

The Role of Critical Discourse Analysis in Translation: A Case of the Political Speech

Eleştirel Söylem Analizinin Çevirideki Rolü: Bir Siyasi Konuşma Örneği

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ABSTRACT

This study aims to provide insights into understanding the theoretical background of the application of critical discourse analysis (CDA) in the translation of political texts in the field of translation studies. The study also casts light on the investigation into the ideological and discursive issues in translation through the use of CDA as well as political discourse and translation. CDA is crucial in understanding the role and significance of discourse in the translation of a political text without disregarding the literary sense, authentic style of the speaker in the target language, and rhetorical devices. In this regard, this study considers the case of a political speech to demonstrate the role and significance of CDA in the translation of political speech. For this reason, the study has selected the case of Donald Trump's inaugural address for translation into the target language of Turkish by the study's author through the use of a critical lens. Following a critical approach and Norman Fairclough's (1995) model for CDA in the interpretation and translation of political discourse, this study aims to provide explanations and solutions to the difficulties encountered in the interpretation and translation of a political speech. Therefore, the comparison of the source text with the target text offered and discussed in this study helps to underline and raise awareness about the contributions of CDA to translation studies.

Keywords: critical discourse analysis, language and ideology, political discourse, populism, translation studies

ÖZ

Bu çalışmada, Çeviribilimde siyasi metinlerin çevirisinde eleştirel söylem analizinin (CDA) uygulanmasının teorik arka planının anlaşılmasına yönelik içgörü sağlamayı amaçlanmaktadır. Bu çalışma aynı zamanda politik söylem ve çevirinin yanı sıra CDA'nın kullanımı yoluyla çevirideki ideolojik ve söylemsel konuların araştırılmasına da ışık tutmaktadır. Eleştirel Söylem Analizi, politik metnin çevirisinde söylemin rolünün ve öneminin anlaşılmasında, edebi anlayışı, konuşmacının hedef dildeki özgün üslubunu ve retorik araçlarını göz ardı etmeden önemli bir rol oynar. Bu bağlamda, CDA'nın siyasi konuşmanın çevirisindeki rolünü ve önemini göstermek için bu çalışmada bir siyasi konuşma örneği ele alınmaktadır. Bu nedenle, bu çalışmanın yazarı tarafından eleştirel bir bakış açısıyla hedef dil olan Türkçeye çevrilmek üzere Donald Trump'ın açılış konuşmasından bir örnek seçilmiştir. Siyasi söylemin yorumlanması ve çevirisinde eleştirel bir yaklaşım ve Norman Fairclough'un (1995) CDA modelini takip eden bu çalışmada, siyasi bir konuşmanın yorumlanması ve çevirisinde karşılaşılan zorluklara açıklamalar ve çözümler sağlanması amaçlanmaktadır. Dolayısıyla bu bölümde sunulan ve tartışılan kaynak metin ile hedef metnin karşılaştırılması, Eleştirel Söylem Analizi'nin Çeviribilime katkılarının altını çizmeye ve bu konuda farkındalık yaratmaya yardımcı olacaktır.

Anahtar Kelimeler: Çeviribilim, Dil ve İdeoloji, Eleştirel Söylem Analizi, Politik Söylem, Popülizm

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Introduction

Ideology is a system of beliefs and values that shapes how one sees the world, and language is the way one communicates these beliefs and values. The words one uses, the way one uses them, and the stories one tells all reflect one's underlying ideologies (McCarthy, 2004). In political and populist discourse, language is often used to create a sense of division between us and them through use of the words and terms that demonize the opposition and valorize the in-group. For instance, populist leaders in the world often use terms like elite and establishment to refer to their opponents, while referring to their supporters in America as the people or the real Americans (McCarthy, 2004). This kind of language use creates a sense of common identity among the in-group and makes justifying policies that are harmful to the out-group easier. Some of the ways in which language and ideology are related in political and populist discourse are the use of binary oppositions such as us versus them, good versus evil, and right versus wrong. This kind of language use also creates a false sense of clarity and simplicity and facilitates demonizing the opposition.

The use of emotional appeals also plays a crucial role in populist discourse, which often relies on emotional appeals such as fear, anger, and resentment. Offering emotional appeals in discourse can be very effective at mobilizing people but can also lead to irrational decision making. Furthermore, populist leaders often prefer using euphemisms to describe policies that are harmful to the out-group. For example, they might refer to mass deportations as deporting illegal aliens or to war as pre-emptive strikes (Wodak, 2001). This language use can be used to make individuals and people more easily accept harmful policies, but the relationship between language and ideology should be considered seriously in political and populist discourse. By understanding how language is used to create a sense of division and to manipulate people's emotions, individuals can become more critical of the messages they are told.

In this sense, critical discourse analysis (CDA) as a method of analyzing texts focuses on the relationship among language, power, and ideology. When considering the field of translation, CDA can be used to investigate ideological and discursive issues in a translation in a number of ways. One way to use CDA is to identify the ideological assumptions that underlie a text, which can be revealed by examining the lexical choices, grammatical structures, and rhetorical devices used in the text. For example, a text that uses illegal as a word to refer to undocumented immigrants is likely to be based on an ideological assumption that these immigrants are criminals. Another way of using CDA is to examine the way in which a text constructs identities (Wodak, 2001). This can be done by examining the way in which the text represents different social groups (e.g., men and women) or different cultures. For example, a text that represents women as being more emotional than men is likely to be based on an ideological assumption that women are inferior to men. As a consequence, CDA can also be used to examine the way in which a text is used to persuade or manipulate the reader. This can be done by examining the way in which the text uses rhetorical devices such as appeals to emotion or to authority. For example, a text that uses fear appeals to persuade the reader to support a particular policy is likely to be based on an ideological assumption that the reader is not capable of making rational decisions. In this regard, CDA is a powerful tool that can be used to investigate ideological and discursive issues in translation. By using CDA, translators can become more aware of the way in which language is used to shape meaning and can make more informed decisions about how to translate texts.

Critical Discourse Analysis and Investigation into Ideological and Discursive Issues in Translation

CDA has been used to investigate ideological and discursive issues in translations. In a study on political speech translations, Fairclough (1995) found translators to often make choices based on their own ideological assumptions. For instance, translators might choose to translate a word in a way that made it sound more or less favorable to a particular political party. In another study on news article translations, Baker (2006) also found translators to often make choices based on the target culture's ideological norms. For example, translators might choose to translate a word in a way that makes it sound more or less offensive to the target culture. In a study on advertising translations, van Dijk (2001) also concluded that translators often make choices based on the target culture's consumerist ideology. As given in the examples, translators might choose to translate a product in a way that makes it sound more desirable to the target culture. These authoritative studies demonstrate how CDA can be used to investigate ideological and discursive issues in the translation process.

Almost every politician creates and develops their own discourse and reflects it in their speeches and statements. Moreover, translating these kinds of texts also requires a great deal of effort to reflect the same discourse in the target text and achieve an equivalent target text, not only in terms of grammatical and syntactical aspects but also in terms of style and discourse, because these texts have their own style of discourse (Wodak, 2001). In this regard, political texts may appear more challenging to translate than other genres for a number of reasons. As Wodak asserted, these can be listed as follows:

- Political texts are often highly idiomatic and metaphorical. This means they use words and phrases in ways that are specific to the language and culture in which they are written. This can make translating them accurately into another language difficult, as the same words and phrases may have different meanings.
- Political texts often deal with complex and sensitive issues. This means that the translator's awareness of the cultural and political context in which the text is written and sensitivity to the potential implications of their translation are important.
- Political texts are often highly partisan. In other words, they are written from a particular political perspective and may contain arguments or opinions that not everyone shares. This can make the translator's ability to remain neutral and objective in their translation process difficult.

In addition to these factors, political texts may also be challenging to translate because they often contain technical terms and jargon that may not be familiar to the translator. This can make understanding the meaning of the text and translating it accurately difficult. Despite these challenges, political texts can be an important and rewarding genre to translate. By considering these factors mentioned above, translators can produce translations that are accurate, faithful, and respectful to the original text. Here, CDA-related methods and descriptive and functionalist translation approaches can help translators in a number of ways. For instance, CDA-related methods can help translators identify the ideological assumptions that underlie a text (Munday et al., 2017). This can also be helpful in understanding the meaning of the text and in making informed decisions about how to translate it. For example, if a text uses *illegal* as a word to refer to undocumented immigrants, the translator can use CDA-related methods to identify the ideological assumptions that underlie this use of language. This can help the translator decide whether or not to use the same word in the target language or to choose a different word that conveys a different meaning.

Accordingly, descriptive and functionalist translation approaches can help translators understand the function of a text in its original context. This can be helpful in deciding how to translate the text for a different context (Munday et al., 2017). For example, if a text is a political speech that is designed to persuade the audience to support a particular candidate, the translator will need to take this into account when translating the text. They may need to use different linguistic strategies to persuade the target audience to support the same candidate. In addition to these specific benefits, CDA-related methods and descriptive and functionalist translation approaches can also help translators become more critical of the texts they translate and thereby can avoid reproducing existing power relations or ideologies in their translations. According to Munday et al. (2017), the following are some examples of how CDA-related methods and descriptive and functionalist translation approaches can be used in practice:

- A translator might use CDA-related methods to identify the ideological assumptions that underlie a text about climate change. This could help the translator decide whether or not to use the same language in the target language or to choose a different language that conveys a different meaning.
- A translator might use descriptive and functionalist translation approaches to understand the function of a text in its original context. This could help the translator decide how to translate the text for a different context. For example, if a text is a news article designed to inform the audience about a particular event, the translator will need to take this into account when translating the text. They may need to use different linguistic strategies to inform the target audience about the same event.
- By using CDA-related methods and descriptive and functionalist translation approaches, translators can produce translations that are more accurate, faithful, and respectful toward the original text. This can also help them avoid reproducing existing power relations or ideologies in their translations.

CDA is an interdisciplinary approach to the study of language and communication that focuses on analyzing how power relations are reflected, reproduced, and potentially challenged through language use. It is a type of discourse analysis that seeks to understand the ways in which language and discourse shape and are shaped by social, cultural, and political contexts. CDA emphasizes the role of language in maintaining or challenging existing power relations and social hierarchies and aims to uncover the hidden meanings and ideologies embedded in language use. As Fairclough (2003, p 12) asserted:

Discourses may under certain conditions be operationalized, 'put into practice' – a dialectical process with three aspects: they may be enacted as new ways of (inter)acting, they may be inculcated as new ways of being (identities), or they may be physically materialized, e.g. as new ways of organizing space in architecture. Enactment and inculcation may themselves take semiotic forms: a new management discourse (e.g. the discourse of marketized 'new public management', which has invaded public sector fields like education and health) may be enacted as management procedures, which include new genres of interaction between managers and workers, or it may be inculcated as identities which semiotically include the styles of the new type of managers.

Discourse materializes relationships and identities through the way in which it constructs meaning. The words one uses, the way one uses them, and the stories one tells all shape the way one sees oneself and place in the world. For example, the discourse of gender creates different identities for men and women. Men are often described as being strong, assertive, and logical, while women are often described as being caring, nurturing, and emotional. These different descriptions create different expectations for how men and women should behave and can also lead to discrimination. The marketization of discourse and identities is based on the idea that people's identities can be bought and sold. This is actualized through the use of advertising, marketing, and branding. For example, companies often use advertising to create a particular image of their products, and they may also use branding to create a particular identity for their company. As a consequence, the marketization of discourse and identities can be based on a particular ideology and purpose (Fairclough, 1993). For example, a company might market its products to a particular group of people in order to make a profit, or it might use branding to promote a particular ideology. According to Fairclough, the following are some examples of how discourse materializes relationships and identities through the use of language:

- *The use of pronouns.* Pronouns such as he or she can be used to construct gender identities. For example, the use of he to refer to doctors is likely to reinforce the idea that doctors are men.
- *The use of stereotypes.* Stereotypes can be used to construct social identities. For instance, the stereotype that women are bad at math is likely to reinforce the idea that women are not as capable as men in STEM fields.
- *The use of euphemisms.* Euphemisms can be used to obscure the reality of certain groups of people. For example, the use of illegal immigrant to refer to undocumented immigrants is likely to dehumanize these people and make justifying their mistreatment easier.

The marketization of discourse and identities can have a number of negative consequences that can lead to discrimination, exploitation, and the erosion of social values. It can also lead to the commodification of people, which means that people are seen as commodities that can be bought and sold. Individuals can be said to need to be aware of the way in which discourse materializes relationships and identities, as well as the way in which the marketization of discourse and identities can be utilized to exploit people. By understanding these things, people can become more critical of the messages they are being told and can make more informed choices about how to interact with the world.

CDA draws on a range of theoretical perspectives, including linguistics, sociology, anthropology, and critical theory, and can be applied to a variety of discursive practices such as media texts, political speeches, advertising, and everyday conversations. Therefore, textual analysis involves examining sentence structures, word selections, and rhetorical devices, as well as understanding how meaning is situational and intertextual, in order to identify patterns of meaning and ideology. Discourse is a complex phenomenon that is influenced by a variety of factors, including the situation in which it is produced, the relationship between the participants, and the cultural context. As a result, the meaning of discourse cannot be fully understood without taking these factors into account.

Situational meaning is created by the context in which a discourse is produced. This includes factors such as the physical setting, the participants' roles, and the topic of conversation. For example, the meaning of good morning as a phrase will vary depending on whether it is said in a formal or informal setting, between friends or strangers, or in the context of a business meeting or social gathering. Intertextual meaning is created by the relationship between the discourse and other texts. This includes contributions of allusions, quotations, and references to other works of literature or media. For example, the meaning of a poem may be influenced by the poems that the poet has read, or the meaning of a news article may be influenced by other news articles that have been published on the same topic. In order to gain a full understanding of discourse, both situational and intertextual meaning need to be investigated (McCarthy, 2004), because the meaning of a discourse is not fixed but rather is created by the interaction between the text and the context in which it is produced. By investigating situational and intertextual meaning, one can gain a deeper understanding of the way in which discourse is used to communicate meaning. According to McCarthy, the following are some examples of how situational and intertextual meaning can be investigated:

- Situational meaning can be investigated when a researcher might observe a conversation between two people in a particular setting, such as a classroom or a workplace. The researcher would then record the conversation and analyze the way in which the participants' roles, the topic of conversation, and the physical setting influence the meaning of the discourse.
- Intertextual meaning can be examined when a researcher analyzes a poem by comparing it to other poems written by the poet. The researcher would then look for allusions, quotations, and references to other works of literature that may have influenced the meaning of the poem.

In doing so, this deeper understanding can be used to improve the way one interprets and analyzes the elements of

discourse and to develop new methods for teaching and learning about discourse. CDA reveals that translations are not neutral but rather influenced by the translator's own ideological and cultural background. This means that translations can be used to reproduce or challenge existing power relations. For example, a translation of a political speech might be used to legitimize the speaker's views, or it might be used to challenge those views (Munday et al., 2017). CDA also shows how the translation process is not simply a matter of transferring meaning from one language to another. Rather, it is a complex process of negotiation among the translator, the source text, and the target culture. In other words, the translator's own sociocultural background, linguistic background, and experience with other texts and discourses all play a role in the final product of the translation (Munday et al., 2017).

The translator's sociocultural background can influence the way they understand the source text and the way they make decisions about how to translate it. For example, a translator who comes from a different culture than the author of the source text may have a different understanding of the cultural references in the text. This can lead to different choices being made about how to translate those references. Additionally, the translator's linguistic background can influence the final product of the translation. For example, a translator who is fluent in both the source language and the target language may be able to make more accurate translations than a translator who is not fluent in both languages. The translator's experience with other texts and discourses can also influence the final product of the translation. For instance, a translator who has experience translating political speeches may be more familiar with the conventions of political discourse and may be able to make more accurate translations of political speeches than a translator who does not have this experience.

As one of the influential discourse analysts in CDA's development and in the number of theoretical frameworks for CDA, van Dijk (1993) has argued language to be a powerful tool that can be used to maintain or challenge existing power relations. Furthermore, he has identified a number of ways in which language can be used to exercise power, including:

- *The use of linguistic structures.* Van Dijk (1993) argued that the way in which one structures their language can have a powerful effect on how people understand the world. For example, the use of passive voice can make identifying the agent of an action difficult, and this can be used to obscure the exercise of power.
- *The use of rhetorical devices.* Van Dijk (1993) also argued the use of rhetorical devices such as metaphors and euphemisms to be able to be used to manipulate people's thoughts and emotions. For example, metaphors can be used to create a particular image of a group of people, which can then be used to justify discrimination against them.
- *The use of intertextuality.* Van Dijk (1993) argued the way in which one uses language to be influenced by the texts one has read or heard before. This means that the use of intertextuality or the referencing of other texts can be used to create a particular frame of reference for understanding a text. This can be used to manipulate people's thoughts and emotions or to justify the exercise of power.

Van Dijk's (1993) work has been influential in a number of fields, including linguistics, sociology, and communication studies, and has also been used in a variety of applied settings such as education, health care, and social work. To conclude, ideology and translation studies are both fields that are concerned with the way that language is used to communicate meaning; however, they approach this topic from different angles.

Political Discourse and Translation

CDA is a method that applies techniques from discourse studies, social sciences, and humanities to analyze how discourse perpetuates or challenges social and political inequality, power abuse, and domination. CDA does not limit its analysis to specific text or speech structures but instead examines how these structures relate to the broader sociopolitical context (Van Dijk, 1993). CDA has been used to scrutinize political rhetoric and any forms of speech that may manipulate the audience's perception. Despite its usefulness, some critics argue CDA's broad scope to be able to make pinpointing manipulations in rhetoric challenging and to perhaps not always be able to achieve the researcher's objectives. CDA emerged in the late 1970s and early 1980s as a critical approach to discourse analysis, drawing on a variety of disciplinary traditions including linguistics, sociology, and critical theory. One of the key influences on CDA was the work of Michel Foucault, who emphasized the role of discourse in shaping power relations in society (Fairclough & Wodak, 1997). Other important theoretical influences on CDA include the Frankfurt School, Marxism, and poststructuralism. The early pioneers of CDA were scholars such as Norman Fairclough, Teun A. van Dijk, and Ruth Wodak who sought to develop a critical approach to discourse analysis that could be used to uncover and challenge power relations in society.

Over time, CDA has evolved and diversified, with different strands and approaches emerging such as feminist and postcolonial CDA. It has also been applied to a wide range of fields and domains including media studies, education, politics, and healthcare. CDA is currently a widely recognized and influential approach to linguistic analysis and continues to be an important tool for scholars and researchers interested in understanding how discourse shapes and reflects social and political power relations.

Using a critical lens to apply CDA to a translation provides insights into understanding how language and discourse perpetuate the social and political power relations in both the source and target texts. In this regard, translators can benefit from CDA in several ways to gain insights into the following (Schäffner, 2003):

- *Uncovering ideologies.* CDA can help translators identify and analyze the ideological assumptions and biases that are inherent in both the source and target texts. This can help translators avoid perpetuating or reinforcing such ideologies in the translation process.
- *Power relations.* CDA can help translators understand how power relations are constructed and reproduced through language in both the source and target texts. This can help translators ensure that the translation does not inadvertently reinforce power imbalances or marginalize certain groups.
- *Audience and context.* CDA can assist translators in analyzing the discourse structures and conventions of the target language and culture and how they relate to the intended audience and communicative context. This can help translators produce translations that are appropriate and effective for the target audience and communicative context.
- *Translation as a political act.* CDA can help translators understand how a translation is a political act and that every translation choice can potentially have political implications. This can help translators be more mindful of their choices and their potential impact in the wider social and political context.

As previously mentioned, CDA can help translators produce translations that are not only linguistically accurate but also socially and politically responsible by ensuring that the translation does not perpetuate or reinforce social and political inequalities but instead contributes to a more just and equitable society. CDA in politics aims to analyze the use of language in political discourse to uncover underlying power relations, ideologies, and social practices. In this way, CDA provides a way to examine how political actors use language to shape public opinion, influence policy decisions, and legitimize or challenge power relations. CDA can help expose how political actors use language to maintain or challenge the status quo and reveal the ideological assumptions and biases that are embedded in political discourse. By examining the language political actors use, CDA can also help uncover how power is exercised and contested in political discourse. Furthermore, CDA can help identify how political actors use language to construct and manipulate social identities, such as national identity, gender identity, and ethnic identity. This can be especially relevant in the context of political campaigns, where language is often used to mobilize and rally support around certain identities or values. In summary, CDA can be considered a powerful tool for analyzing the language of politics and for uncovering the ways in which language is used to shape social and political reality. By providing a critical viewpoint for examining and analyzing political discourse, CDA can contribute to a deeper understanding of power relations, ideologies, and social practices and help create more informed and critical citizens.

Procedure

The text chosen for this study is Donald Trump's inaugural address delivered on January 20, 2017. The speech was carried out shortly after he was elected as the 45th President of the United States and can be considered a typical example of accentuating the role of discourse in not only inaugural speeches but also any kind of political speech that possesses some traces of the characteristics of a politician's policies and conception of the world. The speech, which was translated live on mass media into several languages including Turkish, can be considered a piece of work for translators and oral interpretations since it includes several different topics and irregular connections between topics. Yet another handicap for translators is the difficulty of reflecting Trump's political discourse into the target language. With the aim of following Norman Fairclough's model for CDA in the interpretation of political discourse, I translated the political speech through the use of a critical lens as the researcher of this study. Following a critical approach and Norman Fairclough's model for CDA in the interpretation and translation of a political discourse produced in the realm of a particular social and political context, I have aimed to provide explanations and solutions to the difficulties encountered in interpreting and translating a political speech.

Meanwhile, no adequate or complete Turkish translation of the speech is found as a text in Turkish written media. The reason why the study does not use the oral interpretation of the speech is that it was translated into Turkish through simultaneous translation, and the strategies utilized in a simultaneous translation make reflecting the authenticity of the

source text to the target text difficult. These difficulties and challenges result from the time limitation and use of other strategies (e.g., paraphrasing, omission of some details). Thus, this study considers a written translation to be more proper. This study shows the cited speeches of the political agent Donald Trump as ST for source text and TT for target text with regard to the Turkish translations. The study also presents the values for the particular minutes and seconds when the speech took place.

Translation and Interpretation Process

In the very beginning of his speech, Trump utilized neutral and even positive language, which is contrary to his politics that are instead based on American nationalism and anti-immigration. The features of the discourse he utilized are vividly visible in the Turkish translation of his speech, as it has been translated into Turkish in a neutral manner by avoiding oversimplification or the use of lexiphanic language for making the speech more serious than it really is (see Table 1).

Table 1. *Trump's Presidential Inauguration Speech (between 0:00 – 1:02 min.)*

Source Text (ST)	Target Text (TT)
1. "Chief Justice Roberts, President Carter, President Clinton, President Bush, President Obama, fellow Americans and people of the world, thank you."	1. "Baş Yargıç Roberts, Başkan Carter, Başkan Clinton, Başkan Bush, Başkan Obama, sevgili Amerikalılar ve dünyanın dört bir yanından herkese teşekkür ederim."
2. "We, the citizens of America, are now joined in a great national effort to rebuild our country and restore its promise for all of our people."	2. "Bizler Amerikan vatandaşları olarak, şimdi ülkemizi yeniden inşa etmek ve tüm halkımıza verdiği sözü geri getirmek için büyük bir ulusal çabaya katıldık."
3. "Together, we will determine the course of America and the world for many, many years to come. We will face challenges, we will confront hardships, but we will get the job done."	3. "Önümüzdeki yıllarda, hep birlikte Amerika'nın ve dünyanın gidişatına yön vereceğiz. Güçlülerle karşılaşacağız, karşımıza zorluklar çıkacak ama bu işi bitireceğiz."

As asserted in Table 2, the speech continues with several compliments to the former president of the United States, Barack Hussein Obama, and his wife. Furthermore, Trump emphasizes the changes that his election as the President can possibly bring by accentuating that the election transfers power from one administration to another or from one party to another. What makes the speech draw attention are the lines that accentuate Trump's desire to give power to the people, namely citizens of the United States, rather than just limiting it to the politics located in Washington, DC. This can be considered a typical example of populist discourse.

Table 2. *Trump's Presidential Inauguration Speech (between 1:03 – 3:52 min.)*

Source Text (ST)	Target Text (TT)
1. "Every four years, we gather on these steps to carry out the orderly and peaceful transfer of power, and we are grateful to President Obama and First Lady Michelle Obama for their gracious aid throughout this transition. They have been magnificent. Thank you."	1. "Her dört yılda bir, gücün düzenli ve barışçıl bir şekilde devrini gerçekleştirmek için bu basamaklarda bir araya geliyoruz ve bu geçiş sürecindeki nazik yardımları için Başkan Obama ve First Lady Michelle Obama'ya minnettarız. Muhteşemdiler. Teşekkür ederim."
2. "Today's ceremony, however, has very special meaning because today, we are not merely transferring power from one administration to another or from one party to another, but we are transferring power from Washington, DC, and giving it back to you, the people."	2. "Ancak bugünkü törenin çok özel bir anlamı var çünkü bugün biz sadece gücü bir yönetimden diğerine veya bir partiden diğerine devretmiyoruz, aynı zamanda gücü Washington DC'den alıp siz vatandaşlarımıza geri veriyoruz."
3. "For too long, a small group in our nation's capital has reaped the rewards of government while the people have borne the cost. Washington flourished, but the people did not share in its wealth. Politicians prospered, but the jobs left and the factories closed."	3. "Çok uzun bir süredir, ulusumuzun başkentindeki küçük bir grup hükümetin semeresini alırken, halk bedelini ödedi. Washington gelişti, ancak halk onun zenginliğini paylaşmadı. Politikacılar başarılı oldu ama işsizlik arttı ve fabrikalar kapandı."
4. "The establishment protected itself, but not the citizens of our country. Their victories have not been your victories. Their triumphs have not been your triumphs. And while they celebrated in our nation's capital, there was little to celebrate for struggling families all across our land."	4. "Kuruluş kendini korudu ama ülkemizin vatandaşlarını korumadı. Onların zaferleri sizin zaferleriniz olmadı! Onların zaferleri sizin zaferleriniz olmadı! Ve onlar ülkemizin başkentinde kutlanırken, ülkemizin dört bir yanında mücadele eden aileler için kutlanacak çok az şey vardı."
5. "That all changes starting right here and right now because this moment is your moment, it belongs to you. It belongs to everyone gathered here today and everyone watching all across America. This is your day. This is your celebration. And this, the United States of America, is your country."	5. "Tüm değişiklikler tam burada ve şu anda başlıyor, çünkü bu an senin anın, sana ait. Bugün burada toplanan herkese ve Amerika'nın dört bir yanından izleyen herkese ait. Bu sizlerin günü. Bu sizlerin kutlaması. Ve burası, yani Amerika Birleşik Devletleri sizin ülkeniz."
6. "What truly matters is not which party controls our government, but whether our government is controlled by the people."	6. "Asıl önemli olan, hükümetimizi hangi partinin kontrol ettiği değil, hükümetimizin halk tarafından kontrol edilip edilmediğidir."

In terms of translation, the most attention-drawing aspect of this speech is that it has been translated into Turkish using an equivalent type of discourse in terms of the tone of the text and the vocabulary utilized in the target text. The repetition of the phrase "*Onların zaferleri sizin zaferleriniz olmadı! Onların zaferleri sizin zaferleriniz olmadı!*" is the translation of two phrases in the source text: "Their victories have not been your victories. Their triumphs have not been your triumphs." This Turkish can also create the same effect as the speech does in the source language when complemented with the exclamation mark to indicate and emphasize the failure of the former presidents. In essence, the words triumph and victory have the same corresponding meaning in Turkish through "*zafer*". As seen in Table 2, the following parts of the speech encourage American citizens by directly addressing them as "you" instead of "Dear American citizens" or "Fellow citizens," which emphasizes the intimacy of Trump's relationship with the citizens of his country. Considering coherence relations between the segments of the speech where the use of "you" is repeated, we see that "you" is utilized in both singular and plural forms in the speech as given in Table 2. In fact, the Turkish translation of the pronoun "you" may lead to confusion in the process of interpretation in the Turkish language in that it is the equivalent of both the singular form of the formal/respectful "*siz*" and the plural form of "*sen*" in an informal/intimate manner. In the context of this speech, when looking at the act of communication, the "you" is the information processible for interpreting into Turkish based upon the contextual clues and coherence relations between the use of "you" and the other phrases complemented and compounded with the same pronoun. Trump addresses

the crowd saying “. . .this moment is your moment, it belongs to you. It belongs to everyone gathered here today and everyone watching all across America. This is your day. This is your celebration. And this, the United States of America, is your country.” Herein, Trump address each individual person as “you” in the individual sense as part of individualism, and then he continues to use “you” complemented with the words “everyone” and “America” to refer to the majority in unity.

Table 3. *Trump’s Presidential Inauguration Speech (between 3:52 – 4:36 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “January 20th, 2017, will be remembered as the day the people became the rulers of this nation again. The forgotten men and women of our country will be forgotten no longer. Everyone is listening to you now. You came by the tens of millions to become part of a historic movement, the likes of which the world has never seen before.”</p>	<p>1. “20 Ocak 2017, halkın yeniden bu ulusun hükümdarı olduğu gün olarak anılacaktır. Ülkemizin unutulmuş erkekleri ve kadınları artık unutulmayacak. Artık herkes sizi dinliyor. Dünyanın daha önce hiç görmediği tarihi bir hareketin parçası olmak için on milyonlarca kişiyle geldiniz.”</p>

As one can understand from the sentence given in Table 3, Trump emphasizes that he is distinguished from the other Presidents of the United States and that he considers himself as a starter of a so-called revolution by emphasizing the role of the people of the United States saying, “You came by the tens of millions to become part of a historic movement, the likes of which the world has never seen before.” This sentence also can be considered as a sign of the populist discourse that politicians always utilize for consolidating their supporters, particularly in their inaugural speeches. Yet another purpose for such kind of speech is to not lose the support of those who voted for different parties or candidates.

As asserted in Table 4, the speech continues by criticizing former US Presidents indirectly or through implication by listing the problems that American people encounter in terms of social policies such as those related to economics, education, and employment. Furthermore, Trump also implies that he is empathetical with the requirements of the people by underlying that their demands are “reasonable” and “righteous”. Because Trump considers the problems to have been caused by increasing crime rates and the degenerating social structure of American society to have mainly been caused by alcohol, drugs, and other harmful habits, the use of “American carnage” and the phenomenon that “steals too many lives and the unrealized potential of the country” can be easily interpreted as Trump wanting to gain the sympathy of the conservative and moralist people in the United States. Moreover, Trump also accentuates in his speech the decreasing role of the United States in the global economy by using the similes of “tombstone” and “rusted-out” for deserted factories in order to attract the nationalist people in American society. Furthermore, Trump also criticizes the education system that is rather based on cash for being unfair and unequal for some citizens that lack material wealth by using the idiom “flush with cash”.

Table 4. *Trump’s Presidential Inauguration Speech (between 4:36 – 5:58 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “At the centre of this movement is a crucial conviction, that a nation exists to serve its citizens. Americans want great schools for their children, safe neighbourhoods for their families, and good jobs for themselves. These are just and reasonable demands of righteous people and a righteous public.”</p>	<p>1. “Bu hareketin merkezinde, bir ulusun vatandaşlarına hizmet etmek için var olduğuna dair çok önemli bir inanç vardır. Amerikalılar çocukları için harika okullar, aileleri için güvenli mahalleler ve kendileri için iyi işler istiyor. Bunlar doğru insanların ve dürüst bir kamuoyunun haklı ve makul talepleridir.”</p>
<p>2. “But for too many of our citizens, a different reality exists: mothers and children trapped in poverty in our inner cities; rusted-out factories scattered like tombstones across the landscape of our nation; an education system flush with cash, but which leaves our young and beautiful students deprived of all knowledge; and the crime and the gangs and the drugs that have stolen too many lives and robbed our country of so much unrealised potential. This American carnage stops right here and stops right now.”</p>	<p>2. “Ancak pek çok yurttaşımız için farklı bir gerçeklik var: şehirlerimizde yoksulluğa hapsolmuş anneler ve çocuklar; ulusumuzun arazisine mezar taşları gibi dağılmış paslanmış fabrikalar; ama genç ve güzel öğrencilerimizi her türlü bilgiden yoksun bırakan ve tamamen parayla işleyen bir eğitim sistemi; ve çok fazla hayat çalan ve ülkemizi gerçekleştirmemiş çok fazla potansiyelden yoksun bırakan suç, çeteler ve uyuşturucu. Bu Amerikan katliamı burada ve şu anda duruyor.”</p>

The speech continues with messages that aim to demonstrate how Trump empathizes with the society of the United States by accentuating the notions of unity and cooperation. Despite the fact that the speech is mainly based on populist discourse that aims to draw the attention of the nationalist and conservative part of American society, at this moment of his speech, Trump emphasizes his desire for embracing all members of American society regardless of their opinions, ideology, or other political views, as shown in Table 5.

Table 5. *Trump's Presidential Inauguration Speech (between 5:58 – 6:33 min.)*

Source Text (ST)	Target Text (TT)
1. "We are one nation and their pain is our pain. Their dreams are our dreams. And their success will be our success. We share one heart, one home, and one glorious destiny. The oath of office I take today is an oath of allegiance to all Americans."	1. "Biz tek bir milletiz ve onların acısı bizim acımızdır. Onların hayalleri bizim hayallerimizdir. Ve onların başarısı bizim başarımız olacak. Tek kalbi, tek evi ve tek şanlı kaderi paylaşıyoruz. Bugün aldığım görev yemini, tüm Amerikalılara bağlılık yeminidir."

As presented in Table 6, the most attention-drawing phrase that Trump said in the continuation of his speech is, "We've defended other nations' borders while refusing to defend our own." This can easily be considered a self-criticism of the United States and its imperialistic foreign policies, as Trump draws attention to the aid the US provides to the armies of different countries. Despite the majority of such aid being for US political and military interests, whether such policies are for the benefit of their homeland or not can appear questionable for conservative and nationalist people of the United States. Therefore, such a discourse can easily be considered an example of how Trump never underestimates the emotions of his own electors while embracing American society with his peaceful words in the previous parts of his speech.

Table 6. *Trump's Presidential Inauguration Speech (between 6:33 – 7:55 min.)*

Source Text (ST)	Target Text (TT)
1. "For many decades, we've enriched foreign industry at the expense of American industry; subsidized the armies of other countries, while allowing for the very sad depletion of our military. We've defended other nations' borders while refusing to defend our own."	1. "Uzun yıllar boyunca, Amerikan endüstrisi pahasına yabancı endüstriyi zenginleştirdik; ordumuzun çok üzücü bir şekilde tükenmesine izin verirken, diğer ülkelerin ordularına sübvansiyon sağlandı. Kendi sınırlarımızı savunmayı reddederken diğer ulusların sınırlarını savunduk."
2. "And spent trillions and trillions of dollars overseas while America's infrastructure has fallen into disrepair and decay. We've made other countries rich, while the wealth, strength, and confidence of our country have dissipated over the horizon."	2. "Ve Amerika'nın altyapısı bakıma muhtaç ve çürümeye yüz tutarken, deniz aşırı bölgelerde trilyonlarca dolar harcadık. Ülkemizin zenginliği, gücü ve güveni ufukta uçup giderken, başka ülkeleri zenginleştirdik."
3. "One by one, the factories shuttered and left our shores, with not even a thought about the millions and millions of American workers that were left behind. The wealth of our middle class has been ripped from their homes and then redistributed all across the world."	3. "Fabrikalar teker teker kapandı ve geride kalan milyonlarca Amerikalı işçiyi düşünmeden kıyılarımızı terk ettiler. Orta sınıfımızın zenginliği kendi ülkelerinden alındı ve ardından tüm dünyaya yeniden dağıtıldı."

Furthermore, Trump also asserts that the role of the United States in the global economy is decreasing daily, which can also be considered a result of the global economic crisis that began in 2008. As presented in Table 6 above, Trump refers to the economic problems of the United States to both criticize previous presidents as well as governments that were unable to prevent such negative effects from the economic crisis, saying, "For many decades, we've enriched foreign industry at the expense of American industry; subsidized the armies of other countries, while allowing for the very sad depletion of our military." In these lines of his speech, he also aims to gain the trust of American society, particularly the working class and middle class that had lost the majority of their wealth during the 2008 financial crisis by giving the impression of being sympathetic with the members of these classes in reference to their problems of economy and unemployment. The sentence "The wealth of our middle class has been ripped from their homes and

then redistributed all across the world” can be considered a good example of this kind of discourse, as shown in Table 6.

The following lines of the speech given in Table 7 demonstrate how the nationalistic discourse Trump utilizes also aims to challenge the rest of the world by imposing the United States to have new vision that puts the interests of America first. Phrases like “every city, in every foreign capital, and in every hall of power” can be considered as proof of such a challenge. By considering this kind of approach as a “new vision”, Trump aims to criticize former governments and presidents of the United States by implying that they are not as nationalist as he is. Yet another outstanding aspect of the aforementioned phrase is that Trump says “America First!” twice in order to accentuate his approach toward foreign policy.

Table 7. *Trump’s Presidential Inauguration Speech (between 7:55 – 8:40 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “But that is the past, and now we are looking only to the future. We assembled here today our issuing a new decree to be heard in every city, in every foreign capital, and in every hall of power, from this day forward: a new vision will govern our land, from this day forward, it’s going to be only America first. America first.”</p>	<p>1. “Ama bunlar geçmişte kaldı ve şimdi sadece geleceğe bakıyoruz. Bugünden itibaren her şehirde, her yabancı başkentte ve her iktidarın her sahasında duyulacak yeni bir karar çıkarmak için bugün burada toplandık: Ülkemize yeni bir vizyon hükmedecek, bugünden itibaren yeni bir vizyon olacak: önce Amerika, önce Amerika.”</p>

As is visible in Table 8, Trump then expresses his policies toward interior affairs, which include taxes, immigration, and employment, and toward foreign relations clearly by implying that he is making a promise through such words as: “I will fight for you with every breath in my body, and I will never, ever let you down.”

Table 8. *Trump’s Presidential Inauguration Speech (between 8:40 – 11:25 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “Every decision on trade, on taxes, on immigration, on foreign affairs will be made to benefit American workers and American families. We must protect our borders from the ravages of other countries making our products, stealing our companies and destroying our jobs. Protection will lead to great prosperity and strength.”</p>	<p>1. “Ticaret, vergiler, göçmenlik ve dış ilişkilerle ilgili her karar, Amerikalı işçilerin ve Amerikalı ailelerin yararına olacak. Ürünlerimizi üreten, şirketlerimizi çalan ve işlerimizi mahveden diğer ülkelerin yıkımlarından sınırlarımızı korumalıyız. Koruma, büyük refah ve güce yol açacaktır.”</p>
<p>2. “I will fight for you with every breath in my body, and I will never, ever let you down. America will start winning again, winning like never before. We will bring back our jobs. We will bring back our borders. We will bring back our wealth, and we will bring back our dreams. We will build new roads and highways and bridges and airports and tunnels, and railways, all across our wonderful nation. We will get our people off of welfare and back to work, rebuilding our country with American hands and American labor.”</p>	<p>2. “Son nefesime kadar sizler için savaşağım ve sizleri asla ama asla hayal kırıklığına uğratmayacağım. Amerika daha önce hiç olmadığı kadar kazanmaya başlayacak. İş olanaklarımızı yeniden sağlayacağız. Sınırlarımızı geri getireceğiz. Ülkemize zenginliği ve düşlerimizi geri getireceğiz. Harika ulusumuzun her yerinde yeni yollar, otoyollar, köprüler, havaalanları, tüneller ve demiryolları inşa edeceğiz. İnsanlarımızı sosyal yardımdan kurtarıp onkara işlerini iade edeceğiz, ülkemizi Amerikan eli ve Amerikan emeği ile yeniden inşa edeceğiz.”</p>
<p>3. “We will follow two simple rules: buy American and hire American. We will seek friendship and goodwill with the nations of the world, but we do so with the understanding that it is the right of all nations to put their own interests first. We do not seek to impose our way of life on anyone, but rather to let it shine as an example. We will shine for everyone to follow.”</p>	<p>3. “İki basit kuralı izleyeceğiz: Amerikan malı satın al ve Amerikalıları istihdam et. Dünya ulusları ile dostluk ve iyi niyet arayışında olacağız, ancak bunu tüm ulusların kendi çıkarlarını ön planda tutmanın hakkı olduğu anlayışıyla yapıyoruz. Yaşam tarzımızı kimseye empoze etmeye çalışmıyoruz, bunun yerine onun bir örnek olarak parlamasına izin veriyoruz. Herkesin bizi takip etmesi için yıldız gibi parlayacağız.”</p>

As presented in Table 8, Trump also demonstrates his desire for reducing the negative effects of the economic crisis in the United States clearly saying, “We will bring back our jobs. We will bring back our borders. We will bring back our wealth, and we will bring back our dreams. We will build new roads and highways and bridges and airports and tunnels, and railways, all across our wonderful nation.” Yet another piece of proof of the nationalist and populist discourse Trump utilizes occurs in the following phrase: “We will get our people off of welfare and back to work, rebuilding our country with American hands and American labor. . . We will follow two simple rules: buy American and hire American.” When evaluating the following sentence in terms of translation, an addition is made to the last phrase, because the usage of the word “shine” in Turkish is different than that in English. Thus, the sentence “We will shine for everyone to follow” is translated into Turkish as “*Herkesin bizi takip etmesi için yıldız gibi parlayacağız*” which can be re-translated into English as “We will shine like a star for everyone to follow us.”

As the portion of the speech given in Table 9, Trump also wants to unite Americans by drawing their attention to a common enemy that has affected the policies of the United States since the very beginning of the 21st century, particularly after the 9/11 attacks. For this reason, he says, “We will reinforce old alliances and form new ones, and unite the civilized world against radical Islamic terrorism, which we will eradicate from the face of the Earth.” The fact that Trump considers the old and new allies of the United States as the “civilized world”, which can be interpreted by conservative or radical Islamists as a speech of hatred. This demonstrates his sharp distinction between Western and Eastern societies because of his approach to religion and the stereotype related to Islamic terrorism in American society. Furthermore, he obviously emphasizes that he is serious about his struggle against radical Islamic terrorism by using the words “to eradicate it completely from the face of the Earth.”

Table 9. *Trump’s Presidential Inauguration Speech (between 11:25 – 12:50 min.)*

Source Text (ST)	Target Text (TT)
1. “We will reinforce old alliances and form new ones, and you unite the civilized world against radical Islamic terrorism, which we will eradicate completely from the face of the Earth.”	1. “Biz eski ittifakları güçlendirip yenilerini oluşturacağız ve sizler de, yeryüzünden tamamen silip atacağımız radikal İslamcı terörizme karşı medeni dünyayı birleştireceksiniz.”

As seen in Table 10, Trump continues his speech by emphasizing unity and considers the only thing that can consolidate the country to be patriotism and nationalism Trump considers being a patriot to be a uniting power for American society, as well as a solution for preventing prejudice and discrimination against its different members. The reason behind asserting such an opinion can be seen as the result of struggling against the African American propaganda that was made against Trump during his election campaign.

Table 10. *Trump’s Presidential Inauguration Speech (between 11:25 – 12:00 min.)*

Source Text (ST)	Target Text (TT)
1. “At the bedrock of our politics will be a total allegiance to the United States of America, and through our loyalty to our country, we will rediscover our loyalty to each other. When you open your heart to patriotism, there is no room for prejudice. “	1. “Politikamızın temelinde Amerika Birleşik Devletleri’ne tam bir bağlılık olacak ve ülkemize olan bağlılığımız sayesinde birbirimize olan bağlılığımızı yeniden keşfedeceğiz. Kalbinizi vatanseverliğe açtığımızda önyargıya yer yoktur.”

By considering the protection of God more important than the protection of the military and law enforcement, Trump also uses a religious discourse, referring to the Bible and Christianity as presented in Table 11. As seen in this part of Trump’s speech, the fact that religion plays a crucial role in the daily life of an average patriot American citizen as well as in the foreign policy of the United States is not surprising, whether it be in Trump’s era or during the rules of other presidents, as this has mainly been based on struggling against radical Islamist movements and Islamic terrorism, not only in the United States but also in other parts of the world.

Table 11. *Trump's Presidential Inauguration Speech (between 12:00 – 12:50 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “The Bible tells us, how good and pleasant it is when God’s people live together in unity. We must speak our minds openly, debate our disagreements, but always pursue solidarity. When America is united, America is totally unstoppable. There should be no fear. We are protected, and we will always be protected. We will be protected by the great men and women of our military and law enforcement. And most importantly, we will be protected by God.”</p>	<p>1. “İncil bize, Tanrı'nın halkının birlik içinde yaşamasının ne kadar iyi ve hoş olduğunu söyler. Fikirlerimizi açıkça söylemeli, fikir ayrılıklarımızı tartışmalı ama her zaman dayanışma peşinde koşmalıyız. Amerika birleştiğinde, Amerika tamamen durdurulamaz duruma gelecek. Korkuya kapılmamalıyız. Korunuyoruz ve her zaman korunacağız. Ordumuzun ve kolluk kuvvetlerimizin büyük erkekleri ve kadınları tarafından korunacağız. Ve en önemlisi, Tanrı tarafından korunacağız.”</p>

As seen in Table 12, Trumps continues his speech by accentuating how action is more important than making promises or complaining about the status quo, as well as by encouraging American people to work harder for the interests and welfare of their own country. “The time for empty talk is over. Now arrives the hour of action” can be considered a powerful slogan, despite the fact that the purpose of saying such an assertive sentence is worth a discussion in terms of its honesty.

Table 12. *Trump's Presidential Inauguration Speech (between 12:50 – 13:58 min.)*

Source Text (ST)	Target Text (TT)
<p>1. “Finally, we must think big and dream even bigger. In America, we understand that a nation is only living as long as it is striving. We will no longer accept politicians who are all talk and no action, constantly complaining but never doing anything about it.”</p>	<p>1. “Son olarak, büyük düşünmeli ve daha da büyük hayaller kurmalıyız. Amerika'da bir ulusun ancak çabaladığı sürece yaşadığını anlıyoruz. Artık lafta kalan, icraat yapmayan, sürekli şikâyet eden ama bu konuda hiçbir şey yapmayan siyasetçileri kabul etmeyeceğiz.”</p>
<p>2. “The time for empty talk is over. Now arrives the hour of action. Do not allow anyone to tell you that it cannot be done. No challenge can match the heart and fight and spirit of America. We will not fail. Our country will thrive and prosper again.”</p>	<p>2. “Boş konuşma zamanı bitti. Şimdi eylem saati geliyor. Kimsenin size bunun yapılamayacağını söylemesine izin vermeyin. Hiçbir kuvvet Amerika'nın kalbi, mücadelesi ve ruhuyla boy ölçüşemez. Başarısızlığa düşmeyeceğiz. Ülkemiz yeniden gelişecek ve kalkınacaktır.”</p>

Furthermore, Trump also uses an encouraging discourse by speaking assertive sentences that can motivate not only his supporters but also other patriot and nationalist Americans who'd supported other candidates for the presidency. In Table 12, the sentence “Do not allow anyone to tell you that it cannot be done. No challenge can match the heart and fight and spirit of America” can be considered a good example of this type of encouraging and assertive discourse. Moreover, Trump can easily be understood to want to criticize former presidents and other politicians through the implications of his saying, “We will no longer accept politicians who are all talk and no action, constantly complaining but never doing anything about it.” This kind of populist discourse Donald Trump utilizes here is preferred by many politicians around the world, particularly for their inaugural ceremonies. This is because they desire to create an image for themselves as hard-working and dedicated politicians. Alas, the honesty and intimacy of this kind of discourse is another topic of discussion, as the electors and citizens not only in the United States but also in other parts of the world are accustomed to hearing this in every single electoral campaign and inaugural ceremony.

As presented in Table 13, Trump continues his speech by surprisingly mentioning several phenomena and incidents that can be made real only through science and technology, instead of emphasizing conservative and nationalist policies that are able to attract conservatives.

Table 13. *Trump's Presidential Inauguration Speech (between 13:58 – 14:16 min.)*

Source Text (ST)	Target Text (TT)
1. "We stand at the birth of a new millennium, ready to unlock the mysteries of space, to free the Earth from the miseries of disease and to harness the industries and technologies of tomorrow."	1. "Yeni bir milenyumun doğuşunda, uzayın gizemlerini çözmeye, Dünya'yı hastalıkların sefaletinden kurtarmaya ve yarının endüstrilerini ve teknolojilerini kullanmaya hazırız."

However, shortly after the statements made in Table 13, Trump continues his speech by utilizing a populist and nationalist discourse similar to what he had been using throughout the majority of his inaugural address. As asserted in Table 14, he accentuates the importance of unity and tolerance regardless of race or other elements that can compel so-called nationalists and patriots to discriminate.

Table 14. *Trump's Presidential Inauguration Speech (between 13:58 – 15:22 min.)*

Source Text (ST)	Target Text (TT)
1. "A new national pride will stir our souls, lift our sights and heal our divisions. It's time to remember that old wisdom our soldiers will never forget, that whether we are black, or brown, or white, we all bleed the same red blood of patriots."	1. "Yeni bir ulusal gurur ruhlarımızı harekete geçirecek, görüşlerimizi kaldıracak ve bölünmüşlüklerimizi iyileştirecek. Askerlerimizin asla unutmayacağı eski bilgeliği hatırlamanın zamanı geldi, siyah, kahverengi ya da beyaz olalım, hepimiz vatanseverlerin aynı kırmızı kanını akıtıyoruz."
2. "We all enjoy the same glorious freedoms, and we all salute the same, great American flag. And whether a child is born in the urban sprawl of Detroit or the windswept plains of Nebraska, they look up at the at the same night sky, they fill their heart with the same dreams and they are infused with the breath of life by the same almighty creator."	2. "Hepimiz aynı muhteşem özgürlüklere sahibiz ve hepimiz aynı büyük Amerikan bayrağını selamlıyoruz. Ve bir çocuk ister Detroit'in kentsel karmaşasında ister Nebraska'nın rüzgârlı ovalarında doğsun, aynı gece gökyüzüne bakar, kalplerini aynı rüyalarla doldurur ve aynı şekilde Yüce Yaratıcının onlara bahsettiği yaşam nefesiyle beslenir."

As seen in Table 14 above, yet another attention-drawing aspect of the words of Trump is his descriptions related to the geographical diversity of different parts of the United States such as "sprawl of Detroit" and "windswept plains of Nebraska," which also aim to create an equalitarian discourse in order to unite every member of American society under the umbrella of the values of the United States, such as its flag and even religion. Despite the fact that the United States is a cosmopolitan country where diversity of religion is obvious and also includes several non-believers, Trump used the term "Almighty Creator" to refer to God. However, the term "Almighty Creator" can also be interpreted differently by people that belong to different religious groups according to their religions, even being understood as Mother Nature or an unknown power by non-believers. In terms of translation, even though Trump is known for his non-denominational Christian identity, translating the term Almighty Creator without referring to any God or Gods in the Abrahamic or other religions is important for preserving the secular or impartial form of Trump's discourse.

Trump ends his speech by repeating several slogans that are familiar to American society, not only thanks to Trump's presidential election campaign but also to American popular culture and political traditions.

Table 15. *Trump's Presidential Inauguration Speech (between 15.22 – 16.25 min.)*

Source Text (ST)	Target Text (TT)
1. "So to all Americans, in every city near and far, small and large, from mountain to mountain, from ocean to ocean, hear these words. You will never be ignored again. Your voice, your hopes, and your dreams will define our American destiny. And your courage and goodness and love, will forever guide us along the way.	1. "Bu yüzden tüm Amerikalılar, yakın ve uzak, küçük ve büyük, dağdan dağa, okyanustan okyanusa her şehirde bu sözleri duyun. Bir daha asla göz ardı edilmeyeceksin. Sesiniz, umutlarımız ve hayalleriniz Amerikan kaderimizi belirleyecek. Ve cesaretiniz, iyiliğiniz ve sevginiz yol boyunca bize sonsuza kadar rehberlik edecek."
2. "Together, we will make America strong again. We will make America wealthy again. We will make America proud again We will make America safe again, And yes, together, we will make we will make America great again. Thank you. God bless you. And God bless America. Thank you. God bless America."	2. "Birlikte Amerika'yı yeniden güçlü kılacağız. Amerika'yı yeniden zengin edeceğiz. Amerika'yı tekrar gururlandıracamız Amerika'yı tekrar güvenli hale getireceğiz ve evet, birlikte Amerika'yı yeniden harika hale getireceğiz. Teşekkür ederim. Tanrı sizi korusun. Ve Tanrı Amerika'yı korusun. Teşekkür ederim. Tanrı Amerika'yı Korusun."

These slogans include "God Bless America!", "Together, we will make America strong again", "We will make America wealthy again", "We will make America proud again", "We will make America safe again", and "We will make America great again". The repetition of the words "together", "again", "America", "you" and "your" can be considered strong aspects of the speech in terms of addressing the patriotic and nationalistic people of American society who have been the major supporters of Donald Trump in his presidential rallies.

Discussion and Conclusion

When analyzing the inaugural speech of President Donald Trump and its Turkish translation, one can easily conclude that equivalence in terms of discourse has been successfully provided in the target text through proper lexical and syntactical choices. Some minor exceptions such as using the singular form of the word "you" as "*sen*", "*siz*", and "*sizler*" in Turkish, or other additions to provide the same sense, make the text more understandable for the potential target audience. When considering the target text (i.e., Turkish translation of the speech) through the guidance of some of the theories related to translation, Eugene Nida's (1964 as cited in Munday, 2001, p. 38) ideas of formal and dynamic equivalence defend the approach of choosing vocabulary based on the type of source text, while Hans Vermeer's skopos theory is based on modifying the target text in terms of vocabulary, syntax, and sentence complexity in accordance with the target audience (Vermeer, 1989 as cited in Munday, 2001 pp. 79–80).

When considering the translation in terms of its appropriateness for publication in a written media organ like a daily newspaper or an online news portal in Türkiye, the discourse and tone of the speech are seen to have been arranged properly by avoiding oversimplification or using any lexiphanic, which can make understanding such a text harder for an ordinary reader. Moreover, when evaluating the speech from top to bottom, it can easily be said to be an authentic type of discourse, and Donald Trump's political views and policies can be considered to be seen in almost every part of the speech through the repetition of certain words, emphasis on being together, and uniting elements such as flag, religion, nationality, and geography, as well as a welcoming attitude toward minorities, namely the members of American society apart from those who supported Trump.

Scholars' theoretical framework and contributions to CDA, such as those of Norman Fairclough, Teun A. van Dijk, Ruth Wodak, and Michael Halliday and which were mentioned in the study's Introduction section can easily be applied to both the source text and target text. Yet another result that can be concluded from this study involves how discourse plays such a crucial role, one where even simple decisions related to vocabulary, syntax, or other preferences can affect the influence a speech has on the target audience, as well as on the image and political identity of a politician.

When considering the literature on translation studies, this kind of comparative study is seen to have been rarely conducted in terms of translation and CDA. However, the role of CDA in translation studies is undeniable, not just for ending up with proper target texts but also for equivalently reflecting the original tone and discourse of any kind of speech or similar type of text into the target language. In this regard, the importance of learning discourse analysis, especially CDA, comes into prominence for translators and future translators who are studying in the translation and interpretation departments of universities for their graduate or undergraduate degree. Therefore, the curricula of a translation and interpretation program must include courses directly related to discourse analysis at all levels of higher

education. This study could also be an example inspiring future researchers to study this area by combining translation studies with CDA.

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