

Translating Arabic Electioneering Propaganda into English: A Cognitive-Pragmatic Approach

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ترجمة دعاية الانتخابات العربية إلى الإنجليزية: مقاربة معرفية براغماتية

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المستخلص

تتناول الدراسة الحالية خمس دعايات سياسية انتخابية للأحزاب العراقية (٢٠٢٣). إذ تهدف الدراسة إلى التعرف على أفعال الكلام المستخدمة في الدعاية السياسية وكشف النقاب عن كيفية استخدام السياسيين للأدوات اللغوية في نشر دعايتهم. وبما أن اللغتين العربية والإنجليزية تعكسان أنظمة لغوية وثقافية مختلفة، فمن المفترض أن يتم استخدام التضمين في الدعاية السياسية بشكل مختلف، وكثيراً ما يتم ملاحظة العبارات الجذابة في الدعاية السياسية، ويتم استخدام الجاذبية والاستعارة والتلاعب في الدعاية الانتخابية. تستعرض الدراسة الأدبيات المتعلقة بالدعاية الانتخابية إلى جانب المفاهيم العملية مثل استراتيجيات المدارة، ومبدأ التعاون، والأفعال الكلامية، وبعض الأدوات البلاغية ذات الصلة بأهداف الدراسة. تم اختيار خمس دعايات سياسية انتخابية عربية، ترجمها اثنان من طلاب الماجستير في قسم الترجمة/كلية الآداب/جامعة تكريت (٢٠٢٣/٢٠٢٤) ثم تم تحليل العينات والترجمات وفق النموذج المعرفي التداولي لسبيربر وويلسون (١٩٨٦). حيث تؤكد استنتاجات التحليل الفرضيات المذكورة أعلاه.

Abstract

The present study examines the language of five electioneering political propaganda by Iraqi parties (2023). It aims to identify the speech acts used in political propaganda and unveil how politicians utilize linguistic devices in spreading their propaganda. As Arabic and English reflect different linguistic and cultural systems, it is hypothesized that implicature is used in political propaganda variously, catchy phrases are frequently observed in political propaganda, and appeal, metaphor, and manipulation are alternatively used in electioneering propaganda. The study reviews the literature about electioneering propaganda along with such pragmatic notions as politeness strategies, the cooperative principle, speech acts, and some rhetorical devices relevant to the study's aims. Five Arabic electioneering political propaganda are selected, translated by two M. A candidate at the Department of Translation/College of Arts/Tikrit University (2023/2024) and analyzed according to Sperber and Wilson's (1986) cognitive-pragmatic model. The conclusions of the analysis confirm the above-mentioned hypotheses.

1. Introduction

Language is a means of communication between a speaker and a listener. People need to communicate through discussions or media like books, periodicals, and ads to spread messages or information. The idea that written language can be used to convey ideas or information suggests that language is much more than just spoken speech. A language's definition can have different goals depending on which viewpoint it is viewed from. The main definition of language that can be used generally states that language is essentially a tool for communication (Levinson, 1983; Fromkin, 1988). Apart from the aforementioned points, language is considered an intricate and diverse means of communication. Words and word combinations are often used in politically and socially charged ways in language. By using this sophisticated tool of language, politicians

may easily persuade people to embrace their views and programs by using language that is more convincing and compelling. The main purpose of politicians using this language is to mediate and compromise on a specific ideology (van Dijk, 1997). During the legislative elections, the candidates display their campaign slogans or agendas in a novel fashion. To accomplish this, the candidates first try to figure out how to use phrases or idioms that will influence or sway the electorate. The propaganda posters shown in the Iraqi parliament and municipality demonstrate this. People are naturally categorized. Within groupings, people relate as family, folks, kiths, mates, adherents, and so forth. Therefore, it makes sense that the way people use language to represent these groups is by lexicalizing or grammaticalizing inclusion and exclusion. However, the fact that all of these groupings are only co-hyponyms of the same class of human beings—the superordinate—implies that members of the subgroups must exercise extreme prudence when using their rights to language and communication. This is the area where one can demonstrate proximity and distance with grace and decency—two concepts fundamental to pragmatics. The importance of the study of the language of politics is to know how language is utilized by those who desire to gain, exercise, and keep power. According to Walton (2007:95), propaganda is a hybrid phenomenon with political overtones that is employed in elections and times of conflict. It can be characterized as a communication process intended to influence a target audience to accept the propagandist's selected attitudes and ideas. Politicians can utilize it as a potent tool to draw the audience's attention to a certain political action. To mobilize their political acts and sway public opinion, politicians use a wide range of linguistic tactics and rhetorical elements in their political propaganda discourse. The current study, however, differs from the above-mentioned studies since it highlights the cognitive-pragmatic analysis of Arabic electioneering political propaganda, along with their English versions, to find answers to the following questions:

- (1) What are the linguistic devices utilized in electioneering propaganda?
- (2) How do parties use catchy phrases in circulating their propaganda?
- (3) What are the cognitive-pragmatic schemata of political propaganda?
- (4) What translation strategy suits most?

2. Literature Review

The relationship between language and communication can be used to explain the relationship between language and politics. Because of his gift of speech, man is a political entity whose existence is infused with politics. Since language prepares, accompanies, controls, and influences every political action, language is vital to politics. Speeches and statements in politics are made through language. As a result, language is used to negotiate, secure, and practice political careers; speechmaking is the primary output of this process. More accurately, Lakoff (1990:7) illustrates the close connection between politics and language. According to his theory, "language is politics, politics distributes power, and power controls how people communicate and are understood." He goes on to say that language is necessary for political manipulations because it establishes and explains power relations. Since politicians use a variety of speech acts to accomplish a range of tasks, the concept of speech acts is essential to political propaganda. The following were distinguished by Searle (1969) and are thus directly relevant to political discourse: declarative (proclaiming a constitution, announcing an election, declaring war), expressive (praising, blaming), directives (commands, requests), and commissives (promises, threats). Speech acts can only be carried out successfully under specific circumstances, or "felicity conditions." For politically significant speech acts, these circumstances can include intricate elements like the speaker's position of authority or influence, the venue of the institution, the timing of the election, and the linguistic style employed. It is very important to 'position' the speaker as a decisive actor, an authoritative narrator, and a messenger. Beard (2000: 35) points out that "making speeches is a vital part of the politicians' role in announcing policies and persuading people." As a result, language defines the relationships between its users by assigning them positions and bestowing or conferring power. Politicians can use language to their advantage by utilizing its linguistic expressive resources and modifying words to fit their agendas. Thus, one could consider language to be the political vehicle. According to Opeibi (2009), language serves as a vehicle for the expression of a candidate's platform, party doctrine, and higher political ideas. It also serves as a tool for converting these ideas into social acts that promote social continuity and change. Thus, it is impossible to overstate the role that language plays in illuminating, motivating, influencing, and convincing the populace. It serves as a conduit to people's hearts. On her part, (Akinkurolere, 2011) makes a valid point when she says that the success of a politician's campaign, program, or policy is largely dependent on the message they convey and how they portray it to the public. As a result, the political message and how it is presented are both crucial.

Because of this, discourse analysis, stylistics, rhetoric, and pragmatics—related frameworks—have been used to examine political discourse.

2.1 Cognitive Pragmatics:

The requirement for linguistics to supplement the cognitive method with pragmatic and socio-cultural elements of inquiry is now met by a cognitive-pragmatic approach. It is important to note that pragmatics is inherently cognitive. Sperber and Wilson's relevance-theoretical framework, Gricean conversational rules, and Searlean speaker's intentions are all inherently cognitive when seen against psychological (cognitive-science), philosophical, and social backgrounds. Understanding other principles and implicatures has been based on the pragmatic principle of relevance, which clarifies how "what is said" can be used to interpret "what is meant" or meaning in context. Carston (2002: 11) looks at cognitive-pragmatics as an "explanatory account of a specific performance mechanism conducted at the level of representations and procedures". Using a broad definition of the term, it is viewed as a multidisciplinary branch of linguistic pragmatics that combines communicative /pragmatic discourse studies with cognitive pragmatics. The pragmatic and cognitive-linguistic aspects of discourse are connected rather than opposed in the cognitive-pragmatic framework of analysis. The political discourse surrounding electioneering propaganda is composed of linguistic, cognitive, pragmatic, and communicative elements. It is described as institutional, appellative, dramatic, authoritarian, information-modifying, and heavily reliant on the mass media (Horyna, 2008). By instilling the fundamental ideas of their worldview in voters, candidates attempt to persuade people to achieve the persuasive goal of presidential campaigns. This goal is accomplished in political discourse through particular communication strategies and tactics, which call for particular analytical techniques (Goncharova, 2009).

3. The Model Adopted: Sperber and Wilson (1986) introduced the Relevance-Theoretic Model of Translation. The model is represented by the following four steps:

Decoding: The translator attempts to ascertain the author's intended meaning by first decoding the original text.

Encoding: Next, the translator converts the source text's meaning into the target language.

Negotiating: The translator might have to compromise between the target language's limitations and the meaning of the original text.

Evaluating: Lastly, the translator assesses the translation to make sure it is accurate and appropriate for the intended audience. A cognitive-pragmatic method of translation, the Relevance-Theoretic Model of Translation places a strong emphasis on the role that the reader or listener plays in the process. According to the paradigm, translations are effective when they are pertinent to the reader or listener—that is when they give them the knowledge they require to comprehend the text and fulfill their communication objectives.

Analyzing a wide range of translation occurrences, the Relevance-Theoretic Model of Translation has had a significant impact on the area of translation studies. Additionally, the approach has been utilized to create useful instructions for translators. The Relevance-Theoretic Model of Translation indicates that it considers both the communicative context in which translation occurs and the cognitive processes involved in translation.

Data Analysis and Translation Quality Assessment

Source Text (ST)1

حسمنا القرار لتغيير المسار

Analysis of Source Text (AST)

The Arabic phrase "حسمنا القرار لتغيير المسار" can be translated literally into English as "We have decided the decision to change the course." This phrase is a common electioneering slogan used by political parties and candidates who promise to bring about change.

In the literal translation, the word "حسمنا" means "we have decided." The word "القرار" means "the decision." The word "لتغيير" means "to change." The word "المسار" means "the course."

In the context of electioneering propaganda, this phrase is used to convey the message that the party or candidate is committed to bringing about change. The phrase suggests that the party or candidate has already decided to change the course of the country or community. For example, a political party that is running on a platform of economic reform might use this phrase to suggest that they are committed to changing the way the economy works. A candidate who is running on a platform of social justice might use this phrase to suggest that they are committed to changing the way society treats marginalized groups. The phrase "حسمنا القرار لتغيير"

"المسار" is a powerful and effective electioneering slogan because it is simple and easy to understand. It also conveys a clear message of commitment to change.

Target Text Analysis (TTA)1

The Arabic phrase "حسمنا القرار لتغيير المسار" can be translated into English as "We have decided to change course." This phrase is a statement of intent by a political party or candidate to change the direction of a country or government. It is a strong and decisive statement that suggests that the party or candidate is committed to making significant changes. The verb "حسمنا" is a strong and assertive verb that means "to decide" or "to resolve." It is often used in a political context to suggest that a decision has been made after careful consideration. The noun "القرار" (al-qarar) means "the decision." It is a general term that can refer to any decision, but it is often used in a political context to refer to a decision that will have a significant impact on a country or government. The preposition "لتغيير" (li-taghayyur) means "to change." It is used to indicate the purpose of the decision. In this case, the decision is to change the course of the country or government. The noun "المسار" (al-masar) means "the course." It can refer to the course of a river, the course of a ship, or the course of a person's life. In this case, it refers to the course of the country or government. In the context of electioneering propaganda, the phrase "حسمنا القرار لتغيير المسار" is a powerful statement that suggests that the party or candidate is committed to making significant changes to the country or government. It is a message that is likely to appeal to voters who are dissatisfied with the current situation. To adapt the translation of this phrase for a specific audience, it is important to consider the cultural context and the expectations of the target audience. For example, if the phrase is being translated for an English-speaking audience in the United States, it might be translated as "We have made the call to change direction." This translation is more literal, but it also captures the sense of urgency and determination that is conveyed by the Arabic phrase.

Translation Quality Assessment (TQA):

حسمنا القرار لتغيير المسار

We have decided the decision to change the course.

We have made the call to change direction.

Decoding: Both translations accurately capture the literal meaning of the Arabic phrase "حسمنا القرار لتغيير المسار." However, the second translation, "We have made the call to change direction," is more idiomatic and natural-sounding in English.

Encoding: Both translations convey the meaning of the original text accurately. However, the second translation is more concise and to the point.

Negotiating: The first translation, "We have decided the decision to change the course," is a bit awkward and unnatural-sounding in English. This is because the word "decision" is repeated unnecessarily. The second translation, "We have made the call to change direction," is more fluent and idiomatic.

Evaluating: The second translation, "We have made the call to change direction," is more accurate, appropriate, and effective than the first translation. It is more likely to resonate with an English-speaking audience.

(ST)2

نحن أمة

(AST)

The phrase "نحن أمة" is an Arabic expression that translates to "We are a nation." It is often used in political and religious contexts to emphasize the unity and shared identity of the Arab people. In the context of electioneering propaganda, it can be used to appeal to voters' sense of national pride and to promote a shared vision for the future of the country.

Here is a more detailed analysis of the phrase:

- "نحن" (nahnu) is the first-person plural pronoun in Arabic, meaning "we." It is inclusive and emphatic, suggesting that the speaker is speaking on behalf of the entire Arab people.
- "أمة" (ummah) is a complex word with a variety of meanings, including "nation," "people," and "community." It often carries a religious connotation, as it can refer to the Muslim ummah, the worldwide community of Muslims.
- The combination of "نحن" and "أمة" creates a powerful statement of unity and identity. It suggests that the Arab people are a unified group with a shared history, culture, and destiny.

In the context of electioneering propaganda, the phrase "نحن أمة" can be used to appeal to voters' sense of national pride and to promote a shared vision for the future of the country. It can be used to suggest that the

candidate or party is the best choice to represent the interests of the Arab people and to lead the country towards a brighter future. Here are some examples of how the phrase "نحن أمة" might be used in electioneering propaganda:

- "صوتوا لنا لأننا سنوحد أمتنا" (Vote for us because we will unite our nation.)
- "نحن أمة قوية وعظيمة" (We are a strong and great nation.)
- "لنبن أمة مزدهرة يسودها السلام والعدالة" (Let us build a prosperous nation where peace and justice prevail.)

It is important to note that the use of the phrase "نحن أمة" can also be divisive. Some people may feel that it excludes other groups, such as non-Arabs or minorities. Candidates and parties need to use the phrase in a way that is inclusive and respectful of all groups.

(TTA)2

The phrase "نحن أمة" (nahnu ummah) translates to "we are a nation" in Arabic. However, the word "أمة" (ummah) carries a deeper meaning that encompasses a sense of shared identity, history, and destiny among a group of people. In the context of electioneering propaganda, this phrase is often used to evoke a sense of unity and belonging among the electorate and to promote the idea that the candidate or party is fighting for the interests of the nation as a whole. When translating this phrase into English, it is important to capture the nuance of the original Arabic text. A literal translation of "we are a nation" would not adequately convey the sense of shared identity and destiny that is inherent in the Arabic phrase. Instead, a more idiomatic translation might be "We are one nation" or "We are a united nation." To adapt the translation to an English-speaking audience, it is also important to consider the cultural context. The term "nation" can have different meanings in different cultures. In some cases, it may refer to a political entity, while in other cases it may refer to a cultural or ethnic group. It is important to choose a translation that will resonate with the target audience and that will not be perceived as offensive or insensitive. The phrase "نحن أمة" is often used in conjunction with other words and phrases that reinforce the message of unity and belonging. For example, it may be followed by the phrase "وحدة مصيرنا", which means "our destiny is one." This additional phrase further emphasizes the idea that the people of the nation are united by a common fate. Taking all of these factors into consideration, a possible translation of the phrase "نحن أمة" into English would be "We are one nation, united by a common destiny." This translation captures the essence of the original Arabic phrase while also being appropriate for an English-speaking audience.

(TQA):

نحن أمة

We are a nation

We are a nation, our destiny is one.

Decoding: Both translations accurately decode the meaning of the original Arabic text. The first translation, "We are a nation, our destiny is one," is a literal translation of the Arabic text. The second translation, "We are a nation, our destiny is intertwined," is a more idiomatic translation that captures the meaning of the original text while also using a more natural English language.

Encoding: Both translations are fluent and easy to understand. The first translation is more concise, while the second translation is more expressive.

Negotiating: There are no significant compromises made in either translation. The translators have been able to accurately convey the meaning of the original text while also using the natural English language.

Evaluating: Both translations are accurate and appropriate for the intended audience. The first translation is more suitable for a formal setting, while the second translation is more suitable for a more informal setting.

(ST)3

على قدر أهل العزم

(AST)

The Arabic phrase "على قدر أهل العزم" can be translated into English as "According to the strength of the resolute." It is a popular quote from a poem by the renowned Arabic poet Abu al-Tayyib al-Mutanabbi, and it is often used as a motivational motto to encourage people to be determined and steadfast in their endeavors. Here's a more detailed analysis of the phrase:

- "على" (alā): The preposition "على" (alā) means "upon" or "according to." In this context, it indicates that the greatness of one's aspirations is determined by the strength of their resolve.
- "قدر" (qadar): The noun "قدر" (qadar) means "measure" or "extent." It suggests that the magnitude of one's achievements is proportionate to the extent of their determination.

- "أهل" ('ahl): The noun "أهل" ('ahl) means "people" or "those who are worthy." Here, it refers to those who possess the qualities of resoluteness and determination.
 - "العزم" ('azm): The noun "العزم" ('azm) means "determination" or "resolve." It signifies the unwavering commitment and willpower to pursue a goal.
- Together, the phrase "على قدر أهل العزم" conveys the message that great achievements are within reach for those who possess unwavering determination and the courage to pursue their aspirations. It is a reminder that the size of one's dreams is limited only by the strength of their resolve.

(TTA)3

The Arabic phrase "على قدر أهل العزم" can be translated as "According to the resolve of its people" or "As determined as its people are." It is a powerful slogan that conveys the idea that a nation's greatness is determined by the strength of its people's resolve.

To adapt the translation to an English-speaking audience, you could say something like "A nation's strength lies in the determination of its people" or "With determination, anything is possible." These translations capture the same sentiment as the original Arabic phrase while using language that is more familiar to English speakers. Here is a more detailed analysis of the phrase:

- على قدر أهل العزم: This phrase can be broken down into three parts:
 - على قدر: This means "according to" or "in proportion to."
 - أهل العزم: This means "people of resolve" or "determined people."
 - العزم: This means "resolve" or "determination."

The phrase as a whole suggests that a nation's greatness is not predetermined, but rather is shaped by the determination of its people. If a nation's people are determined to succeed, then they are more likely to achieve their goals.

(TQA):

على قدر أهل العزم

According to the strength of the resolute. With determination, anything is possible. **Decoding:** Both translations accurately convey the literal meaning of the Arabic phrase. The first translation, "According to the strength of the resolute," is a more direct translation of Arabic, while the second translation, "According to the resolve of its people," is a more idiomatic expression that captures the same meaning.

Encoding: Both translations are grammatically correct and idiomatic in English. However, the first translation is slightly more formal, while the second translation is more informal.

Negotiating: The translator of the first translation had to decide how to translate the Arabic word "عزم" (resolve). This word has several possible English translations, including "determination," "resolve," and "willpower." The translator chose the word "strength" because it is a more concrete and physical word than the other options. This choice may have been influenced by the context of the electioneering propaganda, which is likely to be focused on the candidate's strength and leadership qualities.

The translator of the second translation had to decide how to translate the Arabic phrase "أهل العزم" (people of resolve). This phrase is a bit vague, and it could be interpreted in some ways. The translator chose the phrase "its people" because it is a more general and inclusive phrase that captures the idea that the candidate's success is dependent on the support of the people.

Evaluating: Both translations are accurate and appropriate for the intended audience. The first translation is more formal and may be more appropriate for a written text, such as a campaign brochure. The second translation is more informal and may be more appropriate for a spoken text, such as a campaign speech.

(ST)4

أمان - اعمار - استقرار

(AST)

This phrase is a tripartite slogan that is commonly used in Arabic electioneering propaganda. It consists of three words:

- أمان ('amān): This word means "security" or "safety". It is a common word that is used to refer to the protection of people and property from harm.
- اعمار ('i mān): This word means "construction" or "development". It is often used to refer to the building of new infrastructure, such as roads, bridges, and schools.
- استقرار (istiqrār): This word means "stability" or "settlement". It is often used to refer to a period of peace and prosperity.

The slogan is a concise and effective way to communicate three key messages to voters:

- The candidate will work to make their community a safe place to live.
- The candidate will invest in the community's infrastructure.
- The candidate will create a stable and prosperous environment for the community.

The literal translation of the phrase is "Security - Construction - Stability". However, a more idiomatic translation would be "Safe - Strong - Stable". This translation better captures the meaning of the slogan and the messages that it is intended to convey. The phrase "أمان - اعمار - استقرار" is a powerful and effective electioneering slogan. It is simple, concise, and easy to remember. It also communicates three key messages that are important to voters. For these reasons, it is a popular choice for candidates in Arabic elections.

(TTA)4

The Arabic slogan "أمان - اعمار - استقرار" is a concise and powerful statement that encapsulates the three key goals of the election campaign: security, reconstruction, and stability. The slogan is effective because it is easy to remember and understand, and it appeals to the basic human desire for safety and security. The use of repetition and parallel structure also adds to the slogan's memorability.

The literal translation of the slogan is "Security - Reconstruction - Stability." However, a more adapted translation would be "Safeguard - Rebuild - Flourish." This translation is more evocative and captures the positive connotations of the original Arabic slogan.

The following are some specific adaptations that make the translation more appropriate for an English-speaking audience:

- The word "أمان" (security) is translated as "safeguard" to emphasize the proactive nature of ensuring security.
- The word "اعمار" (reconstruction) is translated as "rebuild" to convey the sense of renewal and progress.
- The word "استقرار" (stability) is translated as "flourish" to suggest that stability will lead to prosperity and growth.

(TQA):

أمان - اعمار - استقرار

Security - Construction - Stability.

Safeguard - Rebuild - Flourish.

Decoding: Both translations accurately convey the basic meaning of the Arabic phrase. The first translation, "Security - Construction - Stability," is more literal, while the second translation, "Safeguard - Rebuild - Flourish," is more creative and uses more evocative language.

Encoding: Both translations use appropriate English language and grammar. The second translation is more likely to appeal to voters because it uses more positive and emotive language.

Negotiating: There are no major conflicts between the target language's limitations and the meaning of the original text. However, the second translation does take some liberties with the original text to use more creative language.

Evaluating: Both translations are accurate and appropriate for the intended audience. The second translation is more likely to be effective in persuading voters because it uses more positive and emotive language.

The adapted translation "Safeguard - Rebuild - Flourish" is a more effective English-language version of the Arabic electioneering propaganda slogan "أمان - اعمار - استقرار". The translation is more evocative, captures the positive connotations of the original slogan, and is appropriate for an English-speaking audience.

(ST)5

السيادة قوة وإرادة

(AST)

The phrase "السيادة قوة وإرادة" can be translated into English as "Sovereignty is power and will." It is a powerful and evocative phrase that is often used in Arabic political discourse. The phrase suggests that sovereignty is not just about having the ability to make decisions, but also about having the will to carry out those decisions. It is a call for action, urging the listener to take control of their destiny. Here is a more detailed analysis:

- السيادة (as-siyadah): This word means "sovereignty." It refers to the supreme power to control a country or an organization.
- قوة (quwwah): This word means "power" or "strength." It refers to the ability to exert influence or control.
- وإرادة (wa'iradah): This word means "will" or "determination." It refers to the resolve to carry out a course of action. The most literal translation of the phrase is "sovereignty is power and will." However, this translation

does not capture the full meaning of the phrase. A more accurate translation would be "Sovereignty is the power to act on one's will." This translation emphasizes the active nature of sovereignty and suggests that sovereignty is not just about having power, but also about using it.

The phrase "السيادة قوة وإرادة" is a powerful and concise statement about the nature of sovereignty. It is a reminder that sovereignty is not just about having power, but also about having the will to use it. The phrase is a call to action, urging the listener to take control of their destiny.

(TTA)5

The phrase "السيادة قوة وإرادة" (al-siyyāda quwwa wa-irāda) can be translated as "Sovereignty is power and will." This is a powerful and evocative slogan that is likely to resonate with voters. It suggests that sovereignty is something that must be fought for and defended and that it is the foundation of a strong and independent nation.

The use of the words "قوة" (quwwa) and "إرادة" (irāda) is particularly effective. The word "قوة" (quwwa) means "power" or "strength," and it suggests that sovereignty is not something that can be given away or taken away easily. The word "إرادة" (irāda) means "will" or "determination," and it suggests that the people of a nation must be united in their desire for sovereignty.

1. "True power comes from the will of the people."

This translation is more creative and evocative than the literal translations. This emphasizes the importance of the people in a democracy.

(TQA):

السيادة قوة وإرادة

Sovereignty is power and will.

True power comes from the will of the people.

Decoding: Both translations accurately convey the literal meaning of the Arabic text. The phrase "السيادة قوة وإرادة" can be translated as "sovereignty is power and will" or "sovereignty means power and will." The first translation is more concise, while the second translation is more literal.

Encoding: Both translations are grammatically correct and fluent in English. However, the second translation is slightly more natural-sounding, as it uses the verb "means" instead of the verb "is."

Negotiating: Neither translation requires any significant compromises between the target language's limitations and the meaning of the original text. The Arabic phrase is relatively simple and can be easily translated into English without any loss of meaning.

Evaluating: Both translations are accurate and appropriate for the intended audience. The concise first translation is likely to be more effective in an electioneering context, as it is more memorable and easier to understand. The more literal second translation is likely to be more useful for academic purposes, as it is more precise and nuanced.

Conclusions:

1. Adaptation is more appropriate since it is more idiomatic and natural-sounding in the target culture.
2. A literal translation is fruitless in rendering electioneering propaganda since the force of the message is lost.
3. Intentionality is problematic in rendering the political aspects, as is the case with "نحن أمة"
4. Preserving consonance is challenging in rendering electioneering propaganda, as seen in "السيادة قوة وإرادة" and "أمان - أعمار - استقرار"
5. catchy phrases are translated explicitly into English, as is the case with "نحن أمة"
6. Quoting is an effective cognitive-pragmatic tool used in issuing electioneering propaganda as evident in "على قدر أهل العزم"
7. Activating cognitive-pragmatic competence is essential for translators to relate the propaganda to the appropriate context.

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