Translation of doublespeak from relevance theory perspective: More flexible possibilities

Meriam BENLAKDAR[1]

[1] University Algiers 2 (Algeria)
meriam-benlakdar@hotmail.com[1]

Received: 2019-11-11; **Revised:** 2022-03-25; **Accepted:** 01-06-2022

Summary:

The present study is related to the field of translation and aims to analyse the translation of English doublespeak into Arabic from relevance theory perspective. This theory is based on the cognitive and communicative principles of relevance, optimal relevance, communication clues and intentionality. Moreover, Gutt introduced the concepts of direct and indirect translation based on the distinction between descriptive and interpretative use of language. The translator may choose the most appropriate translation strategies accordingly. In addition, the nature of these strategies and their efficiency within language manipulation implied by doublespeak may not be easily defined. To conduct our study, we have chosen samples from the internet portal "Qantara" which offers articles in English and their translation in Arabic especially in political and religious fields where doublespeak is widely common. We concluded that relevance theory provides the translator with flexible possibilities through allowing multiple interpretations and resolving the problem of untranslatability by offering a varied range of strategies such as literal translation, preservation, amplification, explication, equivalence and so on. However, the assessment of relevance shall be carried out in a detached and objective way.

Keywords: Cognitive principle ; Doublespeak; Language manipulation; Relevance Theory; Translation strategies.

Traduction du double langage selon la théorie de la pertinence: des possibilités plus flexibles

Résumé:

La présente étude concerne le domaine de la traduction et vise à analyser la traduction arabe du double langage anglais selon la théorie de la pertinence. Cette théorie est basée sur les principes cognitifs et communicatifs de pertinence, de pertinence optimale, d'indices de communication et d'intentionnalité. De plus, Gutt a introduit les concepts de traduction directe et indirecte sur la base de la distinction entre l'utilisation descriptive et interprétative de la langue. Le traducteur peut choisir les stratégies de traduction les plus appropriées en conséquence. De plus, la nature et l'efficacité de ces stratégies dans le contexte de la manipulation ne sont pas facilement définissables. À cet effet, nous avons choisi des exemples tirés du portail Internet «Qantara» qui contient des articles en anglais et leur traduction en arabe notamment dans les domaines politiques et religieux où le double langage est largement utilisé. Nous avons conclu que la théorie de la pertinence offre au traducteur des possibilités flexibles en permettant des interprétations multiples et en résolvant le problème de l'intraduisibilité en offrant un éventail varié de stratégies telles que la traduction littérale, la préservation, l'amplification, l'explication, l'équivalence. Toutefois, l'évaluation de la pertinence doit être faite de manière détachée et objective.

Mots clés: Principe cognitif; Double langage; Manipulation linguistique; Théorie de la pertinence; Stratégies de traduction.

I- Introduction :

With the advance of technology and proliferation of satellite channels, mass media and internet, doublespeak has become a part and parcel of our everyday life. It is generally used to obfuscate the truth and deceive people. Furthermore, it can imply a deliberate manipulation of language to influence others by preferring ambiguity to straightforwardness. Doublespeak is often associated with politics. It is divided into four types that can be dangerous when used to mislead others and influence their choices. Thus, people should be aware of the deceitful use of language through understanding the true meaning of words and expressions, as well as the real speakers' intentions. We should point out that the translation of doublespeak is not an easy task because of the difficulty of identifying and transferring it using the

appropriate strategy. We will try throughout our present study to answer the following question: Does relevance theory offer a more flexible option to translate doublespeak? Relevance theory which was introduced in the field of communication by Sperber and Wilson (1986/1995) in their book "Relevance communication and cognition" can offer a flexible framework to translate doublespeak from English into Arabic through direct and indirect translation concept outlined by Gutt (1991/2000) in his book "Translation and relevance: cognition and context" as we will find out below.

I.1.Definition of doublespeak:

Many definitions were given to doublespeak, the most common among scholars is the one given by William Lutz who stated that "doublespeak is language that pretends to communicate but really doesn't. It is a language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at least tolerable" (Lutz, 1990, p.1). Thus, doublespeak is a language that is not used spontaneously and innocently, the speaker has always some hidden intentions behind his words that he chooses carefully and thoughtfully.

Moreover, Penelope stated that doublespeak is all about "the speaker's refusal to name or describe accurately events and actions; it is the manipulation of vocabulary and syntax in order to omit responsibility for particular actions and events" (Penelope, 1989, p.166), that is to say, doublespeak can be highly deceptive and manipulative which makes it dangerous.

Bartsh argued that when the audience notice the existence of another meaning behind the words used in a speech, the doublespeak arises. (As cited in Rudish, 1997, p.261), this means that the speech contains two distinct meanings; the first one is direct and explicit, while the second is indirect and implicit. In other words, doublespeak is a means to disguise and distort the truth, manipulate, lure and mislead people for various purposes.

The following expressions are examples of doublespeak that we have found on the internet: "negative cash flow" which means "broke, "senior citizen" which means "old" and "company restructuring" which means "employees firing".

I. 2. Types of doublespeak:

Lutz identified four types of doublespeak: euphemism, jargon, gobbledygook or "bureaucratese", and inflated language. Euphemism is the substitution of a harsh word with a softer one to manage people's feelings. According to Lutz, euphemisms can be a kind of doublespeak when they are used for purposes other than concealing taboos, but instead to deceive people or reverse the meaning of certain perceptions. (Lutz, 1990, pp.2-3)

For example, an overweight woman wears "queen size" instead of double extra-large clothes (2X) is a euphemism used to manage the feelings of overweight women, which is a good thing. However, when euphemisms are used to cover up "harsh realities", they are considered as doublespeak, for instance, the term 'downsizing" means firing employees and "humanitarian intervention" means waging a war in the name of protecting human rights which is not true in most cases.

As for jargon, it is often used to show great depth of knowledge and prestige which results in complex and obscure language and can easily turn into doublespeak if the speaker wants to boast considerable insights and impress others by complicating what is simple (Lutz, 1990, pp. 3-5), which means that the boundaries between jargon and doublespeak lie in the intention behind them.

Generally, jargon is used among professionals due to its specificity and complexity that is why it is better understood by those groups sharing the same profession rather than laymen. The excessive use of jargon is likely to hinder communication and create an ambiguous discourse. Here are some examples of jargon taken from the net: SAM (Surface to Air Missile) used in military field, Klinefelter's syndrome used in medical field, KK, Markup, Pax used in travel industry.

Gobbledygook is another form of doublespeak which aims to overload people with tons of words which do not have a deep meaning (Lutz, 1990, p.5), that is talking just for the sake of it, playing with words to influence people, make them feel admiration for the speaker and obscure the intended meaning.

We give the following personal example of gobbledygook: We are doing our best to strive to resolve outstanding and thorny problems as well as critical issues to meet our overriding objectives and our people's aspirations.

The last type is inflated language which is wordy and pompous, aimed to impress and fascinate others (Lutz, 1990, p.6); through using this language, the speaker tries to make statements sound important and eloquent more than they should be and give himself a glowing appearance. For example, "negative patient care outcome" instead of simply saying that the patient died.

Through analysing and discussing these four types, we notice that doublespeak is present in everyday language; its typology depends mainly on the speaker's intentions and purposes behind using certain words and expressions, if he aims to misrepresent the truth and mislead others, euphemism, jargon, gobbledygook and inflated language will become a double-edge sword. Moreover, the line between these

types gets often blurred. Doublespeak is also related to the fields in which it can be used such as politics, religion, justice, society and so on.

I. 3. Historical overview:

The term "doublespeak" is often considered as a derivative from the word "newspeak", coined by George Orwell in his "Nineteen Eighty-four" Novel; it expresses the use of language by the government to control people and shape their attitudes. The word "doublespeak" entered in the American vocabulary in the early 1970s. In 1972, a committee on Public Doublespeak was created by the National Council of Teachers of English in order to reprove the misuse of language by various institutions in the country. (Heath, 2005, p.260)

It is worth mentioning that many concepts used by Orwell in his novel have entered in the English usage, he used the terms "newspeak" and "doublethink" which refer to deliberate manipulation, misleading, control and false language.

Raznikov mentioned that the definition of the word "newspeak" is more precise than the ones given to the word "doublespeak" or "double-talk", this latter appeared in English earlier than Orwell's novel. Newspeak is a language aimed to influence people's attitudes through euphemism, circumlocution and meaning inversion. (Raznikov, 2001, p.62), that is to say, Orwell's newspeak is an attempt to control others through playing with language and it is quite similar to doublespeak which is the distortion or concealment of the truth.

I.4. Purposes of doublespeak:

Using language cannot be devoid of purposes; doublespeak is not an exception to this rule, all types of doublespeak are often used intentionally to deceive, mislead, hide and distort the truth, confuse, exaggerate and impress (Lutz, 1990, pp.2-6). In this regard, it is worth mentioning that doublespeak is not a reliable version of reality, it is a malicious way to evade the truth, and this is exactly what explains the causes of the negative connotations associated with this word.

I.5. Forms of doublespeak:

We should highlight the fact that it is not easy to identify the forms of doublespeak since they considerably vary, they occur in the form of everyday polysemous words whose meanings are determined by context. In other words, every word or expression can be somehow considered as doublespeak if the intentions of the language user would include truth misrepresentation and deception. For example, the word "action" can have several meanings, among which, the involvement in war, the expression "adjunct professor" means an instructor bound by contractual obligations for lower compensation. (Wasserman & Hausrath, 2005, pp.3, 5).

As we may see, "action" can have neutral meanings such as doing something as well as negative ones involving harmful acts and bad behaviour. As for "adjunct professor", it is another way to say that the instructor is underpaid.

I.6. Doublespeak and language manipulation:

Doublespeak as we have stated earlier aims to influence and deceive through manipulating language to shape attitudes and stir up emotions, that is to say, doublespeak is a clear manifestation of language manipulation. We are in an era of "new awareness" of language which led to the emergence of new processes of "decision-making" driven by political and economic motives where languages play a key role (Khubchandani, 1986, pp.85-86).

In modern times, language has become a powerful tool of gaining power all over the world through mass media, advertising and internet, that is the reason why people should be able to read between lines and spot the real meaning of words by activating higher levels of critical thinking especially with regard to doublespeak where manipulation operates greatly.

According to Jonassohn and Bjornson, special attention should be given to words which keep changing over time as well as to manipulation of meanings to obscure ongoing events. They stated that "The Nazis used the term "final solution" when referring to their plan to destroy the Jewish people. It is not clear by looking at the term that it has such terrifying meaning" (Jonassohn & Bjornson, 1998, p.149).

Thus, to understand the significance of doublespeak, one should look deeply into the form and meaning of words and try to identify the speaker's intentions since it is a well-known fact that almost all messages contain embedded intentions which can be good or malicious.

Furthermore, Marcuse argued that words and ideas can be expressed but they are subject to evaluation in terms of the public language, he stated that "for example, thesis: we work for peace; antithesis: we prepare for war (or even: we wage war); unification of opposites; preparing for war is working for peace. Peace is redefined as necessarily, in the prevailing situation, including preparation for war (or even war)" (Marcuse, 1964, p. 42).

In this regard, we point out that words and ideas are shaped and understood according to public language "norms" which can be manipulative and devious.

In short, language manipulation is very powerful, it usually alters the real meaning of words, provokes bias, prevents opinion balancing, reinforces negative stereotypes, sparks controversy and heated debate, influences attitudes and positions. It can create new meanings and concepts and spread them widely as it is the case of doublespeak which is used in an attempt to deliberately obfuscate reality.

I.7. Relevance theory and doublespeak:

Before dealing with the translation of doublespeak from relevance theory perspective, we should first define translation whose definitions are multiple and varied. Shuttleworth and Cowie defined translation as follows: "an incredibly broad notion which can be understood in many ways. For example, one may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, subtitling and machine translation". (Shuttleworth & Cowie, 1997, p.181).

We believe that translation can be defined in terms of its process and product, each definition should fit these parameters and this is exactly what explains the several forms and types of translation mentioned by scholars.

In short, we may say that translation is a linguistic and cultural activity involving the transfer of messages from one language into another, taking into consideration extra-linguistic factors.

Relevance theory is one of the most influential theories in the communication field, it was introduced by Sperber and Wilson in 1986 and 1995, in their remarkable work "Relevance communication and cognition". They defined it as a new cognitive approach to study and examine human communication. (Sperber & Wilson, 1986, p.24)

According to relevance theory, language is used in two ways both "descriptive" and "interpretative" which reflect the way the mind processes and cultivates thoughts. (Baker & Saldanha, 2009, p.208).

In the descriptive use of language; the speaker tries to be faithful to reality through directly drawing an accurate description of it, while in the interpretative use; the speaker tries to represent thoughts and ideas of the original speaker.

Moreover, relevance theory in translation aims to reproduce both the original content and form of utterances and written texts. (Baker & Saldanha, 2009, p.208), however, we deem that multi-level differences that exist among languages make the translator's task difficult for it is often challenging to find a balance between the form and content in translation.

Since translation is about reproducing someone else's texts and ideas, it involves interpretative skills and requires understanding the original speaker's ideas in the source language to make their representation possible in the target language. Thus, the translator will inevitably become a second author/speaker whose main task is to provide as much as possible the content and form of the original message.

It is worth noting that Gutt (1991/2000) tried to apply this theory to translation that is considered as a communication act. He believed that translation falls within interlingual interpretative use of language, and distinguished between two forms of translation, direct and indirect; the first is based on the descriptive use of language and the second on the interpretative use. (As cited in Baker & Saldanha, 2009, p.208). That is to say, when the translator seeks to achieve direct translation, he is using language descriptively, and however, when he aims to produce indirect translation, he is using language interpretatively.

Direct translation aims to preserve all the communicative clues and properties contained in the source text. In contrast, indirect translation seeks to reproduce the most relevant aspects of the original. (Smith, 2002, pp.110-111) In short, direct translation is intended to be a faithful version of the original through providing similar semantic, syntactic and stylistic properties, while indirect translation facilitates the understanding of the original message through selecting what may be the most relevant to receivers.

Relevance theory provides some interesting and consistent principles which can be useful to translators and provide them with practical solutions, among which, the cognitive and communicative principles of relevance, optimal relevance, communication clues as well as intentionality.

The cognitive principle of relevance entails that relevance plays a key role in people's cognition and attention. (Ifantidou, 2001, p.62); people are interested in what matters most to them, for example, students working on legal translation, attending a conference on translation will pay attention mainly to papers on legal translation because it falls within their scope of research.

As for the communicative principle of relevance, Sperber and Wilson assumed that every message, be it spoken or written, entails some presumptions of it is own relevance (Sperber & Wilson, 1986, p.260), that is to say, relevance presumptions lie in every written texts and utterances, and are likely to make the audience attentive and interested in the message content.

According to Gutt, the principle of communicative clues should be taken into account in translation for it may resolve many problems arising from language differences. They are considered as features of text likely to give insights about the original author's way to achieve relevance, among these clues, we cite clues arising from semantic representations, others related to syntactic properties such as repetition, elision, word order, stress, other clues arising from phonetic properties and formulaic expressions. (Gutt, 2000, pp.130 -160).

We consider that communicative clues may be found at many levels which are not similar among all languages, that is the reason why translator should pay special attention to them and try to render them in the target text to achieve relevance.

Optimal relevance requires greater cognitive effects which result from the interaction between the existing and the newly acquired information, and lesser processing efforts which are needed to understand the message (Ifantidou, 2001, pp.63-64),

Intentionality principle deals with ideas and thoughts that authors and speakers intend to convey in their messages. (Gutt, 2014, p.212) Intentionality is closely related to the author/speaker's purpose, this principle is vital in translation; the translator should identify the intentions behind an utterance or a written text and therefore, try to transfer them without alteration.

In short, relevance theory may offer an interesting framework when applied to translation through distinguishing between direct and indirect translation, respecting cognitive and communicative principles, achieving optimal relevance, preserving communicative clues and taking intentionality into account.

This theory does not provide the translator with a list of translation strategies to adopt in transferring lexical units from a language to another, instead, it points out the most important principles to adhere to in order to achieve "relevant" translations.

As for the translation of doublespeak, the translator should take into account linguistic, formal, semantic, stylistic and cultural factors to name just a few as well as the disparities between languages which may cause serious problems.

Relevance theory can be applied to the transfer of doublespeak through adopting direct (descriptive use) or indirect (interpretative use) translation as well as the principles of this theory that we have discussed earlier. Thus, the translator will choose whether to produce the same features of the original at all levels, or to focus on the most relevant features, through selecting the strategies he deems the most appropriate

II– Methods and Materials:

We will investigate the applicability of relevance theory to the translation of doublespeak. To this end, we have chosen some examples of religious, political, social and legal doublespeak in press articles taken from the internet portal "Qantara" which offers articles translated into Arabic and English. The translation of the selected articles can be found on the "Arabic section" on the English article webpage. The aim of this portal is to promote dialogue with the Islamic world as part of a project funded by the German Foreign Office. Our choice was motivated by the fact that the content of this portal's articles is varied and sometimes controversial which is likely to spark off heated debate that is why lexical and semantic choices of both the original author and translator are proved to be crucial. We selected random samples in different fields to discuss the applicability of relevance theory to doublespeak translation through conducting a descriptive analytical study.

III- Results and discussion :

➢ Religious doublespeak:

In an article under the title: "Denmark's first women-only mosque: Papa don't preach" (Ram, 2016) published on August 22nd, 2016, the journalist, introduced the unprecedented move of establishing a mosque designed only for women, which is something unusual and was harshly criticized by some Muslim scholars who rejected this bold move.

We should note that we will not engage in a religious debate as to whether this move is laudable or blameable; our discussion will be limited to the lexical, semantic and stylistic choices of the translator.

In the above-mentioned article, the expression "**Papa don't preach**" struck our attention which we consider a form of doublespeak given the content of the article. We should highlight that this expression

is the title of a song performed by the American famous singer Madonna in 1986. Her song received harsh criticism because it was deemed to encourage teenage pregnancy and rebellion against father's control. Similarly, the founder of the mosque, Sherin Khankan, wanted to challenge patriarchal structures considered oppressive towards Muslim women.

Thus, the expression "Papa don't preach", which is a song title, has a direct explicit meaning expressing the fact that in this female mosque, there is no place for men preachers, and another implicit, indirect meaning which is obviously the one intended related to the destruction of patriarchal structures and domination of men over Muslim women in Islamic societies.

As for the translation of this doublespeak, the translator Raaid Al-Bach (the translation is available on the Arabic section) rendered this expression as follows: "**تحطيم البنى الذكورية في المؤسسات الدينية الإسلامية**" preferring to clarify and expose the intended meaning through the elaboration and explication strategy, he opted for the transfer of meaning over the form for he may consider that it would be more relevant to convey the semantic representations of the original rather than the formulaic properties.

If he translated the English expression by means of literal translation or formal equivalence, the meaning would be lost; we believe that he assumed that Arab readers are not familiar with the American song. This assumption can be justified from relevance theory perspective by the cognitive and communicative principles of relevance which were taken into account in the Arabic translation which require lower processing efforts from the readers to understand the message.

The second sample we have chosen from the same article is the sentence: "that's why we are now setting up a mosque **on women's terms**". If we want to discuss the context of this idea to better understand its meaning, we will refer to statements of the founder of the mosque who explained that Muslim women do not have their appropriate place in the "traditional mosque" where men dominate and take control of every single thing from leading prayers to preaching; women feel exclusion and male domination, that is the reason why she decided to open this mosque.

We should mention that the expression "on women's terms" is highly ambiguous which lead us to consider it as a form of doublespeak, for mosques and other religious institutions should be established according to the precepts of Islam and not according to women or men own perspectives and ways of thinking.

Moreover, it is a known fact that religion should be practiced equally by men and women, and not according to their "own terms". Thus, we believe that this doublespeak involves other meanings related to "women emancipation and radical change of women status in Islamic societies" which is a very controversial debate which we cannot address in this paper.

The translation of this sentence was as follows: "ولهذا فإننا نؤسس مسجدا **الكلمة فيه للنساء**", we notice that the translator sought to render the form and meaning of this doublespeak, preserving its ambiguity through using literal translation which falls within the descriptive use of language for he chose to keep all the features of the original including "the obscurity" of these terms, thus, the reader cannot really identify what terms the author is talking about and whether they correspond to the essence of Islam or not.

The third sample is taken from the same article: "For a **modern interpretation** of Islam" and "**traditional** Islam", the mosque founder seeks to interpret Islam in a modern way different from the traditional one. We believe that the expressions "modern interpretation" and "traditional Islam" are forms of doublespeak based on ambiguity and equivocation since their concepts are not clear and approved.

We should note that in the past few years, we frequently encounter the adjective "modern" as opposed to "traditional" to define Islam as well as other derivatives such as "Islamic Modernism", "Modern Islamic religion" and "traditionalist Islam" in various writings dealing with Islam.

We mention that this distinction between "modern" and "traditional" Islam is particularly curious, Masud stated that "Muslims mostly perceive modernity in terms of Western modernity and vary in their views on its relevance and compatibility to Islam" (Masud, 2009, p.237), this adjective may infer many challenging ideas because it is ambiguous, it may mean reform of religion practice or revolution against some "traditionalist concepts" which are no more compatible with modern life.

However, modernity is often rejected by many religion scholars and academics arguing that there is only one interpretation and way of practicing religion which do not fit the westernization model. (Masud, 2009, pp.237-238) In other words, the adjectives "modern" and "traditional" are problematic in this context, the concepts they depict are not well-demarked and commonly accepted.

The translator reproduced the same meaning and form of the original expressions, using the adjectives "عصري" and "تقليدي" respectively, adopting direct translation by means of formal equivalence and literal translation. He reproduced the same features and communicative clues in order to achieve optimal relevance, assuming that these adjectives are widely known and understood by Arab readers who will not exert huge processing efforts to understand them while creating huge cognitive effects.

The fourth sample is taken from an article under the title: "Critical koran edition al-mushaf-wa-qira′atuh explosive potential" (Martin, 2018) on a new critical and historical edition of Quran by the Tunisian scholar Abdelmajid Charfi which was very controversial. We will discuss the terms "conservative" and "fundamentalist" contained in the sentence: "**conservative** and **fundamentalist** circles constantly emphasis that on behaviour should follow the Koran and the Prophet". We often encounter these two adjectives in regard to Islam which may be equivocal and unclear especially when used to obfuscate other ideas and concepts.

On the social level, conservatism means a slower change in social custom than government structures, in Islamic world, the word conservatism is related to Islamic values and precepts (Voll, 1994, p.159) In other words, conservatism is about sticking to original values and traditions as well as rejecting new ones.

Nowadays, the adjective "conservative" is misused since it portrays hardliners of revolutionary movements (Stoddart, 2012, p.43), while "Islamic fundamentalism is a forceful manifestation of Islam" reflected in the acts of Islamic fundamentalists. (Davidson, 2013, p.), we may understand that these concepts are often misused and misunderstood they portray "some Muslim groups" as extremists, fanatics, even worse terrorists.

Not every change is positive and constructive, some changes threatens and shake the core of the Islamic religion, which lead to a stiff resistance by Muslims that may be disproportionate sometimes. Being conservative can be good in certain situations, this fact leads us to consider these epithets a form of doublespeak in this context.

As for the translator, he used literal translation to transfer the meaning and form of these two adjectives "المحافظة" and "الأصولية". These two equivalents are often used to describe the meaning intended in English and preserve its ambiguity, the readers will get confused to whether being conservative or fundamentalist is good or bad and will choose the most relevant signification according to their values and standards since the translator provided the cognitive principle of relevance in his translation.

- **Political doublespeak:**

The fifth sample is taken from an interview under the title: "Europe home grown Turkish ethno-nationalists" (Steinmann, 2018). In this interview, the French-Turkish sociologist Nilufer Gole talked about the measures that should be taken for the integration of Muslim and Turkish citizens in European countries. She stated that "Turkey exerts considerable **soft power** on many citizens of Turkish origin abroad". The term "soft power" caught our attention since it is widely used in the political sphere.

Soft power, a term coined by Joseph Nye in 1990, is defined as the potentialities a country can use to influence others to achieve favourable outcomes as opposed to hard force which depends on military intervention. (Trunkos, 2013, pp.2-4) That is to say, a country may exploit available resources through promoting its culture and economy to convince citizens to act in a way that is favourable to the government.

We consider the term "soft power" as a doublespeak because it involves using language to conceal the real aims behind this term for this power may take various and countless forms which are not well determined, ranging from attracting and persuading others to imposing sanctions on them, it is still a force and a way of controlling others to achieve the desired outcomes which may not be favourable to them.

The translator provided the same form and meaning in his translation "**القوة الناعمة**", using literal translation and preserving the communicative clues of the original. Therefore, cognitive and communicative principles of relevance were achieved, especially that the sociologist highlighted the means of exerting this soft power.

- **Social doublespeak:**

The sixth sample is taken from an article under the title: "Loud, louder, tashweesh" (Miesenberger, 2018) which is about Tashweesh festival in Egypt held to discuss gender stereotypes. We are particularly interested in the subheading "Criticism of **normalisation**". We should point out that the word "normalisation" is widely used in politics especially when talking about international relations.

We believe that this term is a doublespeak because it involves: "doing terrible things in an organized and systematic ways. This is the process whereby ugly, degrading, murderous and unspeakable acts become routine and are accepted as "the way things are done"' (Herman, 1992, p.67). We notice that the word "normalisation" is often used to cover up and justify a horrific deed that is why this doublespeak is highly deceptive and dangerous.

The translator used the expression **"نقد تطبيع الأوضاع غير الطبيعية"**, he had recourse to literal translation and amplification to explain more clearly the nature of this normalisation in the context of the article which is the normalisation of sexual assault against women, in order to facilitate the reader's understanding of this term without much processing efforts on his part, which falls within the relevance theory perspective through optimizing relevance and cognitive effects. He selected the strategy of addition which offered him the possibility to clarify the meaning.

- **Legal doublespeak:**

The seventh sample is taken from an article under the title: "The Islamic Republic has a drug problem" (Shahrani, 2018) dealing with the growing drug addiction in Iran and the actions carried out by the government to eradicate it. We noticed the use of "zero tolerance policy" which is euphemistic, thus can be considered as a doublespeak since the measures of this policy are obscure and unclear; any measure undertaken as part of this policy becomes acceptable no matter how strict and rigid it may be.

The intended meaning behind this expression in this context is the "death penalty", drug offenders are sentenced to death. We should point out that this policy does not take into consideration all possibilities and circumstances in which law violations occur; guilty people will receive the same punishment even if they involuntarily break the law.

As for the translation, the expression "**سياسة عدم التسامح المطلق**" was used. The translator used the negation "عدم" as well as the adverb "المطلق" to show that there is no place for tolerance in this policy through using amplification strategy to highlight this fact. The principle of optimal relevance was achieved, thus, the reader will understand that this policy is very tough.

The eighth sample is taken from an interview under the title: "Women need to fight with all their might" (Zaidi, 2018) in which the human rights activist talked about both women's oppression and emancipation. We will discuss the term "extrajudicial killings" which we consider a doublespeak. The real meaning of this term is the murder of people, usually opponents of the regime, by government authorities without any judicial proceeding. This assassination is a crime against humanity, it is unjust and tyrannical. The term "extrajudicial killing" is intended to mitigate the horrors of this murder by using inflated words to hide the true meaning.

The translator transferred the above term through using literal translation as follows " القتل خارج سلطة القضاء". The first thing we notice is that the Arabic translation is wordy compared to the original. Terms with prefix tend to be translated into Arabic by longer phrases which may be inconsistent. The translator preferred to explain the meaning thoroughly to make the reader understand well what is meant by the term "extrajudicial" which seems technical, specific and pompous since it is used to conceal the truth about this oppressive act. The use of the word "سلطة" indicates that the assassination is ordered by another authority which does not have the power to do so which makes it illegal and condemnable.

The ninth sample is taken from the same interview above and concerns the term "forced disappearance" which is commonly used in political and military fields whose meaning is the abduction and eventually the elimination of opponents without judicial proceedings. It is a crime punishable by international conventions. This term clearly obfuscate the horrible acts committed on those opponents such as torture, liberty deprival, imprisonment and refusal to give information about their fate. This term is characterized by its ambiguity even if it occurred in a disambiguating context which leads us to consider it as a doublespeak.

The translator used the term "الاختفاء القسري" to render the above-mentioned term using literal translation by means of preservation strategy, assuming that the meaning will be understood through referring to the context, giving a faithful version of the original by preserving the relative ambiguity of this term which is quite relevant in many regards. The processing efforts will be exerted to understand the context in which this term occurred based on previous cognitive knowledge.

IV- Conclusion:

Doublespeak is a language used to influence and deceive others by using euphemism, jargon, gobbledygook and inflated language which are mainly ambiguous and often too general. The purposes of using doublespeak are multiple, ranging from hiding the truth to misleading people, this is the reason why people should be aware of its use through identifying the authors/speakers' intentions. Moreover, doublespeak is considered as language manipulation since it is the opposite of plain and truthful language; words are often loaded with other hidden meanings. We should note that identifying doublespeak is not that easy since its forms are varied and closely related to the author/speaker's intents.

Thus, the translation of doublespeak can be quite problematic due to its ambiguity, specificity and difficulties of identifying its forms. The translator has to be aware of the manipulation of words and expressions to influence others' choices or make them adhere to the author/speaker's ideas. Therefore, the translator is required to identify the form and real meanings of doublespeak as well as the author/speaker's intentions to be able to choose the most appropriate translation strategies.

Relevance theory can be applied to the translation of doublespeak; the translator should identify the most relevant elements that he should reproduce in the target language by adopting different strategies he may deem suitable which vary between literal and free translation.

The flexibility of relevance theory lies in the freedom of the translator in choosing "what" to translate and "how" to translate it by taking into account the principles of this theory which may help him in the decision-making process, such as the communication and cognitive principles of relevance, optimal relevance, communicative clues and intentionality. Moreover, the distinction between the descriptive and interpretative use of language is interesting in that it enables the translator to select the adequate type of translation to adopt whether direct or indirect, depending on the context, the cognitive effects and processing efforts.

To conclude, the task of translating doublespeak from English into Arabic is not easy due to divergences between these two languages at the syntactic, semantic and stylistic levels. Thus, seeking accurate equivalents is not always reasonable and may hinder the translation process. The relevance theory provides the translator with flexible possibilities through allowing multiple interpretations and resolving the problem of untranslatability by offering a varied range of strategies such as literal translation, preservation, amplification, explication, equivalence and so on. However, the assessment of relevance shall be carried out in a detached and objective way.

References:

1. Baker, M., & Saldanha, G. (2009). **Routledge Encyclopaedia of Translation Studies** (2nd ed.). London & New York: Routledge.
2. Davidson, L. (2013). **Islamic Fundamentalism: An Introduction** (3rd ed.). California: Praeger.
3. Gutt, E. A. (2000). **Translation and Relevance: Cognition and Context.** London & New York: Routledge.
4. Heath, R. (2005**). Encyclopaedia of Public Relations.** USA: Sage.
5. Herman, S., E. (1992). **Beyond Hypocrisy: Decoding the News in an Age of Propaganda including a Doublespeak Dictionary for the** *1990*. Boston, MA: South End Press.
6. Ifantidou, E. (2001). **Evidentials and Relevance.** Amsterdam/Philadelphia: John Benjamins.
7. Jonassohn, K. & Bjornson, K.S. (1998). **Genocide & Gross Human Rights Violations in Comparative Perspective.** Transaction Publishers.
8. Khubchandani, L., M. (1986). **"Identity and communication in bilingual societies: A South Asian experience**". Plurilinguisme et Communication : Rapport de Séminaire, Universal Esperanto Association. Paris SELAF
9. Lutz, W. (1990). **Doublespeak**. New York: Harper Collins.
10. Marcuse, H. (2007). **The Essential Marcuse: Selected Writings of Philosopher and Social Critic Herbert Marcuse**. Boston: Beacon Press.
11. Martin, R. (2018). **Critical koran edition al-mushaf-wa-qira′atuh explosive potential**. https://en.qantara.de/content/critical-koran-edition-al-mushaf-wa-qira%CA%B9atuh explosive-potential?nopaging=1 (retrieved on 17 November, 2018)
12. Masud, M.,K. (2009). **Islamic modernism**. In Masud, M., K., Salvatore, A. & Bruinessen, M., V. Islam and modernity: Key issues and debates. Edinburgh University.
13. Miesenberger, C. (2018). **Loud, louder, tashweesh**. https://en.qantara.de/content/festival-of-feminist-artists-loud-louder-tashweesh (retrieved on 19 November 2018)
14. Penelope. J. (1989). "**Make money, not sense: Keep academia green"- Beyond Nineteen Eighty-Four. Doublespeak in a Post-Orwellian Age**. In Lutz. W. Urbana: National Council of Teachers of English.
15. Ram, S. (2016). **Denmark's first women-only mosque**: Papa don't preach.
16. Raznikov, A. (2001). **George Orwell Theory of Language**. USA: iUniverse.

17. Rudish, V. (1997). **Dissidence and Literature under Nero: The Price of Rhetoricization**. London & New York: Routledge.
18. Shahrani, M. (2018). **The Islamic Republic has a drug problem**. https://en.qantara.de/content/iranian-society-the-islamic-republic-has-a-drug-problem (retrieved on 17 November, 2018)
19. Shuttleworth, M. & Cowie, M. (1997). **Dictionary of Translation Studie**s. Manchester: Bookland.
20. Smith, K. (2002***). Translation as secondary communication. The Relevance theory perspective of Ernst-August Gutt***. Acta Theologica Supplementum 2. University of Stellenbosch.
21. Sperber, D. & Wilson, D. (1986). **Relevance: Communication and Cognition**. Oxford: Basil Blackwell.
22. Steinmann, L. (2018). **Europe homegrown Turkish ethno-nationalists.** https://en.qantara.de/content/interview-with-the-french-turkish-sociologist-nilufer-gole-europes-homegrown-turkish-ethno (retrieved on 17 November, 2018)
23. Stoddart, W. (2012). **What Does Islam Mean in Today's World? : Religion, Politics, Spirituality.** USA: World Wisdom.
24. Trunkos, J. (2013). **What is Soft Power Capability and how does it impact Foreign Policy?** South Carolina, University of South Carolina: PhD prospectus proposal.
25. Voll, J., O. (1994). **Islam: Continuity and Change in the Modern World** (2nd ed.). New York: Syracuse University Press.
26. Wasserman, P. & Hausrath. D. (2005). **Weasel Words: The Dictionary of American Doublespeak**. Virginia: Capital Books.
27. Ziadi, S., H. (2018). **Women need to fight with all their might**. https://en.qantara.de/content/interview-with-pakistani-human-rights-activist-jalila-haider-women-need-to-fight-with-all(retrieved on 17 November, 2018)

How to cite this article by the APA method

Meriam BENLAKDAR , (2022) **Translation of doublespeak from relevance theory perspective: More flexible possibilities .** Journal EL-Bahith in Human’s and Social’s Sciences , Vol 14 (02) / 2022 .Alegria : Kasdi Marbah University Ouargla ,(P.P.383-392)