podem desenvolver-se atravez de um virus que é sexualmente transmissível. Esta possibilidade aumenta: • Quanta mais cedo a mulher começa a fazer sexo • Com o número de parceiro sexual o de dois tiveram. Se diagnosticado a tempo, o cáncro do colo uterino pode curado.

Textual analysis of source text

This section appears on the fourth page of the pamphlet and also falls under the discourse type of medical science. It is through this discourse type that the authors attempt to address young women/teenage women on issues related to the risks of *cervical cancer*. It is interesting to note that the issue of HIV/AIDS infection (which cannot be cured), discussed in Section 2, is now replaced by the issue of '*Cervical Cancer'* which 'can be cured', but only 'If diagnosed in time'. This is therefore a piece of medical information that seeks to raise awareness and persuade the younger teenage girls to undergo an examination to test for cervical cancer. This section contains non-literary text, written in a simple language without culturally specific words. A communicative translation would therefore be the right approach. Readers would be the general public, specifically an educated, non-specialist young female readership.

Critical discourse analysis of source text

A. VOCABULARY

LEXICAL CHOICES: - Experiential, relational and expressive values of words

Below are some of the lexical features reflecting the ST writer's preference for certain words, which are also of ideological significance.

Included (preferred) Items

Chance

Number of sexual partners

Diagnosed in time

The authors' preference for the English item 'chance' in line 3 ('This chance increases') refers to the possibility of developing cancer cells in the cervix. This item was most likely used due to its being factual and easily understandable. It also conveys a nuance of risk and, therefore, warning.

The author uses the expression 'the number of sexual partners' (line 6) rather than other possible phrase such as 'the more people one gets involved with' because it is a more precise, direct construction, which communicates more directly with the readership (who are then supposed to be persuaded to limit their sexual partners). The authors' preference for the expression 'diagnosed in time' (line 8) rather than recognised and identified after an examination, for instance, could be because it is also straightforward, bearing a nuance of urgency. The message behind it is that there is no time to waste. The term 'diagnosis' is a technical one, and was most likely used given its appropriateness within the context (it avoids ambiguity and misunderstanding on the part of the reader). In addition, it is an indication of the text

producers' knowledge of the subject matter, assigning authority to the speech act and simultaneously creating an asymmetrical relationship between the authors and their readership.

A. GRAMMAR

- *Use of a temporal deictic*

The adverb 'early' in its comparative form (line 5), i.e. 'the earlier a woman starts having sex', carries nuances of time and consequence: the earlier a woman starts having sex, the greater her chances of developing cervical cancer. It is likely that the section constitutes a warning to two groups: those young girls who have not yet started having sex and those who have already started having sex early or prematurely. The latter group is thus cautioned as to their greater vulnerability, so to speak. There appears to be a cause-and-effect relationship in the message because for those who have already started having sex, all they can do is be aware of the risks they are exposed to, while those who have not yet started may then re-consider becoming sexually active or enter into a sexual relationship more responsibly, armed with more information. This may well be the authors' primary intention.

- *Mode of sentences*

The presence of the conditional 'if*'* (Para. 3) indicates an action or a process (The cure of cervical cancer), which is dependent on a condition (timely diagnosis): 'If diagnosed in time, cervical cancer can be cured'. To re-iterate, once again the addressers' overall intention is clear, namely is to effect a change in the addressees' behaviour using the tools of impersonal construction – the authors choose not say, for example: 'If you are concerned that you may already have cervical cancer, go and have yourself examined as soon as possible'. As discussed, an indirect way of addressing the readers of the pamphlets would be less threatening and therefore

possibly more constructive. In this example, the authors present the message as a *'generally valid truth'*, a scientific fact.

TRANSITIVITY CHOICES: - Experiential value of grammatical features

- *Processes and participants*

Agency in this section of the pamphlet is realised through different processes, such as the following:

- *Material processes of event* in active sentences for e.g. (Para. 1) – 'Cancer cells can develop from a virus (…)' and 'this chance increases (…)';
- *Material processes of action,* in passive constructions for e.g. (Para. 3) - 'If diagnosed in time, cervical cancer can be cured'; and
- *Relational (intensive and possessive) processes,* involving mainly the verb 'to have' (Simpson, 1993) in active constructions for e.g. (Para. 2) - 'the earlier a woman starts having sex' and 'with the number of sexual partners both have had'.

Interestingly, here again, most cases are reported non-agentively: nouns such as 'vagina', 'uterus', 'cervix', 'cancer cells' and 'cervical cancer' help to conceal the main causers or agents of the problems. When the pamphlet states: 'Cancer cells can develop from a virus that is sexually transmitted' (Para. 1), we perceive a problem of cause and effect, but the agents involved in transmitting the virus for example, are merely implied or in the background. The aim of analysis is to establish and challenge the words-between-the-lines so to speak. For cervical cancer to develop, there must be an agent(s), in this case the readers (young women) and their sexual partner(s). However, the writer hides them, putting more emphasis on the final result

(i.e. cervical cancer), which in their view, would most likely have a stronger impact on the readership by virtue of its being non-threatening.

- *Passivisation*

Constructions involving *passivisation* in this section of the pamphlet can be seen in paragraphs one and three, respectively: 'The opening between the vagina and the uterus (womb) is called the cervix'; 'a virus that is sexually transmitted'; 'If (it is) diagnosed in time, cervical cancer can be cured' (parentheses added for explanatory purposes). Once again the verbal processes obscure agentivity, with none of the instances above exhibiting the preposition ('by' whom), thereby leaving the causality and agency unclear. The authors again appear to place more emphasis on nouns as seen in the following: (a) 'the opening between the vagina and the uterus'; (b) 'a virus'; (c) 'cervical cancer'.

The verbal expression ('is called') sounds impersonal and conventional as well, common knowledge. Here the speakers are not expressing 'personal volition, or a self asserted opinion' (www.angelfire.com/danscorpio/lang.html), but something factual. Moreover, they clearly erase themselves from the 'scene'. The point is that the nouns underlined above ('womb', 'cervix' etc.) were initiated neither by the ST authors nor by the readers: they are nouns or concepts that are already institutionalised. Hence, good reason to use passive constructions. Otherwise, the authors would perhaps have used them differently, in an active construction as opposed to a passive one, for example. The way in which the nouns are used allows us to conclude that it is highly likely that the addressers are implying that the addressees will have an equal perception or interpretation of the overall discussion. The other two examples above show that the authors do not wish to name or mention the *'actors'* or even that the sentences do not really need an actor.

MODALITY CHOICES

Modality in this section of the pamphlet is realised through the use of the modal auxiliary 'can' in paragraphs 1 and 2, respectively: 'Cancer cells can develop from a virus that is sexually transmitted' and '(…) cervical cancer can be cured'. The modal verb 'can' is being used to convey information about the probability or possibility (in the present) of young women becoming cervical cancer sufferers. It is also used to convey the information that there is a known or possible cure for this particular type of cancer (i.e. a cure has already been found whose effectiveness depends, however, on the timely diagnosis of the disease). Such modals are often used to indicate generality, reliability or truth (Thompson, 1984: 123). This alone shows how the authorship of a text is 'power' in itself. The authors - social workers employed by the NGO - show themselves to be certain about specific medical truths. They are not expressing their personal feelings and/or views, but giving a clear account of reality.

- *Levels of formality/register and participation*

The text is simultaneously a depersonalised exchange between social/medical staff and the youth (field of discourse) and an exposition of (medical) morality. This is clearly expressed in the following sentences:

- 'the opening between the vagina and the uterus (womb) is called the cervix. Cancer cells can develop from a virus that is sexually transmitted';
- 'If diagnosed in time, cervical cancer can be cured'.

As far as the medium of language is concerned, the text is as *written to be read as if heard* (see Hatim and Mason's classification of modes of discourse, 1990: 49). This is quietly obvious, because what the authors are trying to achieve in the entire pamphlet and, particularly in this section, is not to impress the youth with their

"good" writing skills; rather it is meant to arm readers with sufficient facts and information so that they can then make responsible decisions about sex. For e.g. the authors do not say: "Do not have sex because it is immoral"; rather they say: "If you're going to have sex, use a condom each time to protect yourself from HIV/AIDS". They do encourage their readers to adhere to their own sense of morality though: 'only have sex if you believe it is right. When in doubt, don't'.

The use of negative (informal) contraction (don't) in the sentence 'When in doubt don't', is another good indication of this being an informal speech and, obviously, informal style. It seems appropriate for a media format like this pamphlet, which is "aimed at less formal audiences such as teenagers and young adults" (Hoenish, www). Otherwise, for formal audiences, they would use 'do not', which is less casual. The effect here with don't is to 'shock' or attract the audience's attention on matters of great concern; a concern that is of both the addressers and the addressees.

It should not be forgotten, however, that speakers or writers frequently allow shifts in terms of *register* (i.e. tenor) within a particular text. In this respect, we see register fluctuations in the pamphlet from sections 4 (Cervical Cancer) and 5 (Emotional Hurt), where the text is informative, to the end (the back page of the pamphlet) where the register switches to a more obviously persuasive one.

Power relations between the ST authors and their readers

The relationship between the addressers (authors) and their addressees (audience) in this communicative act is *asymmetrical*. The utterances lacks conversational tone and exhibit social distance and impersonality. The producers' specialised knowledge of the subject as well as the predominance of a consultative (formal) style, reveal that they stand in a '*position of superior power'* (Thompson, 1984: 123) as specialists, teachers, instructors etc. The authors use their authority fully in order to inform, explain or impart medical knowledge to the addressees and then persuade or move them to act positively within the boundaries of an institutional context: 'If diagnosed in time, cervical cancer can be cured'. The authors make an arguable

point and provide good reasons, or acceptable motivations for present or future actions. We see here again that power differential between the speaker and the hearer is marked, as often acknowledged between doctor and patient, for instance.

ST and TT comparison in terms of power relations

Certain shifts have been noted on comparison of the ST and TT:

A shift in *denotative meaning* occurs in the translation of this text into Portuguese, particularly with regard to the sentence 'the earlier a woman starts having sex', rendered as *quanto mais cedo a mulher começa a fazer sexo* (= the earlier the woman starts making sex). In this case, the temporal deictic 'the earlier' implies that the chances of developing cervical cancer are higher. To paraphrase the English version: 'the earlier a woman starts having sex, the greater her chances of developing cervical cancer'. There is a clear cause and effect relationship in the message. As far as those who have already started having sex are concerned, all they can do is be aware of the risks they are exposed to; those who have not experienced that yet may think twice before entering into an active sexual life as a result of reading the pamphlet (either in English or Portuguese). The Portuguese target reader may, however, understand the utterance *a mulher começa a fazer sexo* (= 'the woman starts making sex') as attached to time in the sense of 'hours', i.e. time of the day, instead of starting in life, which would be better translated as *quanto mais cedo começar…* (= 'The earlier one starts'). In the latter translation, the verb is in the infinitive *começar* (= 'to start') and not in the present perfect, second person singular *começa* (= 'starts').

The translation into Portuguese - *com o número <u>de</u> parceiro sex'ual* (= 'with the sexual partner's number') - of 'with the number of sexual partners both have had' does not convey the intended ST meaning at all. Looking at the grammatical aspects of the translation, we see a mismatch in number, to the extent that the TT seems to refer to the number of partners, as if each one of them had been given a

specific number: *o número de parceiro sexual* (= 'the sexual partners' number') instead of *o número de parceiros sexuais* (= 'the number of sexual partners').

In the TT, the omission of an equivalent medical term for 'womb' (in parentheses and used as a synonym for the term 'uterus', which is specifically foregrounded as a medical term), seems appropriate in that it avoids unnecessary repetition of the lexical item 'uterus' (= womb) in Portuguese:

> The opening between the vagina and the uterus (womb)… (= A *abertura entre a vagina e o útero…*). (Back translation: 'the opening between the vagina and the uterus'). Another inference is that the authors perhaps think readers will be more familiar with the term 'womb' rather than 'uterus', which is the more clinical term.

The translation into Portuguese of the last or second part of the same sentence 'both have had' is incorrect: *o de dois tiveram* (= 'that of the two have had') does not make any sense. It would be more appropriate (and correct) to translate it as *que ambos tiveram* (= 'that both have had').

- Shift in tense

The use of the hypothetical 'if' (= *se*) in the ST with the verb 'diagnosed' (= *diagnosticado*) a past participle*,* foregrounds an action that is to be taken in the present or in the immediate future: 'If diagnosed in time'*.* In contrast, the Portuguese version, perhaps because it is literal, provides target readers with a connotation (through the use of tense) different from that conveyed by the ST. *Se diagnosticado a tempo* (= 'if diagnosed on time') sounds as though it refers to something that is not to be done now or in the near future, but in the past. Moreover, at the same time it appears to be a neutral construction, hence the ambiguity. It is as though the authors are saying 'if you were diagnosed in time' or 'if you are diagnosed now', which are references to the past and present conditionals, respectively. The Portuguese

translation implies the following: 'you (the patient) would have been cured from cervical cancer if it had been diagnosed in time'. As a result, the message would most likely have a negative impact on the audience, since it would make them assume that it is already too late for a cervical cancer diagnosis, possibly leading to an undesirable attitude on the part of the readers (i.e. conformity or relaxation of efforts). *Se for diagnosticado a tempo* would, in my opinion, be a more appropriate translation, as it would read more fluently and naturally in Portuguese while conveying the intended ST message. The TT therefore appears to have lost the original denotation of the English message, more importantly the exhortatory, persuasive import of its text. Notwithstanding the above, both the English and Portuguese texts do maintain a '*generally valid and scientific truth'*, which is that cervical cancer can be cured under specific conditions or circumstances – the main thrust of the section.

Power relations between the ST and TT authors

In this section of the pamphlet, the Portuguese translator once again reveals himself to be at a lower level of power, in an inferior position to that of the ST authors. This leads us to assume that the text producers of the ST and TT hail from different backgrounds, which is concretely manifest in the pattern of mismatches (that in some instances can be classified as mistranslations) in the target text. Despite the fact that the TT is intended to function as an original text in the target system, the Portuguese version still reads like a translation and not as an original. Reasons for this are that it is primarily literal in its translation (seen both in the style of language and in the syntax), resulting in a lack of fluency. The various instances of ungrammaticality specified above as well as occurrences of inaccuracy (tense, omissions, punctuation, spelling) in the TT substantially diminish the effectiveness and potential impact of the text.

Section 5: Emotional hurt

Emotional ***H***urt	***D***or ***E***mocional
Sometimes, people enter into a sexual relationship before they are emotionally ready for the commitment. A sexual relationship which is not open, honest, trusting and caring, often leads to feelings of guilt and worthlessness. These negative feelings are commonly influenced by: • family values • personal beliefs and values • religious background and may differ from person to person.	Há alturas em que as pessoas entram numa relação sexual, antes de estarem emocionalmente preparadas o cometimento. Uma relação sexual que não e aberta, honesta de confiânça e carinhosa, muitas vezes levam ao sentimento de remorso e baixa estima. Estes sentimentos negativos, muitas vezes, saõ influenciadas por: • Valor familiar • Passado religioso • Crênças e valores pessoais Tudo isso varia de pessoas para pessoa.

Textual analysis of source text

This section appears on the pamphlet's fourth page and falls within what Fisher (1991) calls "*a discourse of the social: medical talk".* It is a piece of writing, which is informative, non-literary text, through which the senders of the message talk about the emotional aspects of a sexual relationship (i.e. 'emotional hurt'). It indirectly seeks to persuade and emphasise the need for youngsters to refrain from involving in sexual relationships, because of their lack of maturity and also because of the fact that 'a sexual relationship which is not open, honest, trusting and caring, often leads to feelings of guilt and worthlessness', hence the need for loving 'in a caring and careful way'.

The ultimate and ideological intention of the writer in this particular section of the pamphlet is therefore to promote the naturalisation of certain values or beliefs such as caring, trusting, openness and honesty – values that true love and a sexual relationship demand. The language used in the section is simple, neutral and has a formal register. As it contains no culturally specific words, a communicative translation would be the appropriate approach in order to achieve a close formal and semantic correspondence to the original text.

Critical discourse analysis of source text

A. VOCABULARY

LEXICAL CHOICES: - The experiential, relational and expressive values of words

Below are some of the lexical features (*words with experiential values*) that reflect the ST writers' preference for certain terms, which also have ideological significance.

Included (preferred) Item
Emotional hurt

'Emotional hurt' appears to be a metaphorical expression to mean 'feelings and pain', 'deeply hurt' ('suffering emotional pain'). This feature has perhaps been used to maintain sufficient interest for the reader to keep reading and get to the end of the passage, rather than discard it. The phrase 'emotional hurt' is a means of describing something far more disagreeable or even delicate, a mental state that reflects the deep pain felt by people (i.e. unhappiness). The authors then paraphrase the expression by means of 'feelings of guilt and worthlessness'. It is interesting to note that the expression 'emotional hurt' is used as this section's heading. It is markedly expressive/emotive and is suggestive of people facing traumatic experiences (i.e. suffering mental pain), when involved in wrong sexual relationships. As already stated, the term implies that the authors' intention is to impart wisdom to adolescents: show them how to handle life and love in a socially- and morally-acceptable manner.

Thus far, the authors have proved to be cautious and discreet with regard to discussions about love and its associated 'politics'. Now, they appear to be looking to convey a type of morality: if love is followed by 'emotional hurt', then it is an unhealthy type of love. This constitutes the authors' opinion or ideology in this passage, which is also noted for its descriptive features. Lexical selections here are appropriate within the context of the delicate issue at hand. The authors avoid words or forms of address such as 'you guys, you girls', for example, instead preferring a

more generic and less pointed term, i.e. ‘people’. The term ‘people’ maintains a certain distance from the reader, whose perception would most likely be that the utterance does not refer to their personal reputation: ‘Sometimes, people enter into a sexual relationship before they are emotionally ready for the commitment’.

It is interesting to note that the term ‘emotionally’ collocates once with a positive term ‘ready’ and the second time, with a term that carries negative connotations, ‘hurt’. It is clear that a great deal of care and linguistic attention have gone into producing this pamphlet. It is also clear that the authors consistently use a depersonalised (impersonal), neutral form of address, which reminds us of the old adage: ‘while dealing with a stranger, common courtesy you use’. The authors avoid the use of harsh words (negatives); predicative adjectives), i.e. A sexual relationship which is ‘false/dishonest’, ‘disrespectful’, ‘suspicious’, careless’ etc) using more polite, softened, or socially correct terms (negatives; predicative adjectives), as in Para. 1: ‘A sexual relationship, which is not open, honest, trusting and caring…’

B. GRAMMAR

- Use of temporal deictics: ‘sometimes’ and ‘before’

Here the authors show that they are well aware of the fact that people normally behave in a given way, a way that is socially acceptable and that is deemed appropriate; yet, there are other times when people do not behave in a socially-appropriate way, hence the use of ‘sometimes’ (Line 1). The underlying sense of the message is that usually, people enter into a sexual relationship when they are emotionally ready; but there are times when people do not have the emotional maturity to engage in sex and do so anyway. In my opinion, the authors’ intention here is to evoke in readers a feeling or an attitude of dislike for premature sexual activity.

The adverbial item 'before' (line 2) plays a key role both in the sentence and the entire section. '[B]efore they are emotionally ready' implies that people, particularly adolescents, are not mature enough to have sexual intercourse or that they do not take sexual activity seriously. As a result they are not in a position to commit themselves to a lasting sexual relationship (commitment). The authors in this particular section are not simply making a statement, but also tackling its implication, in this case 'emotional hurt'.

- *Use of Adjectives*

Another important aspect of this section is the use of adjectives (words of expressive value) for example: 'A sexual relationship…not open, honest, trusting and caring…' (Lines 3 and 4; my underlining); 'These negative feelings are…' (Lines 5 and 6. my underlining). It is significant to observe that the four adjectives that have to do with human interaction and relations (sexual partnerships), are all negative adjectives in predicative positions, while the fifth one ('negative feelings'), appears to be an attributive adjective, but negative too. "The qualities and attributes associated with human beings are represented as more transient than those associated with natural objects and phenomena" (Mazid, 2002: 5).

Despite the fact that agency is once again being 'suppressed' in that clause (lines 3 and 4), these (negatives) predicative adjectives are in one way or another associated with the reader(s), qualifying both the human interaction (sexual relationship) and the participants. In 'people enter into a sexual relationship before they are emotionally ready', the attributive 'emotionally ready' implies that the protagonists (sexual partners) are most likely very young, immature, not seriously committed or even conscious of the consequences of a sexual partnership. This is highly risky and is "a formidable barrier to sexual health generally" (Leclerc-Madlala, 2002: www). In such a situation, we can expect lies and deceit causing emotional hurt or 'feelings of guilt and worthlessness' (= unhappiness/pain and uselessness).

- *Tense*

It is significant to observe that most verbs in this passage are used in "non-modal tenses, giving the impression (justified or not) of authority and knowledge" (Atkins, 2002: 9):

> 'Sometimes, people enter into a sexual relationship before they are emotionally ready for the commitment'.
>
> 'A sexual relationship which is not open…often leads to feelings of guilt and worthlessness'.
>
> 'These negative feelings are commonly influenced by…'

The above statements are represented as facts, as the truth; thus most readers would definitely be uncritical. The verb 'enter', for instance, is modified by the adverb 'sometimes', which is an expression of the time in which the event takes place. In its present simple tense, 'enter' represents the tense that is used "to refer to events, actions and conditions which are happening all the time, or exist now" (See the '**present simple**' in: Cambridge International Dictionary of English, 1995: 1116). But, in this particular construction, we see a shift in tense referring to as at particular occasions, from times back to the present and future, but not really all the time. The present tense used in 'enter' does not necessarily express an event/action simultaneously with the present moment.

- *Levels of formality/register (participation)*

It is interesting to see that in the utterance 'Sometimes, people enter into a sexual relationship before they are emotionally ready for the commitment', the authors use 'people' to refer to persons in general, but more importantly to the group of people they are addressing (the readership). As far as the interpersonal relationship (tenor)

is concerned, 'Emotional hurt' is a formal register. Given the readership dynamics identified earlier, the authors are most likely addressing teenagers, young lovers (both girls and boys) from the black communities. By referring to 'people', we see that the writers include themselves in the group and makes the targeted readership feel less targeted; and perhaps with a view to asserting authority over the readers to whom the message is being conveyed. It should be noted that the authors may be writing from personal experience, observation of social practices etc. But, to safeguard the credibility of their statements, they opt for a "bird's eye view" approach, i.e. 'people out there'. 'People' functions as a distancing device, otherwise known as 'defocalisation' (Mazid, 2002: 8). Its aim is to minimise the speaker's involvement and to avoid any direct confrontation with the hearer/s. The identity of the participants in this case is 'suppressed'. And, generally speaking, the style of language and the words used by the speaker are formal and help to persuade the readership that being dishonest and disrespectful towards their (sexual) partners is morally wrong and can lead to 'feelings of guilt and worthlessness' (i.e. harm, unhappiness and uselessness).

TRANSITIVITY CHOICES: - Experiential value of grammatical features

- *Processes and participants*

The subheading 'Emotional Hurt' clearly denotes a 'state of affairs' connected with feelings - given that emotions are an inherently human quality. However, the clause has no agent even though these strong feelings need people - the causer/s and the sufferer/s of the emotional pain - to make them a reality. The agents are those people involved in sexual relationships that are 'not open, not honest, not trusting and not caring', which means that the absence of trust, care and a sense of responsibility imply an absence of a positive, productive love (cf. Mazid, 2002: 10).

Furthermore, the first sentence in this section is an instance of agentivisation; 'People' are represented as 'doers', irrespective of gender. It is a material clause (action), although the verb 'enter' is intransitive, subcategorising a prepositional

phrase (‘enter into a sexual relationship’). ‘Enter into a sexual relationship’ (Line 1), is material in the sense of deliberately ‘becoming involved in’ and, in this particular context, the process of entering into such a relationship without being emotionally ready for the commitment is not at all a positive action, albeit a seemingly common one today.

The clause in the second line is relational: ‘people’ is the carrier, and ‘emotionally ready’ is the *attribute*. It is interesting that r*elational processes* are the most common in the section, involving mainly the verb ‘to be’ in its present form and occurring between human objects, inanimate agents and phenomena: (1) ’people enter…before they are emotionally ready’; (2) ‘A sexual relationship which is not open…’ and (3) ‘These negative feelings are commonly influenced by…’ As we can see, these constructions have a sense of factuality and habitualness, as in “this is usually the case” (Cf. Mazid, 2002). So, when we look at the word’s relational value, as Fairclough (1989) suggests, we see that the statement as a whole is undoubtedly to be thought of as things being negative or wrong, but at the same time, it makes (many) assumptions about what will be perceived as morally good. The writer’s implication is that people should be honest, open, and respectful to their sexual partners, which are positive values. The underlying message is that to feel good about oneself, such ‘negative feelings’ should be avoided through sensible behaviour.

- *Nominalization*

Use of nominalization and agent-deletion or omission in this section is particularly interesting. Some of the noun phrases in this section omit specific mention of the ‘*reader*’ as a potential agent or participant: (1) ‘A sexual relationship which is not open, honest, trusting and caring...’ (2) ‘Feelings of guilt and worthlessness’, (3) ‘These negative feelings’ etc. The overall effect is clearly one of backgrounding the addressee’s responsibility for any of those things.

The term ‘commitment’ (line 3) is used in a highly positive sense. In this sense, ‘commitment’ can simply be commitment to one partner without there being marriage. It is portrayed as the ultimate, ideal situation and goal, which requires a high level of cooperation between the parties. There is also a deletion or (ideological) obfuscation of agency, causality and responsibility as well as of time.

- *Passivisation*

According to Lee (1991: 107) agent deletion occurs most often through *nominalization* and the use of passive constructions or *Passivisation*. In this section, however, the passive form of construction in lines 5-6 is not agentless as it exhibits the preposition or ‘by’ construction, hence leaving the causality (and agency) somewhat clear:

> ‘These negative feelings are commonly influenced by family values, personal beliefs and values, religious background…’

In this construction, the object affected - ‘negative feelings’ - is placed first, whilst the agent/s responsible for their presence - in this case ‘family values’, ‘personal beliefs and values’, ‘religious background’ - are shifted to the end of the sentence. Yet ‘feelings of guilt and worthlessness’ clearly happen to people and are caused by other people or circumstances. The authors express it themselves in such a way that those responsible for such influence are not specified; such passivity is being reinforced by the distancing technique of ‘people’ (in line 1).

MODALITY CHOICES

The *declarative* or *indicative mode* is used in the entire section in the present tense, which implies the general truth. There is only one modal auxiliary in this particular section - ‘may’ - which is used in a predictive statement: ‘…and may differ from

person to person'. This particular case is intended to be perceived as not having a high probability of occurrence, but a certain degree of possibility. The authors are implying that 'it is possible that…' but they are not committing themselves to an absolute certainty. This is an instance of hypothetical modality. In this example, the modal auxiliary is 'used in its epistemic sense' (Simpson, 1993: 48).

In fact, the entire section, and particularly this modalised statement, does not appear at all to be an expression of the producers' feelings; rather it reflects the PPASA's views and perspective. In the statement 'and may differ from person to person', the authors point back to the fact that 'family values', 'personal beliefs' and 'religious backgrounds' are determining factors of how one feels and reacts in relation to one's own sexual behaviour. Without stating it explicitly, the ST authors adopt a give-and-take approach whereby the ultimate decision is left to the reader. The authors point out to the "enlightened" (House, 1977: 101) that peoples' behaviour differs according to their backgrounds. It is true to say that there are individuals who are bad, impolite, and violent, and who behave in a threatening manner. In contrast, there are others who act with great politeness, fairness and honesty etc. So, the readers are brought to the point where they have to make moral judgements and then behave in ways considered to be correct and honest. In this case, I do perceive the modalised utterances here as communicative and not offensive, highlighting the addressers' ideological position with respect to the intended audience. .

Moreover, from the addressers' utterances, which are mostly placed in the cases of necessity and fact, it is evident that they are aware of the readers' potentially weak position, given that the target readers might not hold the same values as those portrayed in the text, which are conducive to a successful and healthy (sexual) relationship. The addressers are also aware that they are expressing their informed opinion to people who will make a value judgement as they see fit. This is evident in the passage that refers to the cause-effect relationship between moral values and feelings (e.g. 'these negative feelings <u>are</u> commonly influenced by: family values, personal beliefs and values, religious background…').

Power relations between the ST authors and their readers

The addressers, who in relation to their addressees (patients) stand as social workers, seem to be well aware of their common social practices, and also of the fact that 'people' are susceptible of going the other way round (being *not open, honest, trusting and caring* etc), hence the warning about the negative feelings. There is not much reason for the readership to feel either accused of bad practice or told something they already know. The message conveys a sense of amazement before an apparently obvious truth; and the readers are called to judge and/or reflect about their relationship. The text is one that is situated not as personal paper but within an institutional context relating to health and social matters**,** hence the situation of domination. "Relations of power – as Thompson (1984: 130) puts it – are 'systematically asymmetrical' when particular agents or groups are institutionally endowed with power in a way which excludes, and to some significant degree remains inaccessible to other agents or groups of agents, irrespective of the basis upon which such exclusion is carried out" (1984: 130). Many of the lexical choices are characteristics of this feature; e.g. expressions such as 'emotionally ready', 'feelings of guilt', 'family values', 'personal beliefs', 'religious background' etc, "do not belong to the more informal register of Common Room conversations" (Lee, 1991: 146), but their are appropriately used in context. The role of the author "as a purveyor of privileged information" (1991:146) is also a relevant feature of such an institutional text, hence the power differential between writer and reader.

ST and TT Comparison in terms of power relations

The following are shifts that occur between the ST and TT on various levels.

- Shift in denotative meaning

In translating 'sometimes' (line 1) by 'há alturas' ('there are times'), the Portuguese writer is only stating what is common knowledge. The Portuguese readership may

not feel compelled to consider the way in which they indulge into a sexual relation. The English expression 'sometimes, people enter into a sexual relationship' means a given relationship that gets to the point whereby sex becomes part of a continuous social interaction, as opposed to a mere single or sporadic event. Therefore, the translation seems to convey a slightly different meaning, in translating 'sometimes' as 'há alturas' ('there are times'). The TT message can be understood as referring to a single, casual or one-time sexual relationship. The ST shows itself to be quite objective because, when using 'sometimes' it cannot sound as meaning 'in life it happens that…' because, if time is understood as a temporary element, it can be misleading in the sense that people may attach simply it to occasions and or events. The ST writer does avoid using a categorical statement perhaps in order to 'keep a window open' for the readership to read through. The author does not overstate his/her knowledge of the reality of life neither does h/she uses a language that may make the readership to feel as if accused or labelled.

Meanwhile, the verb 'enter into', would be commonly used as a locative, in the English text it seems to refer to a final situation or an ultimate goal: 'commitment' (= 'marital relation'). It is different from 'going through', which in this context would mean 'to indulge in a relationship for a given period of time', most likely knowingly.

Although the English 'enter' maybe used to mean *entrar*, in Portuguese, in this very context, the translation gives the impression that a sexual relation is already there and that people 'enter into it' as if they were becoming part of an existing reality or situation. It would therefore be more appropriate to translate 'enter into' as *envolver-se em* (= 'to be involved in').

The translation of 'are commonly influenced' (Line 6) as, *muitas vezes são influenciados* (Line 7) seems to distort the intended meaning of the ST. The Portuguese expression *muitas vezes* is equivalent to the English adverb '*often'*. It reminds us of a common and perceptible trend in the translation, whereby the translator deals with 'sexual relationship' as if it were a single event(s) instead of a lasting interaction between two people. 'Commonly', should therefore be understood

as meaning ‘in general terms’ – translated as *geralmente* - which is then more in line with the ST writer’s approach.

The translation of the nominalized English verb ‘commitment’ (Line 3), into Portuguese as *cometimento* (= ‘undertaking; performing, perpetration’ – as of a crime) (Line 3), reveals the trap that so-called “false friends” cause many translators to fall into. Although the two words look similar, they have different meanings. The common Portuguese reader would understand ‘commitment’ better if it were translated as *compromisso*.

Again, the TT uses *relação sexual* (Lines 3-4), which is literally equivalent to the English term ‘sexual relations’, instead of *relacionamento/conveniência sexual* (‘Sexual relationship/convenience’). The translator has failed to capture the subtle nuances of meaning between the two expressions (*relação sexual* and *relacionamento sexual).* The later *(relacionamento sexual),* would have conveyed the message of the ST more accurately, in which the overall message has to do with a relationship as a process and not as an event. It is to be noted that the overall message summarized as ‘loving carefully’, implies a relationship between two people beyond the moment. By being too faithful to the ST, even to the extent of maintaining the same sentence formation, the TT risks being misunderstood by the common Portuguese reader; the TT writer might have had space constraints, hence opting for the ST writer’s approach/style. Otherwise, it would have been better to formulate the message as *Um relacionamento sexual em que não haja abertura, honestidade, confiança e carinho…* (‘A sexual relationship in which there is no openness, honesty, trust and care…’).

Section 6: Prevention

Prevention	***P***revenção
When you love and care for a person, the last thing you want to do is hurt them, so prevent the consequences:	Quando amas e te importas com a pessoa, a última coisa que queres fazer é magoá-las. Neste caso, previna-te contra as consequências.
Pregnancy	**Gravidez**
The safest form of contraception is abstinence (not having sex). Reliable methods of contraception will reduce the risk of pregnancy, and there are many different methods available at doctors and family planning clinics.	A maneira de contracepção e abstinência (não fazer sexo). Métodos confiáveis de contracepção reduzirão o risco de gravidez. Existem muitos métodos, informa-te atravez de médicos e clinicas de planeamento familiar.
Emergency contraception can be requested up to 72 hours after unprotected sex, to prevent pregnancy.	Contraceptivos de emergência podem ser adquiridas num periodo de 72 horas depois do contacto sexual desprotejido, para prevenir gravidez.
Termination of pregnancy (abortion) is legal upon request up to 12 weeks of pregnancy and, under certain circumstances, up to 20 weeks of pregnancy. Certain hospitals and private clinics provide this service.	Terminaçao da gravidez, (aborto) e legal se requerer num periodo de 12 semanas de gravidez. Certos hospitais e clinicas oferecem este tipo de serviço.
STIs and HIV/AIDS	**DST e SIDA/VIH**
Use a condom [male or female] each time you have intercourse, preferably with a spermicide gel as well. Always find out your partner's sexual history. Remember that you are having sex with each one of his/her previous partners as well, and you must protect yourself from them, if not from him/her.	Use a camisinha [homem ou mulher], sempre que tiveres relações sexuais, preferivelmente aquelas com espermicida gel. Procura sempre maneiras de conhecer o passado sexual do teu parceiro. Lembra-se que durante o acto, estarás também a fazer sexo o/a antigo/antiga parceiro/a sexual dele/a.
Cervical cancer	**Cancro do colo do útero**
Have a Pap smear within six months of having sex for the first time, and every 18 months thereafter. A doctor or family planning sister will be able to advise you. Use a condom (male or female) each time you have sex.	Tenha um esfregaço 6 meses depois de fazer sexo pela primeira vez e de 18 em 18 meses daí para diante. Um médico ou uma enfermeira de planeamento familiar será capaz de aconselhá-lo/la.
Emotional hurt	**Dor emocional**
Make a decision about whether sex is right or wrong for you beforehand. Only have sex if you believe it is right. When in doubt, don't.	Tome uma decisão sobre o facto de o sexo der certo ou errado para ti, antes de te envolveres. Tenha relações sexuais somente se acreditares que é certo. SE tiver dúvida não o faça.
LOVING CAREFULLY CAN PREVENT THE NEGATIVE CONSEQUENCES	AMAR COM CUIDADO PODE PREVENIR CONTRA CONSEQUÊNCIAS NEGATIVAS.

Textual analysis of source text

This section is located on the last page of the pamphlet and again falls within the medical discourse type. It is an informative text, but with a vocative, instructional tread; it is a general non-literary text, written in simple language and displaying a few terms that are semi-technical, for instance 'Pap smear', 'emergency contraception',

'abstinence', 'spermicide gel', 'partners', 'family planning' etc. It has an informal register; a written discourse 'to be read as if spoken' (Hatim and Mason, 1990: 49); hence it is persuasive. The main recipients are the general public, particularly an educated non-specialist (teenagers and young adults) audience. This text discusses the major themes dealt with in the six first sections of the pamphlet, namely 'Unwanted Pregnancy', 'Sexually Transmitted Infections', 'HIV/AIDS', 'Cervical Cancer' and 'Emotional Hurt', but from the perspective of prevention. In short, the first part of the pamphlet deals with the facts relating to the negative consequences of sexual activity; the second deals with how to avoid these negative consequences altogether. The main theme throughout is 'loving carefully' and is the crux of the pamphlet.

Critical discourse analysis of source text

A. VOCABULARY

LEXICAL SELECTION: - The experiential, relational and expressive values of words

The lexical item 'Prevention' in this particular context is of ideological significance. Its meaning is closely related to, or included in, various other meanings (hyponymy) in the text such as 'emergency contraception', 'abstinence', 'use a condom…with a spermicidal gel', 'always find out your partner's sexual history', 'protect yourself', 'make a decision', 'have a pap smear', 'only have sex if…' etc. In other words it is the superordinate (or umbrella term) of the other phrases (hyponyms) listed above. "The verb 'cares', in the realis mode, has a multitude of denotations and connotations: 'feel interest in', 'anxiety about, or sorrow for', 'likes to have someone or something', 'have a test for' and 'looks after someone or something'. It subcategorises a (+ animate + human) subject" (Mazid, 2002: 3, www). To me, 'Care', like 'love' and 'hurt', is an instance of grammatical polysemy (multiple meaning). It indicates both habituality i.e. "this is usually the case" and instantaneousness i.e. "this is the case now" (Mazid, 2002:3). Instances of synonymy (similar meaning) are realised with 'sex', 'have sex', 'have intercourse', which are in direct contrast to (antonymy) to the

item ‘abstinence’. Instances of antonymy are also found in the use of such items as ‘male – female’, sex (being) ‘right – wrong’, ‘him – her’ etc.

- *Euphemism*

The expression ‘have a pap smear’ (Para. 6) could be seen as euphemistic expression, but in reality it is simply the expression used most commonly. The writer could have rather said ‘go for a smear test’, which is a more forceful and uncommon expression, but at the same time, ‘smear test’ is more understandable or clear to everyone, especially the teenagers. The collocations ‘certain circumstances’ and ‘certain hospitals and private clinics…’ (Para. 4), are perhaps used to avoid redundancy or specific naming of the clinics/hospitals in question etc, and also for lack of space. Hence, there is no doubt an assumption that should a reader require more information, they can obtain it from the PPASA.

Also interesting is the use of words carrying expressive values such as ‘love’, ‘care’, ‘abstinence’, ‘prevention’, ‘family planning’, ‘reliable methods’, ‘contraception’, ‘use a condom’ etc., which also reflect the writer’s positive evaluation of ‘social practice’ (cf Fairclough, 1989). A negative evaluation is explicit in expressions such as ‘unprotected sex’ (= sex without a contraceptive, condomless sex), ‘risk of pregnancy’, ‘emotional hurt’, ‘having sex with each one’, ‘previous partners’ etc. Thus, the notion of institutional ideology here again seems to prevail. Through these evaluations of social practices, the producers of the text expect to be seen as being socially responsible in the eyes of their target audience and, as a result hope to see changes in people’s sexual behaviour and beliefs. Ideological significance is evident, for instance, in the attempt to promoting condom use, and helping to overcome social and personal obstacles to their use[6], which would obviously reduce the enormous consequences such as emotional hurt, unintended pregnancy, infections and so on.

[6] Some people know little about condom, dislike them, cannot afford them, or cannot obtain them easily. Others believe, wrongly, that they face little or no risk of pregnancy or STIs. Unmarried young people are particularly at risk; many face social pressures to have sex and have difficulty getting condoms. Moreover, traditional gender roles keep women from talking about sex or asking for condoms. Wives may know that their husbands have sex outside marriage, but cannot suggest condoms for fear that their husbands might abuse or reject them. (From ‘Population Report’ – Online, in: http://www.infoforheath.org/pr/h9edsum.shtml#top)

- *Use of adjectives*

The passage shows significant use of adjectives, some of them expressing 'judgement and values' (cf 'Form and Function of Adjectives, www), i.e. 'reliable methods', 'many different methods' 'safest form of contraception', 'unprotected sex', etc. It is significant that these adjectives, which have to do with human interaction and relations, are all 'attributive', 'qualifying non-human objects and phenomena' (In: 'Form and Function of Adjectives', www). In addition, there are also adjectives that describe 'feelings and/or qualities', i.e. 'sex…right/wrong'. The choice of value adjectives and nouns in this discourse explicitly reveals the addresser's 'exhortatory and persuasive intent' (House, 1977: 149). Despite the fact that they are also qualifying non-human objects and phenomena, they appear to be mostly in a 'predicative position'.

The occurrence of 'adjectival phrases' describing quantity is realised through the use of (the quantifier) 'many' [+ countable noun 'methods' (Para. 2)], i.e. 'many different methods available'. This is an expression of the authors' attitude towards the quantity they are referring to, and that is uttered positively, hence implying that there are 'more than enough (different) methods of contraception available'. The adjective 'available', can be referred to as 'postpositive', which occurs immediately after the noun 'methods'; and, given the fact that it is an evaluative adjective, it presents the product (methods of contraception) in very positive terms and as a matter of fact as well, perhaps not only to be taken on trust by the readers, but to attract and retain them too.

Moreover, the presence of the demonstrative 'this' in 'certain hospitals and private clinics provide this service' (Para. 4) similarly plays an adjectival role in describing the noun 'service'. It shows where the object 'service' is located in relation to the speaker; In other words, the nuance being conveyed here is one of 'proximity', 'nearness', or a 'short distance away'. The authors are attempting to mediate the relationship between the intended audience and the places were they could get clinical assistance, which are rightly next or just around the corner. This could be one more motivation for people to go for it.

TRANSITIVITY CHOICES - Experiential value of grammatical features

- *Processes and Participants*

It is interesting to note that there are no occurrences of SV (subject verb) sentences (cf Fairclough, 1989) reflecting '*event processes*' in this particular section of the pamphlet. Rather, the section entitled 'Prevention' shows a predominance of SVO (subject verb object) and SVC (subject verb complement) sentences representing '*grammatical processes of action'* and '*relational processes*' (attributions)' respectively (Fairclough, 1989: 125 and Simpson, 1993: 89-92). Generally speaking, 'material processes of *action*' have both animate and inanimate participants, while the '*attribution processes'* (relational) seem to involve mostly inanimate agents; however, human involvement is obvious in every action in this section - actions that are real, logical and consequentional as evident in the following examples:

> 'Reliable methods of contraception (S) will reduce (V) the risk of pregnancy (C)' – [Material action process].
>
> 'Certain hospitals and private clinics (S) provide (V) this service (C)'- [Material action process].
>
> 'The safest form of contraception (S) is (V) abstinence (O') - [Relational process].
>
> 'Termination of pregnancy (S) is (V) legal (O)'- [Relational process - attributive].

In the last process the *S* is a noun phrase, a nominalization and at the same time an action process, while the *O* (*legal*) is an adjective and also non-human. The result is an obfuscation of agency, which, according to Fairclough, 'can be ideologically motivated' (1989: 123). I see that in 'termination of pregnancy', two kinds of

participants are supposedly involved: the agent (a Doctor specialist) and the patients (amongst the audience). In this particular case, one could be sensitive to possible ideological reason for omitting participants and/or obfuscating agents' responsibility for their action (termination of pregnancy), which despite being a legal practice to some extent, in South Africa today, it is still a negative, undesirable social practice with its own implications, naturally. This is the message being conveyed by producers of this text.

The superlative 'safest' in the third SVO sentence is an adjective, leaving no room for doubt; it is absolute and therefore very convincing, and signals a subdued comparison with other forms of contraception that can prevent or reduce the risk of pregnancy. The inference drawn here is that 'abstinence' is much safer than any other existing methods of contraception, hence avoiding not only pregnancy but also the risk of contracting STIs. These are examples of *material action processes* of which both *S* and *O* are nouns and noun phrases. Agents in these actions are 'reliable methods of contraception', 'certain hospitals' and 'private clinics'. Other participants involved in these processes are what Fairclough (1989) refers to as "patients", which, according to Simpson, "represent the person or entity affected by the process" (1993: 91), for e.g. 'the risk of pregnancy' and 'this service'.

- *Passivisation*

In this section there is only one occurrence of a passive sentence, which represents a '*material action process*': 'Emergency contraception can be requested up to 72 hours…' This is a typical '*agentless passive construction*', leaving causality and agency unclear (Fairclough, 1989: 125). The action of 'requesting' implies human actors, but begs the question 'who?' The affected participant, 'emergency contraception' (inanimate) is put in a position of focal prominence (Simpson, 1993: 106). Thus, the agent that causes the effect is being unnamed. It is said that passive constructions frequently omit the 'actor', so the reader cannot tell who should be doing what. Passivisation is useful in this case as the actor is presumably less important or not as important as the process/object of action being described.

Another interesting feature of the above sentence is the significant meaning relation between the word ‘emergency’ and ‘72 hours’, thus reinforcing the authors’ persuasive powers in their discourse over the addressees; this implies that people are not well aware of the existence of such kind of medical services in their respective areas of residence and that their case needs immediate action, as to prevent them from harmful results, including death. Moreover, the authors’ intention with such a simulated address is presumably that of conveying a positive image of those service providers, and to convince and show them (audience) how effective and beneficial they can be to the audience’s health. In my view, the authors’ persuasive powers derive from ideology, which “is most often now realised as implicit assumptions and values underlying the writer’s linguistic choices” (In: ‘Syntax, Readability and Ideology in Children’s Literature’, www).

- *Nominalization*

It is significant that most instances of nominalization in this section occur under the subheading ‘Pregnancy’ (= *gravidez*). The authors use nouns rather than phrases, as difficult decisions to be taken by a person facing the problem of unwanted pregnancy or the risk of pregnancy, i.e. ‘safest form of contraception’, ‘abstinence’, ‘reliable methods of contraception’, ‘risk of pregnancy’, ‘emergency contraception’, ‘unprotected sex’ and ‘termination of pregnancy’. Quite clearly, these nominal options are economical, suitable to the genre and is naturally associated with specialist (medical) discourse; hence the use of language to enact power. In this way, I see the use of these linguistic forms as an ideological question by itself. The ideological significance is also noticeable as they are being used repetitively in the text, with particular shades of meanings that readers would have to interpret. Besides, speaking of ‘emergency contraception’, ‘safest form of contraception’, ‘reliable methods of contraception’ etc constitutes what Salvador (2003: 6, online) considers to be “alternative stylistic options selected in the place of other (rough) similar ways of referring to the same content by means of whole sentence”(2003:6, online).

Another interesting feature of this passage is the contrast between the following: (1) 'reliable methods of contraception' and 'the risk of pregnancy'; (2) 'unprotected sex' and 'pregnancy'. In the example (1), the first term evokes the idea of a positive/planned process, whereas the second term ('the risk of pregnancy') appears negative, haphazard and random. In the example (2), both the first and the second terms (expressing a cause-and-effect relationship) sound negative/unplanned, haphazard. The sentences are used with present and future tenses respectively, showing how they rely on the reader(s), perhaps to bring them not into the past but into the present reality and also convince them to imagine themselves in those processes or positions, and then mend their ways towards the future. The obvious readers are supposedly female audiences for whom the following would be more relevant than for a male audience: 'methods of contraception', 'risk of pregnancy' and 'abortion' under the sub-heading 'Pregnancy'; and 'pap smear' under 'Cervical Cancer'.

Relational values of grammatical features

- *Modes of sentence*

The authors use the imperative mood in its usual present tense (denoting 'obligation'), and adopt a parent's role in relation to an "immature child, giving him/her strict and salutary instructions" (Mwepu, 2002: 7). These can perhaps also be classified as '*moral imperatives*'. Imperatives and values form part of us to the extent that we appropriate them, i.e. "make them our second nature, prompting us to good deeds of which we may often be simply unaware" (Smikun, 2000: www).

It is said that 'imperatives' do not have an S (subject) at all, and simply start with a V (verb), i.e. 'Prevent (V) the consequences (O)', 'Use (V) a condom (O)', 'Find out (V) your partner's sexual history (O)', 'Remember (V) …you are having sex (O)', 'Have (V) a pap smear (O)' etc. These unmodalised imperatives appear to be less polite than their modalised interrogative counterparts such as 'Will you use a condom?' 'Will you prevent the consequences?' etc. In the final paragraph the directive

utterance seems to propose a hypothesis, 'only have sex if you believe it is right. When in doubt, don't.' As such, the authors' persuasive strategies are intensified even further and are pointedly directed at the reader's responsibility for preventing the negative consequences of careless loving, such as unwanted pregnancy, STIs and HIV/AIDS and 'emotional hurt' etc.

The need to change risky sexual behaviour is naturalised, and the text re-inforces these assumptions by means of continual reminders about what readers need to do ('…not having sex' - especially when in doubt'; '…use a condom' when having sex etc). By offering the advice and information required, "the text reinforces the very insecurity of those to whom it is addressed" (Simpson, 1993: 155). It is an indication of the authors' serious and sincere attempt to protect teenagers from the dangers of (unprotected) sex. In other words, the authors try to make the readers believe that sex is not all positive. As far as participant's (both the addressers and the intended audience) relationship it is concerned, 'asking', be it for action or information, generally presupposes a position of power, as too does giving information.

MODALITY CHOICES

There are various instances of *modality* in this section reflecting the authority of one participant over the others. The authors present "information as unquestionable facts that appear to the reader to be true" (Atkins, 2002, www). However, as Fairclough points out: "Modality is not just a matter of modal auxiliaries" (1989: 129). There are instances of verbs in non-modal (simple) present tense forms (i.e. love, care for, hurt, prevent, find out, advise, use, make, etc), which are represented as categorical truths – facts – without there being intermediate modalities (Fairclough, 1989: 129), and which therefore create the impression of authority and knowledge. These represented truths, and Atkins (2002: 13, www) puts it, "need to be questioned by the reader as they are often opinion disguised as fact and fact shown in an unquestionably positive way, when it may not necessarily be so". Another categorical commitment to the truth of the proposition is realised with the verb (*are, is*) in its (simple) present tense form: 'there are many different methods', 'Termination of

pregnancy (abortion) is legal', 'Remember that you are having sex', 'there are many different methods'. These are all instances of "expressive modality" (Cf. Fairclough, 1989).

In this section, modal auxiliaries are used in predictive statements either with future use or related to ability, i.e. 'reliable methods will reduce the risk of pregnancy', 'a doctor … will be able to advise you'. These statements are of "strong modal force given that they are intended to be perceived as having a very high probability of occurrence" (Atkins, 2002: 11, www). The relationship here between the speaker and the hearer can be regarded as embodying the dominant ideologies of medicine as a social institution; that is to say, the ideologies of those who control medicine (cf Fairclough, 1989). When the authors state that 'A doctor or family planning sister will be able to advise you' (Para. 6), my inference is that what a doctor is, what a patient is, are all matters which are open arguments. It seems to be an advice, "explicitly mediated through overt deontic strategies" (Simpson, 1993: 155), and the claim made for having the clinical test (Pap smear) on the one hand, and using a condom on the other hand, is noticeably communicative and forceful as well; hence the indication of the addressers' ideological position with respect to their intended audience.

We may therefore assume that in medical discourses such as these, medical staff impose the discourse or put pressure on the patients (who in this context are the teenagers they are addressing).

Also interesting here is the fact that authority and power relations in these sentences find expression in imposing 'obligation' upon readers. The deontic construction with 'must', being uttered by a specialist to "a recalcitrant child would be likely to function as a command" (Simpson, 1993: 149). Truths and facts are clearly conveyed by the modal auxiliaries 'must' and 'can' for e.g. in 'emergency contraception can be requested'. The inclusion of 'can' alters the writer's commitment to the truth of the proposition, resulting in a non-basic formula such as 'it is possible that …'. Therefore, what is certain here is the possibility. In the example 'you must protect

yourself from them…' there is a 'deontic modal auxiliary' (Simpson, 1993: 47) realising "a continuum of commitment (…) to requirement". Furthermore, there is both an implicit claim to authority and implicit power relations; a utterance that is of ideological significance (Fairclough, 1989: 127): 'must', according to Fairclough (127), signals 'obligation', i.e. (Para. 5) - 'you must protect yourself from them' is like saying 'you are required to protect yourself…' Moreover, it seems to be the highest claim being made for protecting readers from STIs and HIV/AIDS.

- *Pronoun choices [Levels of formality]*

A relationship here between the speakers and the hearers is evident in this section through the use of the pronoun 'you'. The authors appear to regard their readers as their patients and think that they can impose on the reader the various tasks that are specified in sentences such as those below:

> 'When you love and care for someone…so prevent the consequences'
>
> 'Use a condom (male or female) each time you have intercourse…Always find out your partner's sexual history. Remember that you are having sex with each one …you must protect yourself from them…'
>
> 'Make a decision about whether sex is right or wrong…'

Contrary to the choices made on the front page of the pamphlet, which uses the inclusive 'we' in different sentences, and which also expresses a relationship of solidarity between the addresser and the addressee, this last section of the pamphlet uses only the pronoun 'you', which according to Fairclough (1989) is typical of mass communication, where there are many potential addressees whose identities are unknown to the producer. We see that 'you' is being used as *indefinite pronoun*, implying "a relationship of solidarity" (Cf. Fairclough, 1989: 128) between the addresser and the assumed reader(s). The presence of the possessive pronoun 'your' as in 'Always find out your partner's sexual history' (Para. 5) would imply that the authors are addressing the reader as if in a personal friendly conversation, thus

leaving no shadow of doubt that the message is addressed directly to he or she who reads the text.

3. ST and TT comparison in terms of power relations

Certain shifts were discovered on analysis of the TT and on comparison of the ST and TT.

- *Syntactic shifts (pronoun selection)*

The ST writers are ungrammatical in their use of the relational pronoun 'them' (plural) to refer to 'a person' (singular) in the sentence 'When you love and care for a person, the last thing you want to do is hurt them…' (Para. 1), which is a neutral noun in terms of gender and singular, shown by the accompanying indefinite article '*a*'. Translating literally, the Portuguese writer has failed to produce a correct/coherent formulation in that he shifts the indefinite article '*a' of 'a person*' to the definite article *a pessoa* (= *the person*). The ST authors used the indefinite because they were not referring to a specific person; the use of a definite article gives the impression that the message is applicable to a specific person. Consequently, the TT approach may confine the readership's reaction to a given person, such as the official/obvious partner, as opposed to any possible partner. However, what is perhaps more relevant here is the fact that the Portuguese sentence is (blatantly) ungrammatical, which most likely affects the force/credibility of the message.

As far as the forms of address are concerned, the Portuguese translator is inconsistent in his use of both the *T form* (informal) and the *V form* (formal) for the English pronoun 'you'. Exemples are: 'q*uando amas* [T] *e te importas* [T]…'*Use* [V] *a camisinha …sempre que tiveres* [T] *relações…'procura* [T] *sempre maneiras de conhecer…do teu* [T] parceiro. Lembra-te [T] *que durante o acto…estarás* [T] *também a fazer sexo* (…) '*se tiver* [V] *dúvida não o faça* [V].' (Back translation:

'When you love and care for…Use the condom…whenever you have sexual relations…try always to get to know…of your partner. Remember that during the act…you will also be making sex (…) 'do not do it if in doubt')

- Textual mismatch (logical clause connection)

The translation into Portuguese of the connective (conjunction) '*so*' (Para. 1) by *neste caso* (= in this case), results in a slight shift in meaning from a consequential perspective expressed in the ST to specification of 'prevention' confined to a particular case in the TT. The Portuguese term more suitable in this context would be *portanto* (= 'So').

It is significant that the English sentence 'the last thing you want to do' (Para. 1) does not mean an item in a checklist of 'things one wants to do'; instead, it means 'the very least one would ever want to do'. For, by translating the above sentence literally as *a ultima coisa que queres fazer* (= the last thing you want to do), TT writer leaves the impression that one does intend to hurt. It would be appropriate to translate the English sentence above by (1) *a coisa que tu menos farias* (= the thing you would do least). In this case, Portuguese readers would not understand the figurative meaning here, as the ST readers are expected to do in the English text.

- Shift in denotative meaning (sentence modes)

There is also shift in meaning in the translation of 'prevent the consequences' (Para. 1) with *previna-te contra as consequências* (= 'beware of the consequences'). 'To prevent', presupposes an active role the reader has to play in order to avoid the negative consequences described. In contrast, the connotation in the Portuguese TT is that the consequences may just 'happen to' the individual - without said individual playing an active role in the outcome. Although there is a shift in meaning, the Portuguese writer seems to keep same level of authority as his English counterpart

by using this 'unmodalised imperative' (Simpson, 1993: 148), hence the responsibility placed on the readership to play an active role.

- Lexical shifts (adjectives)

By omitting the *attributive adjective* 'safest' in 'the safest form of contraception and abstinence' (Para. 2), under subheading 'Pregnancy', the TT reduces the weight of the original message; and, to a certain extent, distorts the intended message. It is being translated as A maneira de contracepção e abstinência (= 'the form of contraception and abstinence'

Although the Portuguese reader would understand the term *confiáveis* (which in Portuguese language does not exist) in (Para. 2), as the translation of '*reliable*' in 'reliable methods of contraception' (Para. 2), it would be appropriate to use either the attributive *fiáveis* or *seguros* (= 'reliable' or 'safe', respectively).

The ST urges its readers to consider using 'a condom (male or female)', in paragraph 6. The qualifiers 'male, female' in brackets refer simply to the type of condom. In the target text, however, the writer uses 'man or women', thus qualifying people instead of the object 'condom' (= camisinha), as is the intention in the ST. Bearing in mind that the female condom is not as widely known as the one for men, it may be misleading for non-informed readers. One might even wonder how a woman could use a male condom!

- Shift in denotative meaning (processes and participants)

Still in paragraph 2, the ST contains the clause 'reduce the risk of pregnancy', which could be paraphrased as 'lower the risk of getting pregnant', which in itself is a *process* (material). In being markedly literal, the TT author relates the clause to 'risk of pregnancy' as if a pregnancy had already occurred. In *risco de gravidez,* the term

gravidez (= 'pregnancy') refers to the end result, but the ST authors are warning their readers about the risk they are exposed to - a process - therefore the most suitable translation would, in my opinion, be *engravidar-se*, which is equivalent to 'to become pregnant'.

The translation of 'there are many different methods available' (Para. 2) by *existem muitos métodos* (= 'there are many methods') does not highlight the key point (by omitting the item 'different' = *diferentes*) made by the ST authors. They use the adjectives 'different' and 'available', which are intended to inform readers that the methods of contraception not only exist; they are available too and in different kinds. To me, existence can be abstract, hence less appealing, while availability is something concrete and tangible, so to speak. The omission of the Portuguese qualifier *differentes* in the TT makes the utterance less expressive or emphatic than the English address.

- Nominalizations

The literal translation of the English nominalization 'Termination of pregnancy (abortion)' in paragraph 4 by *terminação da gravidez (aborto)* is inappropriate despite the fact that it is understandable and a simple enough concept to understand. The Portuguese sentence is non-technical, perhaps to suit the level of knowledge and understanding of the audience (young Portuguese speakers living in South Africa). The term more often used in this context is *interrupção da gravidez* (= 'interruption of pregnancy').

In the same paragraph, the Portuguese translator goes on to use *(aborto) é legal se requerer num periodo de 12 semanas de gravidez* as the translation of '…(abortion) is legal upon request up to 12 weeks of pregnancy…' Besides the ambiguity in the message conveyed by the Target Text, the TT also does not make it clear as to whether a request for the interruption of a pregnancy is considered legally acceptable if submitted up to 12 weeks of pregnancy. There is a significant change of wording and register in the translation of 'upon request' with *se requerer* (= 'if you

request'). In the ST, the infinitive reflects an obfuscation of agency, the depersonalised nature of the original message. The inference from the message conveyed in the ST is that '*you*' (= você), the listener/reader, are not necessarily the one to request or apply for an abortion, as the Portuguese writer tries to convey. And, while his English counterpart attempts to eliminate agency, thus trying to attenuate the feeling of activity, the translator, does the opposite by addressing the audience more directly, thus reinforcing the effect of his role in the reader/translator relationship by establishing a high register and giving the sentence an almost colloquial tone. Hence the 'power play' between the two writers. In the words of Thompson (1984: 122), there are "important implications in the way the message is received". Two more appropriate alternatives would be: *se se requerer* or *caso for solicitado (=* 'If requested' or 'in case it is requested'*)*.

In light of the foregoing, it is worth stating that if the audience finds many non-sensical utterances (resulting from mistranslations), cases of ungrammaticality etc, such as those discussed earlier, then it may just decide to ignore the content, thus jeopardising acceptability or the very reason these pamphlets were produced in the first place.

The Source Text subheading 'STIs and HIV/AIDS' for those who are conversant with the subject being discussed - indicates a clear logical positioning of the three elements, namely: STIs, HIV and AIDS. In the Portuguese text, the sub-heading appears different, placing AIDS prior to HIV (SIDA/HIV) mechanically, and one gets the impression that AIDS (= SIDA) occurs before HIV (VIH): 'DST e SIDA/VIH'. To me, it is devious to place AIDS prior to HIV as the latter may lead to the former, and not vice versa. The Portuguese (well-informed) reader may wonder about the author's credibility, which may then affect the transmission of the intended message.

- Syntactic mismatches:

When the ST writers advise the reader to use a condom 'preferably with a spermicide gel' (Para. 5), the two terms being in parentheses refer to something that

is complementary, i.e. what 'condoms' should be used with. The TT writer translates the same sentence literally as *preferivelmente aqueles com espermicida gel*, thus implying that spermicide gel is contained in another type of condom. It would be appropriate to translate the English sentence 'use a condom (male and female)' as *Use a camisa de venus (masculina ou feminina),* and not *homem ou mulher* (= 'man or woman'). It is correct to argue that in English we refer to 'male and female' condoms, simply because one type is used by men and the other by women.

In the paragraph under the subheading 'STIs and HIV/AIDS', the Portuguese translator omits the preposition '*com*' (= with) in 'Remember that you are having sex with each one'. Through this omission he gives the impression that 'people practise old sex', which makes no sense: *fazer sexo o/a antigo/a parceiro/a sexual dele/a* (= 'to make sex the ex-sexual partner'). The correct construction would be *fazer sexo com cada um dos seus/suas antigos/as parceiros/as*. Moreover, the ST contains the clause 'each one of his/her previous partners', placing emphasis on the probability of any of the individual (previous) partners' being the source of transmission or infection. It is regrettable that that idea is lost in the TT.

- *Lexical mismatch*:

Under the subheading 'cervical cancer' (= *cancro do colo do útero*), the TT writer uses the term *esfregaço* as the translation for 'Pap smear' (Para. 6). In my opinion,. the term *esfregaço* is also another instance of grammatical polysemy, permitting a dual reading. It may carry sexual connotations; in other words, it can be interpreted as something inherent to love making or sexual intercourse. For the sake of clarity, the translator could have used the term *'esfregaço vaginal'* (='vaginal smear'), and not 'esfregaço' alone, which is commonly defined as a 'thorough cleaning of surfaces that might develop a layer of dirt'. Consequently, the ST's coercive approach in the statement of reader's obligation to 'have a Pap smear' (Para. 6) is somehow lost in the translation.

In addition, the 'overt' deontic emphasis in the ST statement that 'a doctor or family planning sister will be able to advise you' is lessened in the Portuguese version given that it follows the same sentence structure of the English text: *Um médico ou uma enfermeira de planeamento familiar será capaz de aconselhá-lo/la.* In this way the TT would not read naturally to the TT audience. It would be more appropriate to translate the whole sentence starting with the verb as follows: *aconselhe-se junto de um médico/a ou enfermeiro/a de planeamento familiar* (= 'consult a doctor or a family planning Sister').

The omission in the TT of the English sentence (Para. 6) 'Use a condom (male or female) each time you have sex' [strong advice that is repeated three times in the ST], can be interpreted in many ways. One possible reason is space constraint, in which case it still would not be up to the translator to decide which sentences to omit. The ST authors repeat the warning 'use a condom' in two other sections of the pamphlet with the apparent intention of making it clear to the audience that the use of condoms is recommended in the quest to avoid negative consequences of sexual intercourse such as 'unwanted pregnancy', 'STIs, HIV/AIDS', 'cervical cancer' etc. By omitting such a vital portion of the utterance, one which 'sustains relations of domination' (Fairclough, 2001: 2, www), the translator appears to play a less dominant role; in other words, he plays down its authority over the actual interaction process. And, bearing in mind that he did not formulate that same sentence correctly in paragraph 5 ('STIs and HIV/AIDS') - 'male or female' was translated as *homen ou mulher* (= 'man or woman'), one is led to wonder if the Portuguese writer deliberately decided to do away with the 'troublesome' sentence, which is unprofessional.

- *Mismatches of denotative meaning:*

Under the subheading *Dôr Emocional* (= 'Emotional Hurt'), the TT displays some weaknesses in the following main aspects:

The ST authors appear to speak with authority when advising the reader to decide from the outset whether to have sex or not, whether it is 'right or wrong' for them.

Although the same authors use the indefinite article 'a' in 'a decision', they make it clear about the options of 'right or wrong'. In the translation of the English sentence 'make a decision about whether sex is right or wrong for you' as *tome uma decisão sobre o facto de o sexo der certo ou errado para ti* (= take a decision about the fact that sex would be right or wrong for you'), the TT message loses the objectivity contained in the original. Similarly in the overall TT formulation *o facto de o sexo der certo ou errado para ti*, the TT sounds hypothetical as opposed to conditional, as proposed by the ST through the conditional 'whether'. There is also a shift in meaning, considering that the Portuguese audience might easily misunderstand the utterance *o sexo der certo*, as meaning 'a good sexual intercourse for you', instead of 'right or wrong sexual intercourse for you', thus keeping a sense of an invitation being made to the reader to reflect on what would be worth doing.

The English formulation 'only have sex if' (Para. 7) presupposes an overt warning towards the audience, complemented by the conditional 'if'. Although the TT writer uses the same words, sustaining an equal dose of advise with *somente se* (= only if), it still does not fully convey the ST's message in *somente se acreditares*, meaning 'only if you believe'. In contrast, the original message states 'only have sex if'.

Finally, the sentence that appears in bold capital letters on the last page of the pamphlet - 'LOVING CAREFULLY CAN PREVENT THE NEGATIVE CONSEQUENCES' - appears to be a topic sentence, which supports the addresser's moralising intention. This is an explicit exhortatory frame (House, 1977: 165), and its function maybe summed up as a way of influencing or improving the moral principles and (sexual) behaviour of the audience. The utterance would imply that in our society today we still see many people misbehaving when it comes to love affairs, to sexual relationships etc. Loving carelessly seems to be a common social practice, which has become a matter of serious concern, especially among the youth. The emotive effect of this message relies mainly in the use of the value adjective 'negative', here again collocating with the noun 'consequences'. In short, this sentence constitutes the heart of the pamphlet as it sums up its key message even the 'overall rhetorical purpose of the text' (Hatim and Mason, 1990: 152). The Portuguese version thereof appears inadequate on the grounds that the verb

'prevent the' is translated as *prevenir contra* (= 'prevent against'). The translator has simply given a literal translation of the ST's utterance. The verb 'prevent', which occurs no fewer than four (4) times in the whole text, not only functions to 'assert and re-affirm one's viewpoint' (Hatim and Mason, 1990: 199), but also strengthens the main exhortatory import of the text. A more adequate translation in this particular (social) setting 'prevent the negative consequences', would have been *evitar* + definite article *as* + *consequências negativas* (= 'avoid' +definite artice 'the' + 'negative consequences').

Power relations between the ST and TT authors

The source text displays a clear sense of authority in relation to the subject matter. The addressers speak from a clear notion of who can be of help to the audience. The corresponding formulations in the Portuguese text generally fail to maintain the sense of authority; the translator creates the impression of being less authoritative than his English counterparts.

To conclude this analysis (discussion) of translation across cultures, I attempt to assess the Portuguese target text and explain why the shifts outlined above emerged. A clue to this may lie in the inability of the Portuguese translator to view the issues dealt with in the pamphlet, in a wider context. A better rendition of the source text into the target language system should not be limited to the textual level alone; the translator should also consider the external factors such as the conditions of production of the SL text, its distribution, consumption as well as the various levels of power negotiation. Both the ST and its covert TT should be equally appropriate for their respective source and target language addressees. They have equivalent purposes: "TT is immediately and 'originally' relevant as ST is for the source language addressees" (House, 1977: 195). However, the translator shows a limited perception of both the "pragmatic and semiotic values" (Hatim and Mason, 1977: 59). Translation as a hermeneutic activity requires from the translator an ability to scrutinise the source text, select and/or transfer the entirety of the message into the target language version. Yet this particular translator failed, in my opinion, to make

his Portuguese sound fluent, natural and communicative. The translated version should function as a text in its own right within the target language system. In being too faithful to the ST and maintaining the same textual structures, the translator has made the Portuguese text likely to be misunderstood by the common Portuguese reader, as in many instances; it does not fit into the Portuguese target system.

Chapter 3

Conclusion

This chapter provides a summary of the observations made with respect to the research findings. Its aim is to verify the proposed hypothesis (research questions) and provide potential explanations of my arguments as well as establish the limitations of the current framework of CDA in translation studies.

The concept of 'power' is a relevant factor when discussing texts of social import. As a pragmatic variable within a theory of discourse, power may be defined as "the degree to which the text producer can impose his own plans and self-evaluation at the expense of the text receiver's plans and self-evaluation (Hatim, 1997: 139). In this respect, the teenagers, with whom this public text is concerned, have been shown to wield less power than their addressers who use language to manipulate or persuade them to consider the dire implications of the HIV/AIDS pandemic and related diseases. However, it is also true that in certain situations, this may not be effective or produce any significant transformation in people's sexual behaviour (including condom use), bearing in mind not only the primacy of "traditional sexual practices of many African people, but also the fact that 'sexual behaviour is embedded in social, political and economic structures of a society' " (Skhosana, 2001: 88).

It must be acknowledged that the media in South Africa have been playing a large role in the AIDS' education campaign, portraying it as an issue only in the black communities. This, according to Skhosana, "can be attributed to the fact that black people are usually the poorer sector and, therefore, the effects of HIV infection are more readily apparent than amongst their more affluent white counterparts" (2001: 24).

From this perspective of power, one may be inclined to assume that the text is meant to exclude the addressee from the argument in the discourse; to include him is to

cede power. It is interesting to note that in these texts the PPASA's discourse is that of the powerful and it does not give room to the possible reasons for adolescents' behaviour. Counter-argument as a procedure in discourse is avoided. Despite all the good evidence the pamphlet provides, the truth needs first to be challenged by the counter-arguer, or else the reader has difficulty in negotiating meaning with the text producers. It seems that the other side of the argument is not well represented, particularly the Portuguese version, which in general terms does "compromise the ideological thrust of the source text" (Hatim and Mason, 1990: 164).

This is what makes me believe that PPASA discourse fits very well in what is known as simpler argumentation rather than complex argumentative text. The simpler argumentation is intended to convince (or only to persuade) the reader of a certain point of view, or to understand the author's reason for holding certain views on a matter under discussion. The author will analyse the question or problem he wishes to discuss and will present his own opinion to the reader, along with the arguments that lead him to this opinion. Most argumentative texts weigh the pros and cons of the issue, but simpler argumentations, as already said, may restrict themselves to merely one side of the debate. The argumentation in these simpler texts would thus be linear in nature, while more complex argumentations can be expected to be dialectical. Such discourse will not help South African teenagers (especially street teenagers) to identify their errant behaviour before following the right path. The contribution of this literature will not be as effective as expected.

While accepting Fairclough's (1989: 17) view that discourse is "social practice determined by social structures", I also assert in line with Bassnett (1992) that a proper place has to be accorded to culture in translation, to assist the translator in negotiating with the target reader.

Some comments were made about the Portuguese text, which indicate that the translator failed to place his text in such a context (culture). Certain features have emerged from these observations of the translator's performance, which can be summarised as follows:

- *A tendency to follow some parts of the text closely;*

- *Lack of adequate overview of context;*
- *Syntactic structures used generally do not fit into the target system.*

Despite the fact that both texts appear to be equally marked in terms of their persuasiveness – both attempt to exercise their moral authority and influence or improve their respective addressees' behaviour – a number of breaches and many different types of changes (shifts) in the target language (Portuguese) system were noted. And it would be entirely plausible to argue that the motivation for these shifts is to "win greater acceptance for the text in a target language environment in which source text's discoursal signals might not have the same exchange value" (Hatim, 1997, 162). In my opinion, the Portuguese translator did not bring about these shifts in his text, not because he made well-considered decisions to suit the needs of his target readers, but rather because he faced difficulties in rendering the message into Portuguese. Therefore, as a result, the intended effect on his recipients might have not been achieved as expected and the message would likely have a negative impact on the audience.

The various instances of ungrammaticality and occurrences of inaccuracy, i.e. tense, omissions, punctuation, spelling etc, in the Portuguese text substantially diminish its effectiveness and potential impact. The translator as a co-producer was not able to employ adequately what Nord (1991: 131) considers to be the "*intratextual elements* he had at his disposal". In other words, he did not pay attention to details in the text, neither did he pay attention to text analysis before translating these pamphlets: a better rendition of the source text into the target language system should not be limited to the textual level alone; the translator should also consider the external factors such as the conditions of production of the SL text, its distribution, consumption as well as the various levels of power negotiation. Only the detail-oriented translator and the one with the analytical linguistic skills would be able to produce the quality translation necessary for his/her clients.

It became clear to me that a layman, a non-professional translator produced the pamphlet (TT) and that he did the job on a free-of-charge basis. With this in mind, there is no doubt that the quality produced under these conditions could not be

expected to be a work of quality, an effective paper. He might have not even taken into account the importance of commitment and accountability in this task.

The relationship between the translator (fluency in both the original and target language), his social status (as refugee in South Africa), and may be some other social or interactional properties of communicative events (i.e. lack of proofreading, rereading of text) can all affect the production and interpretation of a discourse. Moreover, he (the translator) did not give priority to understanding the process of production, therefore, resulting into a highly irrelevant interpretation of the ST.

That is why every translation should be screened from translators not only language ability but also technical knowledge (i.e. medical, pharmaceutical, chemical, electrical, mechanical knowledge), depending on the type of material they are required to translate. Unfortunately, not every (business) company or service enjoys testing its translators or asking advice from experts in translation to help them in this regard. And, as result they end up producing translated texts of poor quality like the ones I analysed.

The Portuguese version of “Loving Carefully” (= Amar com cuidado”) has shown that the translator was author-centred; in other words, he stuck to the features of the ST, but somehow infringed the text norms and conventions of the target language and culture.

In terms of power relations, I have seen that:

- the producers’ specialised knowledge of the subject as well as the predominance of a consultative (formal) style, reveal that they stand in a ‘position of superior power’ (Thompson, 1984: 123), as specialists, teachers, instructors etc.

- Power differential between the speakers and the hearer is generally marked, as often acknowledged between doctor and patient, for instance;

- they used their authority fully with a view to inform, explain or impart medical knowledge to the addressees and then persuade or move them to act positively within the boundaries of an institutional context, relating to health and social matters; hence the situation of domination;

- despite the fact that the TT is intended to function as an original text in the target system, the Portuguese version still reads like a translation and not as an original, or as a text in its own right within the target language system. Reasons for this are that it is primarily literal, too faithful to the ST (i.e. maintaining the same textual structures and the style of language in its translation), resulting in a lack of fluency;

- the translator reveals himself to be at a lower level of power, say in an inferior position to that of his counterparts, the ST authors. The patterns of mismatches (that in some instances can be classified as mistranslations) in the target text system, led me to assume that the text producers of the source text and target text hail different backgrounds;

I have adopted CDA approach in analysing this medical text and its translation given by PPASA as a campaign against HIV and sexual diseases in South Africa. As shown above, it was the right tool to study power relations, but at a certain point I was a bit stuck as to what the weaknesses of using this approach are for translated texts. In all seriousness, the weakness of this method is that the study of power relations in an original text differs slightly from that of the translated text. There is no question about this because, as we know, translating a text involves rewriting the original and any rewriting is a manipulation, a mutilation, to some extent. And as such, it reduces the power (authority) of the original writer. It goes without saying that the Portuguese translator rendered some of the elements, thus losing their powerful nuances in English.

In light of the above, translation requires a wider concept that involves both text production and reception. Knowledge thereof will help translators move forward with

time. And, if a wider context is the way to go, then it is high time that the CDA model is recommended as a useful tool in translation to reach this goal.

Critical Discourse Analysis re-conceptualises the contemporary view of translation and makes it an interdisciplinary field that can get inspired by other disciplines as well.

Now, the question that remains is: 'has this research achieved its aims?' If we consider that it:

(1) examined the way in which ideological values are expressed in discourse by PPASA;

(2) undertook a critical analysis of the Portuguese translation of the pamphlet "Loving carefully is 'in' for the new generation" and shown the strength and weaknesses of the Portuguese translator with regards to his translation;

(3) shown reader the relevance of CDA in unveiling the ideological values embedded in the text expressed by the author in the ST, and the translator in his TT.

By now, I can say that the reader has a general idea of the role ideology and power relations play both in the production, translation and publishing of a text. However, it would not be possible to come to this understanding without the help of CDA. It is in this sense that discourse awareness is one of the essential skills of interpreting texts that should not be ignored by the translator.

Though little work on discourse, power and ideology (that I am aware of) speaks directly to these issues in translation; however, much scope has been given in this research project for their discussion.

Appendix

Questions put forward to officers of the PPASA's Communication Department, both at its National and Gauteng Provincial offices:

→ Why is the PPASA producing posters and pamphlets in various foreign languages such as Portuguese, Swahili, French etc., in South Africa?

→ Who are the targeted readers?

→ Who are the producers, including the translators?

→ Are the producers' contacts available?

Page 5

Prevention

When you love and care for a person, the last thing you want to do is hurt them, so prevent the consequences:

Pregnancy

The safest form of contraception is abstinence (not having sex). Reliable methods of contraception will reduce the risk of pregnancy, and there are many different methods available at doctors and family planning clinics.

Emergency contraception can be requested up to 72 hours after unprotected sex, to prevent pregnancy.

Termination of pregnancy (abortion) is legal upon request up to 12 weeks of pregnancy and, under certain circumstances, up to 20 weeks of pregnancy. Certain hospitals and private clinics provide this service.

STIs and HIV/AIDS

Use a condom (male or female) each time you have intercourse, preferably with a spermicide gel as well. Always find out your partner's sexual history. Remember that you are having sex with each one of his/her previous partners as well, and you must protect yourself from them, if not from him/her.

6 Back Page

Cervical cancer

Have a Pap smear within six months of having sex for the first time, and every 18 months thereafter. A doctor or family planning sister will be able to advise you. Use a condom (male or female) each time you have sex.

Emotional hurt

Make a decision about whether sex is right or wrong for you beforehand. Only have sex if you believe it is right. When in doubt, don't.

LOVING CAREFULLY CAN PREVENT THE NEGATIVE CONSEQUENCES

Contact the PPASA office nearest to your area for more information and advice:

National Office	(011) 482 4601
Western Cape	(021) 448 7312
Gauteng	(011) 403 7740/1
KwaZulu-Natal	(031) 304 4818
Free State	(051) 430 4657
Eastern Cape	(041) 487 2672
Northern Province	(015) 295 2131
North West Province	(012) 702 1971
Northern Cape Province	(053) 872 2276

Developed by Kerry le Roux - PPASA (Western Cape) Media Resource Centre, 1999
Designed by: VAMP (Tel. 021-6712024)
Printed by: Megaprint

This pamphlet is also available in Afrikaans, Xhosa, French, Portuguese, Swahili and Somali.

PPASA
PLANNED PARENTHOOD ASSOCIATION OF SOUTH AFRICA

Front Page

Loving carefully is "in" for the new generation



Love makes the world go around, but like with every-thing today, there is a price tag. The feeling of being loved and being in love makes us feel special.

But these wonderful feelings should not blind us to the possible negative consequences of a sexual relationship:

- Unwanted pregnancy
- Sexually transmitted infections (STIs)
- HIV/AIDS
- Cervical cancer
- Emotional hurt

If you are involved in a sexual relationship, you should take time out to read this. It will help you to love in a caring and careful way.

Loving carefully

Page 2

Unwanted Pregnancy

Parenthood is a wonderful experience if it is planned, but it may lead to disastrous consequences for teenagers.

Some of the difficult decisions that have to be faced if an unplanned pregnancy occurs are:

Marriage?

The divorce rate for "forced" marriages is very high.

Education?

Furthering your studies whilst bringing up an infant is extremely difficult.

Single parenthood?

Caring for the child on your own also has financial implications. Who will pay for its keep?

Abortion?

Although this is now legal in South Africa, terminating a pregnancy can be a traumatic experience

Adoption or fostering?

Sexually Transmitted Infections

These are infections that are spread from person to person through sexual contact. The mouth, anus, penis and vagina may be involved.

Page 3

Possible symptoms of an STI:

- discharge from the genital organs
- sores, bumps or blisters near sex organs or mouth
- pain when urinating
- pelvic pain
- pain during intercourse
- swollen glands in the groin
- generalised rash
- unexplained fever

You or your partner can have an STI and not know about it (there will be no outward sign, but you will still be able to infect others). Almost all STIs can be cured with prompt treatment (family planning clinics can treat STIs, or there are special STI clinics available.) It is necessary to trace all sexual contacts to prevent further spread. Failure to treat can lead to infertility or other medical problems. Treatment is confidential.

STIs cannot be caught from:

- toilet seats
- kissing
- casual contact
- insect bites

HIV/AIDS

This is a sexually transmitted infection that cannot be cured. The virus (HIV) lives in the blood and sexual fluids of the body and can enter someone else's body in the following ways:

- sexual intercourse (the most common)
- sharing infected needles
- from a pregnant mother to her baby

Page 4

Once infection has occurred, it takes 7 to 14 years for the AIDS disease to develop. During this time there can be no sign of the disease, yet it can still be passed on through the ways mentioned above. At present, there is no cure for HIV/AIDS and the only way to remain protected from the virus is to practise safer sex, using a condom each time you have intercourse.

Cervical Cancer

The opening between the vagina and the uterus (womb) is called the cervix. Cancer cells can develop from a virus that is sexually transmitted. This chance increases:

- the earlier a woman starts having sex;
- with the number of sexual partners both have had.

If diagnosed in time, cervical cancer can be cured.

Emotional Hurt

Sometimes, people enter into a sexual relationship before they are emotionally ready for the commitment. A sexual relationship which is not open, honest, trusting and caring, often leads to feelings of guilt and worthlessness. These negative feelings are commonly influenced by:

- family values
- personal beliefs and values
- religious background

and may differ from person to person.

Page 2

Gravidez Indesejada

Ser pai ou mãe e uma expêriencia maravilhosa quando planeado. Porém isto pode terminar em consequências desastrosas para os adolescentes.

Algumas das decisões difíceis de se encarar quando uma gravidez endesejada ocorre são:

Casamento
O nível de divórcio em casamentos forcados e muito alto.

Educacão
Continuar com os estudos e tomar conta de uma criança e extremamente difícil.

Ser mãe ou pai sem companheiro
Criar uma criânca sozinho/a tambem tem muitas implicacões financeiras. Quem pagaria para a sobrevivência da criânca?

Aborto?
Apesar de o aborto ser ja legal na Africa do Sul, terminar com uma gravidez pode ser uma experiência traumática.

Adothar ou?

Doenças Sexualmente Transmissiveis (DST)

Estas são infeções que são transmitidas de pessoa para pessoa atravez de contacto sexual. A boca, o ánus, o pénis e a vagina podem estar envolvidas na transmição.

Page 3

Possíveis sintomas de uma DST:

- Discarga do órgão sexual
- Dóres ou bolhas proximos dos órgãos sexual ou na boca
- Dóres quando estiver a urinar
- Dór pelvica ou da bacia
- Dór durante a penetração
- Inflamação das virilhas
- Erupção cutânéa geral
- Febres inexplicadas

Tu ou o teu parceiro podem ter uma DST sem aperceberen-se disso (poderá não existir um sinal notável, mais poderás ser capaz de infectar os outros). Quase todas as DST podem ser curadas com o tratamento apropriado (clinicas de planeamento familiar ou uma outra clinica, podem curar DST). É importante conhecer todos os parceirs sexuais para evitar mais transmições. No caso de falhar de tratar da doênça, esta pode criar infertilidade ou um outro problema médico. O tratamento é confidencial.

DST não podem ser transmitidas atravez de:

- Assento do toilete
- Beijos
- Contácto casual
- Mordidas/picadas de insectos

SIDA/VHI

Esta é uma doênca transmissível sexualmente e que não pode ser curada. O vírus do VIH, vive no sangue e nos fluidos sexuais do corpo, e pode entrar o corpo de alguem da seguinte forma:

- Intercurso sexual (o mais común)
- Partilha de seringas e agulhas infectadas
- De uma mulher grávida ao bebé

Page 4

Uma vez que a infecção ocorre, pode durar de 7 a 14 anos para a doênca do SÍDA se desenvolver. Durante este periodo, poderá não existir nenhum sinal da doênca, porém, ela pode ser transmitida da forma acima mentonada. De momento não existe cure a para o SÍDA, e a única forma que existe de se manter protejido/a da doênca e praticando o sexo com cuidado, usando a camisinha sempre que tiver contacto sexual.

Cancro do colo do útero

A abertura entre a vagina e o útero, chama-se colo uterino. As células do cáncro podem desenviver-se atravez de u vírus que é sexualmente transmissível. Esta possibilidade aumenta:

- Quanto mais cedo a mulher começa a fazer sexo
- Com o número de parceiro sexual o de dois tiveram

Se diagnosticado a tempo, o cáncro do colo uterino pode curado.

Dor Emocional

Ha alturas em que as pessoas entram numa relação sexual, antes de estarem emocionalmente preparadas o cometimento. Uma relação sexual que não e aberta, honesta de confiânça e carinhosa, muitas vezes levam ao sentimento de remorso e baixa estíma. Estes sentimentos negativos, muitas vezes, saõ influênciadas por:

- Valor familiar
- passado religioso
- crênças e valores pessoais

tudo isso varia de pessoa para pessoa.

Page 5

Prevenção

Quando amas e te importas com a pessoa, a última coisa que queres fazer é magoá-las. Neste caso, previna-te contra as consequências.

Gravidez

A maneira de contracepção e obstinência (não fazer sexo). Métodos confiaveis de contracepção reduzirão o risco de gravidez. Existem muitos métodos, informa-te atravez de médicos e clínicas de planeamento familiar.

Contraceptivos de imergência podem ser adquiridas num periodo de 72 horas depois do contacto sexual desprotejido, para prevenir gravidez.

Terminação da gravidez, (aborto) e legal se requerer num periodo de 12 semanas de gravidez. Certos hospitais e clínicas oferecem este tipo de servico.

DST e SÍDA/VIH

Use a camisinha (homen ou mulher), sempre que tiveres relações sexuais, preferivelmente aquelas com espermicida gel. Procura sempre maneiras de conhecer o passado sexual do teu parceiro.

6 Back Page

Cancro do colo do útero

Tenha um esfregaco 6 meses depois de fazer sexo pela primeira vez e de 18 em 18 meses daí para diante.
Um médico ou uma enfermeira de planeament familiar será capaz de aconselha-lo/la.

Dor emocional

Tome uma decisaõ sobre o facto de o sexo der certo ou errado para ti, antes de te envolveres. Tenha relações sexuais somente se acreditares que é certo. SE tiver dúvida não o faça.

AMAR COM CUIDADO PODE PREVENIR CONTRA CONSEQUÊNCIAS NEGATIVAS.

Contacte os escritorios da PPASA mais próximo de si para mais informações.

PPASA (Gauteng)	(011) 403 7740/1
PPASA (Western Cape)	(021) 448 7312
PPASA (KwaZulu Natal)	(031) 304 4818
PPASA (Free State)	(051) 430 4657
PPASA (Eastern Cape)	(041) 487 2672
PPASA (Northern Province	(015) 295 2131
PPASA (North West Province)	(012) 702 1971
PPASA (Northern Cape Province)	(053) 872 2276

Desenvolvido por PPASA (Western Cape), Média Resources Centre.
Patrocinado pelo Alto Comissariado Pata Refugiado (UNHCR)
Desenhado por V.A.M.P. (082-578 2018) Reprodução e Impresão: Mega Print

Front Page

A Sample text. Read Darwin Ler

Amar com cuidado ja e um habito para a nova geracao



O amor faz o mundo girar, mais como as coisas hoje em dia, existe um preço envolvido. O sentimento de ser amado e estar apaixonado faz-nos sentir especial.

Mas, este sentimento especial naõ deve nos fazer cegos, para a possibilidade das consequências negativas que possam advir das relações sexuais, tais como:

- Gravidez indesejada
- Doenças sexualmente transmissiveis
- SÍDA/ HIV
- Cáncro do colo do útero
- Dór emocional

Se estiveres envolvido/a numa relaçaô sexual, deves fazer tempo para ler este panfleto. Esto te ajudara a amar de uma forma carinhosa

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