Translating the English Figurative Frames in the UN Secretary-General's Messages on Climate Change into Arabic in the Light of Skopos Theory

Sama Dawood Salman
(Associate Professor of Translation and Interpreting)
(English Department – Faculty of Al-Alsun & Mass Communication)
Misr International University

Abstract

This study aims to analyze the Arabic translation of the climate-change figurative frames within six English messages by the UN Secretary-General António Guterres on International Mother Earth Day from 2019-2024. It focuses mainly on exploring how the crisis of climate change is portrayed via figurative frames in English and whether translators preferred to maintain or modify them during the process of translation into Arabic. The theoretical framework of the study consists of two theories: the Figurative Framing Theory developed by Burgers, Konijn, and Steen (2016) and Reiss and Vermeer's Skopos Theory (2014). The former is used to deconstruct the figurative frames, while the latter is resorted to in order to analyze the translation strategies adopted to render these frames into Arabic. The results show no definite strategy to transfer figurative framing and that the decision depends on the translator's judgment of the target recipients' linguistic and cultural expectations. The study recommends further research on figurative framing in Arabic to steer translators' decisions through a robust theoretical framework.

Keywords: climate change; Figurative Framing Theory; metaphors, Skopos Theory; UN messages

ترجمة الأطر المجازية الإنجليزية في رسائل الأمين العام للأمم المتحدة عن التغير المناخي إلى العربية في ضوء نظرية سكوبوس

المستخلص

تهدف هذه الدراسة إلى تحليل الترجمة العربية للأطر المجازية التي تصور أزمة تغير المناخ كما وردت في ست رسائل باللغة الإنجليزية للأمين العام للأمم المتحدة أنطونيو غوتيريش بمناسبة اليوم الدولي لأمنا الأرض في الأعوام من 2019-2024. تركز الدراسة في المقام الأول على كيفية تعامل المترجم مع الأطر المجازية التي تصور أزمة تغير المناخ باللغة الإنجليزية إستنادًا إلى نظريتي التأطير المجازي التي طورها برجرز وكونيجن وستين (2016) ونظرية سكوبوس أو الهدف لريس وفيرمير (2014). يتم الاستعانة بالنظرية الأولى لتحليل الأطر المجازية في الرسائل المختارة، في حين تساعد نظرية سكوبوس على فهم أسباب اختيار المترجم لاستراتيجيات معينة عند نقل هذه الإطر إلى اللغة العربية. تظهر نتائج الدراسة أنه لا توجد استراتيجية واحدة محددة يلجأ إليها المترجم لنقل الأطر المجازية وأن القرار يعتمد على حكمه على التوقعات اللغوية والثقافية للمتلقين المستهدفين. توصي الدراسة بإجراء مزيد من البحث حول التأطير المجازي باللغة العربية خاصة لتوجيه قرارات المترجمين في هذا المجال على أساس إطار نظري متين.

الكلمات المفتاحية: تغير المناخ؛ نظرية التأطير المجازي؛ الاستعارات، نظرية سكوبوس(الهدف) ؛ رسائل الأمم المتحدة

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1. Introduction

The issue of climate change has recently received considerable attention from the United Nations. Several agreements have been signed to curb emissions and put an end to the rise of global temperature. Climate change is always on the agenda of the United Nations sessions and one of its top priorities. In his messages to the world population, the United Nations Secretary-General draws attention to the dangers of climate change and calls upon leaders and the public to act swiftly and effectively to limit the human activities that threaten existence on the planet. One of the devices he uses to shape public opinion and enhance collective efforts is framing. More often than not, the climate crisis is depicted as a war launched by humanity against nature or a conflict between the inhabitants of the planet and Mother Earth.

The aim of this study is twofold. It firstly uses the Figurative Framing Theory to explore how metaphors and other figures of speech are employed in the English messages of His Excellency the UN Secretary-General on International Mother Earth Day to frame the crisis of climate change. Secondly it analyzes how these frames are translated into Arabic within the framework of Skopos Theory.

The study is expected to answer the following questions:

RQ1- How is the crisis of climate change portrayed via figurative frames in the messages of the UN Secretary-General on International Mother Earth Day (2019-2024)?

RQ2- To what extent does the choice of figurative frames in the UN Secretary-General's messages reflect the global socio-political context?

RQ3- While transferring the figurative frames from English into Arabic, does the translator give precedence to the skopos and sociological rules over the fidelity rule?

2. Literature Review

Framing is the way in which information about a particular issue is presented to simplify it and convince the audience of its importance

(Neuman, Just & Crigler, 1992, p.63). It is almost everywhere, and as Nisbet (2009) stated, "there is no such thing as unframed information" (p. 4). Frames present events from different perspectives to shape public opinion and influence behavior (Dewulf, 2013, p.321). Framing is usually created by skillfully using adjectives to describe a given object or tackling the issue within a specific context (Broadbent et al., 2016, p.4). According to Entman (1993, p.52), framing is based on the two principles of selection and salience. Some aspects of an event or an issue are selected and made more salient than other aspects.

A considerable number of studies have been conducted to investigate the frames used by media, policymakers, and public figures to talk about environmental issues in general and climate change in particular. This section outlines some significant contributions in this area and highlights the gap the present study intends to fill.

Trumbo's (1996) study was among the early contributions on climate-change frames. He analyzed 252 news stories published in highbrow American newspapers to examine the content of sources quoted in the newspapers and the frames they built to discuss climate change. The results showed that over time and as environmental issues become familiar to the public, quoting scientists takes a backseat while quotes by politicians are foregrounded (281).

Nisbet (2009) examined the addresses delivered by U.S. presidents on climate change to convince Congress to pass laws curbing carbon emissions. He pointed out that metaphors were employed in presidential speeches to create a storyline to help simplify this environmental issue to the public. He found out that the most frequent frames in American speeches on climate change were investment and market benefits, moral commitment, Pandora's box, a game, and a conflict (pp. 4-5).

Myers, Nisbet, Maibach, and Leiserowitz (2012) measured the influence of four climate-change frames on American citizens. Respondents were asked to read a 610-word framed article and report on their emotions (p.1108). Results showed that the public health frame generated feelings of hope, while the national security frame triggered feelings of anger (p.1111).

Dewulf (2013) distinguished between two main perspectives on climate-change adaptation: climate change "as a tame technical problem", and "as a wicked problem of governance" (p. 321). He drew attention to the drawbacks of framing climate change by concluding that having different frames for this issue can distract the public and delay practical actions (p.327).

Diakopoulos, Zhang, Elgesem, and Salway (2014) compared climate-change moral frames in blogs of climate-change skeptics versus acceptors. The researchers developed a text visualization tool to sort out the terms used by each group to support their argument. The analysis showed that the most frequent virtue words used in the acceptor blogs were "power" and "clean", while those most often used in the blogs of the skeptics were "integrity" and "freedom". The researchers recommended conducting further studies to build tools that can visually analyze the syntax used the most when discussing climate change (p.586).

Jones and Song (2014) drew a distinction between types of climate-change stories promoted by three groups: 1) hierarchs who believe nature needs experts and scientists to preserve it; 2) egalitarians who maintain that nature should be treated with utmost care otherwise, it will be destroyed; and 3) individualists who hold the view that nature is able to restore its balance without interference from human beings. Each of these stories "has a setting, characters, and a solution to the problem of climate change" (p. 450). The researchers conducted four experiments on 2005 subjects to assess whether narrating climate change in a story form is effective in steering businesses, and the public in general, to reduce emissions and go for alternative energy (p.455). The results showed that presenting issues such as climate change as a hero-villain story deepened individuals' understanding of the issue and ensured significant interaction (p.467).

Further, Severson and Coleman (2015) conducted a survey experiment to compare and measure the effectiveness of religious, scientific, and economic climate-change frames among 360 American citizens above 18 years old (p.1283). Their results indicated that religious frames were ineffective, while scientific and economic equity frames could convince policymakers to adopt mitigation policies, mainly among conservatives (p.1287).

Wessler, Wozniak, Hofer, and Lück (2016) analyzed photo-illustrated newspaper articles from five countries to identify the frames adopted when covering the United Nations Climate Change Conferences (2010-2013). The cross-national analysis revealed four multimodal frames: global warming victims, civil society demands, political negotiations, and sustainable energy. However, the study found no correlation between the frame and the country. The conclusion encouraged the researchers to describe these frames as "general ways of approaching the topic" (p.435) that do not differ across countries thanks to globalization. Nevertheless, they pointed out that sometimes frames could be domesticated by adding "national flavors" (p.440).

Climate-change framing was also studied by Benjamin, Por, and Budescu (2017) but in comparison with global warming, within the context of the Democratic and Republican parties. The researchers distributed a survey online among 533 participants who were asked to answer a set of questions. The responses indicated that people, regardless of their political affiliations, get affected more by climate-change frames than by those of global warming. This is perhaps due to the change of opinions regarding climate change over time (pp.760-763).

Feldman and Hart (2021) investigated the effects of using the terms "climate crisis" and "climate emergency" compared to "climate change" in news stories posted on Twitter on public engagement. They conducted an online survey experiment and received 2333 responses. The results showed no relation between the term used and the level of public engagement, although using the term "climate emergency" negatively affected the credibility of news compared to "climate change" (pp.9-10).

Guenther, Jörges, Mahl, and Brüggemann (2023) conducted a systematic review to identify the different climate-change frames created over 25 years. The data consisted of articles published in peer-reviewed scientific journals. The sample covered only English articles, which was, according to the authors, one of the study's limitations that should be addressed in future research (p.126). The most common frames were moral duties and climate justice, responsibility and accountability, conflict, human touch, and climate policy (p.130). One of the recommendations they made at the end of the review is that climate-change frames tend to be country-specific, and therefore, texts written in languages other than English should receive attention in the future (p.134).

This study contributes to research on frames across languages. It focuses on deconstructing the frames used in English to affect the public and how they are rendered into Arabic to detect whether or not the translators modified the frames to meet the linguistic and cultural needs of the target recipients.

3.Theoretical Framework

3.1Figurative Framing Theory

Borrowing concepts from both Framing Theory (Entman, 1993) and Conceptual Metaphor Theory (Lakoff & Johnson, 1980/2003), Burgers, Konijn, and Steen (2016) developed an approach to analyzing how metaphors and other figurative devices can be used to frame events

and affect public opinion. They believed that this approach, termed Figurative Framing Theory, could enrich research on figurative language and supplement the Framing Theory (2016, p. 410).

The main argument presented by Burgers, Konijn, and Steen (2016) is that types of figurative language can be used as framing devices as well as reasoning devices. They challenged the traditional view that the only function of figurative language is to make a message powerful and emphasized that such a language can also be used to present information. Without figurative language, they said, the content of a given message can be altered (2016, pp. 411- 412). This perspective of figurative language is in line with Lakoff and Johnson's Conceptual Metaphor Theory (1980/2003), in which they argued that a certain type of metaphor (i.e. conceptual metaphor) functions as a reasoning device because it activates in the brain a sequence of events. They believed that metaphors are everywhere and can be used to conceptualize a wide array of complex political, economic, and societal issues (1980/2003, p. 47).

The postulation of Burgers, Konijn, and Steen (2016) that metaphors can be used as a framing device is substantiated by the fact that most frames in media are metaphoric in nature. Elections, for example, are usually depicted as either a type of sport or war in which two rivals compete to win. They also noticed that more than one metaphorical frame can be used to discuss an issue. Besides sports and war, elections have also been framed as a horse race (2016, p. 414).

Furthermore, Burgers, Konijn and Steen (2016) made several proposals about metaphor-based frames that require future empirical studies: 1) metaphorical frames are preferred when introducing new topics; 2) metaphorical frames are more memorable than literal frames; and 3) metaphorical frames are effective in emphasizing or counterarguing an existing frame (2016, pp. 427-428).

Metaphorical framing has been investigated by a number of studies, proving its persuasiveness. Thibodeau and Boroditsky (2011, p.10) illustrated that metaphorical framing has "a covert" impact in that people do not realize its power, but they get largely affected by it. Scherer, Scherer, and Fagerlin (2015, p.44) stressed that metaphorical framing has a powerful impact on changing behaviors, although the mechanism by which it works is still obscure. In the same vein, Thibodeau, Crow, and Flusberg (2017) pointed out that the main power of metaphorical framing lies in the fact that it generates a positive attitude towards a complex issue through simplifying it. People dynamically use their knowledge about the source domain to understand the target domain fully (p.1385).

Similarly, Flusberg, Matlock, and Thibodeau (2017) justified the use of metaphorical framing to shape public opinion and change attitudes because they "can trigger emotional responses that are known to affect reasoning about risks". Emotions such as fear and anxiety are likely to push people to act effectively and immediately to solve a problem (p.770).

This study applied the Figurative Framing Theory to analyze the figurative frames employed in the messages of the UN Secretary-General to narrate the crisis of climate change from 2019-2024.

3.2 Skopos Theory

Reiss and Vermeer (2014, pp. 68-69) viewed a text as an "offer of information", and translatum (a term they used to refer to both translated or interpreted text), an information offer transferred from a source language and culture to a target language and culture. In other words, translation is the act of delivering information in the target language about a communicative interaction that has been previously performed in the source language. For example, the translation of a legal text informs about the law of the source language and culture, and the translation of a literary work informs about the style of the author and the interconnectedness between form and sense. Accordingly, translation strategies should not be determined by the source text type but rather by the "intended function of the translatum (p. 70).

This theory is premised on the assumption that every statement is a reflection of the speaker's intention, and every translational act is determined by its purpose (Reiss & Vermeer, 2014, p. 85). Thus, a given text can be translated in different ways according to its expected purpose. A translation strategy used to translate a scientific text, for example, differs from that adopted to transfer a literary text where the aesthetic function of the text takes priority over the information it tries to communicate. Part of this purpose is the background and nature of the audience. Thus, to translate a text, the translator has to make more than one decision through 1) assessing the audience, 2) determining the purpose of the text, and 3) transferring the purpose of the source text into the target language, taking into consideration the expectations of the target audience (Reiss & Vermeer, 2014, pp. 90-92).

Skopos theory is governed by three main rules: 1) The skopos rule, which means that the translation should fulfill its purpose; 2) The sociological rule, which dictates that the intended audience should be addressed in a conventional way, meeting their expectations (Reiss &

Vermeer, 2014, p.90); and 3) The fidelity rule, which stipulates that the translation should imitate the source text. The skopos and sociological rules take priority over the fidelity rule (p.102).

Moreover, according to the theory, a given translation is said to be "successful as long as no protest has been made" by the audience. This means that the translator is expected to imagine how the target audience might react to a certain translation strategy. Such a reaction occurs only in the translator's mind to guide the self-assessment process (Reiss & Vermeer, 2014, pp. 96-97).

The Skopos Theory pays due attention to the socio-cultural context within which the text is generated. The language used when producing a text is not only governed by the language system but also by usage. That is, how language is used for communication in society. The socio-cultural setting is of high importance because, in most cases, the linguistic conventions, the background information, and the cultural traditions of the target audience differ from those of the source text audience, and the translation strategy should be chosen accordingly (Reiss & Vermeer, 2014, pp. 138-139). This is because the linguistic conventions of the source language may differ from those of the target language in that given text type (p. 142).

The Skopos Theory has gained considerable attention from translation scholars. It has been shown to be effective in providing insights into why translators opt for one translation strategy rather than another when dealing with a given text. In this study, reference was made to the Skopos Theory to justify the way the translator dealt with the source text's figurative framing when rendering it into the target language.

4. Methodology

This is a qualitative study that aimed to deconstruct climate-change figurative frames within six English messages by the UN Secretary-General António Guterres on International Mother Earth Day spanning from 2019 to 2024 in the light of the Figurative Framing Theory (Burgers, Konijn, and Steen, 2016). The Arabic translations of these messages were examined within the framework of Skopos Theory (Reiss and Vermeer, 2014) to identify how translators rendered these frames into Arabic. The analysis was confined to the examples where figurative language was employed to frame climate change; frames related to other topics mentioned in the messages were excluded.

The timeframe selected for analysis is aligned with a period signaled by increasing attention towards climate change. This was evident

in the keenness of the United Nations Chief to deliver a message every year on International Mother Earth Day as a wake-up call urging world leaders and the population at large to act quickly to save the planet. Before 2019, the occasion was not marked by a special message since a relevant search on the United Nations database yielded no results. Moreover, the six messages were selected because they were given within a timeline of events arousing global concerns, starting with a deadly virus that shocked the world in an unprecedented manner to a conflict between two superpowers triggered by the invasion of Ukraine, culminating in the plight of the Palestinian people due to Israeli aggression against Gaza. This prompted analyzing the nature of metaphorical frames in such a turbulent context.

5. Data Analysis

The first message to be analyzed here was delivered on 22 April 2020. At that time, the world was recovering from coronavirus. The tragic circumstances the world experienced throughout 2019 and the advent of 2020, including many death tolls, the lockdown, and the subsequent economic hardships, made the idea of having another virus or pandemic a nightmare in the minds of the public. Therefore, the UN Secretary-General's message on International Mother Earth Day intentionally framed the climate crisis as another virus or illness facing the world, hoping that this would motivate people to take action. This framing is evident mainly in repeating "recovery/recovering" three times in the message. It was mentioned the first time when talking about the coronavirus, while the other two times were employed in the context of climate change:

I am therefore proposing six climate-related actions to shape the <u>recovery</u> and the work ahead.

<div dir="rtl">ولذلك، فإنني أقترح ستة إجراءات ذات صلة بالمناخ <u>للتعافي</u> والعمل المقبل</div>

These six principles constitute an important guide to <u>recovering</u> better together.

<div dir="rtl">إن هذه المبادئ الستة تشكل مُرشدا هاما <u>للتعافي</u> معاً على نحو أفضل</div>

Another attempt to depict the crisis as an illness in the minds of the audience was to insert the word "healthy" to describe the future rather than using "bright" or "green" as usually described in environment-related speeches. In this example, the speaker resorted to personification to depict the future as a human being that does not suffer from any kind of illness.

On this Earth Day, please join me in demanding <u>a healthy</u> and resilient future for people.

في يومنا هذا، يوم الأرض، أرجو أن تنضموا إليّ في المطالبة بمستقبل يتمتع فيه الناس <u>بالصحة</u> والقدرة على الصمود.

Turning to the translation of these phrases, the translator kept the same figurative frame in the target language. The word "recovery" is translated literally to التعافي in the first two examples, while some linguistic modifications were made when translating "a healthy future for people" into Arabic. The personification disappeared when the word order was changed. Hence, it is not the future that is healthy but the people. Instead of saying مستقبل صحي, the translator preferred a more conventional way of expression in Arabic مستقبل يتمتع فيه الناس بالصحة. Accordingly, in this last example, the translator sacrificed the fidelity rule by avoiding literal translation for the sake of providing the audience with a way of expression that does not sound weird to their ear. Generally, the translator maintained the figurative frame of climate change as an illness probably because the pandemic was a universal disaster for all countries. The implied analogy between the climate crisis and coronavirus would probably be comprehensible by the world population regardless of the language they speak.

By 2021, the wave of the pandemic started to vanish, so the virus seemed less effective and there was a need for another frame to give urgency and seriousness to the climate crisis. Hence, the war frame was introduced:

We must <u>end our war</u> on nature.

يجب علينا أن <u>نضع حدا لحربنا</u> على الطبيعة

On International Mother Earth Day, let us all commit to the hard work of <u>restoring our planet</u> and <u>making peace with nature.</u>

دعونا نلتزم جميعا، في اليوم الدولي لأمنا الأرض، بالعمل جاهدين <u>لاستعادة كوكبنا لعافيته</u> <u>والعيش مجددا بسلام مع الطبيعة.</u>

The figurative frame of war is imposed in the minds of the audience by the two expressions "end our war" and "making peace". Rather than explicitly saying that man-made activities are depleting the planet's resources, the speaker, by the use of the frame of war, with its quick spread and fatal consequences, intended to trigger the emotions of fear among the recipients, motivating them to stop the irresponsible acts towards nature.

Regarding the Arabic translation, "end our war" was literally translated into نضع حدًا لحربنا so the same frame and meaning were kept in the target language. In the case of the other metaphorical frame, "make peace with nature", the translator opted for inserting two rather than one

frame. Instead of translating it literally into نصنع السلام (lit. make peace), the expression was translated into العيش بسلام (lit. live peacefully). By so doing, the war frame was toned down, although it is still there thanks to the word بسلام (lit. peacefully).

Reference should also be made here to the English phrase "restoring our planet". This is a non-metaphorical expression by which the speaker calls upon the audience to work together to bring back Earth to its normal condition. However, the translator expressed it by using the metaphorical frame of illness, saying استعادة كوكبنا لعافيته (lit. to restore health to our planet) to recall the virus image that was prevalent in the 2020 message. One possible justification for this addition is that the Arab region at that time was still suffering from coronavirus, so enforcing the illness frame would still be powerful to motivate people to take action against the crisis. This is another case where priority is given to the skopos and sociological rules over the fidelity rule. Literal translation was avoided for the sake of reproducing a powerful message that matches the sociological context of the target audience.

In 2022, the war frame in Mr. Guterres' message was replaced with that of home. In the following two sentences, he tried to build the image of human beings as irresponsible guardians of their mother (Earth) and their home (Planet).

The truth is, we have been <u>poor custodians of our fragile home</u>.

<div dir="rtl">والحقيقة هي أننا لم نبل بلاءً حسناً في صون أمانة <u>موطننا الهش</u></div>

Because we have <u>only one Mother Earth</u>. We must do everything we can to <u>protect her</u>.

<div dir="rtl">ولأن <u>أمنا الأرض لا بديل لنا عنها</u>، فلنفعل كل ما في وسعنا <u>لحمايتها</u>.</div>

The image of home is vividly created by the expressions "poor custodians", "we have only one Mother Earth", and "to protect her". The "custodians of home" metaphor called to mind a more vivid and coherent mental image of human's mission in life than using the non-metaphorical counterpart "inhabitants of the planet", fostering a greater sense of responsibility.

Looking at the translation, it seemed that the translator made some changes to the home frame. One main issue here is that "home" has two equivalents in Arabic. It can either mean the place where one lives بيت / منزل or one's homeland موطن. Each of these words can suggest a different frame. The former aligns with the home frame built by the source text, while the other can be listed under the patriotism frame. The translator chose to replace the home frame with patriotism probably because it can evoke a higher sense of belonging in the minds of the recipients. The

home frame was further subdued when the translator avoided translating "poor custodian" literally into حارس or امين . The Arabic translation, أننا لم نبل بلاء حسنا في صون أمانة موطننا (lit. we did not do well in preserving our homeland), did not label humans as protectors of their Mother, but suggested that humans were not fully committed to their mission. As for the other example of figurative framing achieved by personification: "Mother Earth" and "protect her", the translator decided to keep it as is by also employing personification أمنا الأرض and annexing the feminine pronoun عنها and حمايتها . One possible justification for this is that this personification is used commonly in the target language as it is in the source language. In these examples, again, the translator flouted the fidelity rule to produce a translation that fulfilled the purpose intended by the speaker, meeting the linguistic and cultural expectations of the target audience.

In 2023, as the environment was getting more and more deteriorated, it seemed imperative to use more powerful linguistic expressions to sound an alarm bell. Perhaps that is why the Secretary General in his 2023 message intensified the war frame by using words related to destruction and ruin. Another reason that probably led to the use of this frame was the war in Ukraine. The war frame recalled to the minds of the audience images of destruction and homelessness intended to prompt quick action.

We seem hellbent on <u>destruction</u>.

يبدو أننا عقدنا العزم على أن <u>ننهج سبيل الدمار</u> مهما يكن من أمر.

Our actions are <u>laying waste</u> to forests.

فأعمالنا تتسبب في <u>تدمير</u> الغابات

Biodiversity is <u>collapsing</u>.

وينحو التنوع البيولوجي منحى <u>الانهيار</u>

We must end these <u>relentless and senseless wars on nature</u>.

ومن الواجب علينا أن <u>نضع حدا لهذه الحروب العبثية التي نخوضها بلا هوادة ضد الطبيعة</u>

This Earth Day, I … demand leaders <u>make peace with nature</u>.

وبمناسبة يوم الأرض هذا... اطالب القادة <u>بصنع السلام مع الطبيعة.</u>

Let us all do our part to <u>protect our common home.</u>

وليضطلع كل منا بدوره في <u>حماية بيتنا المشترك</u>

The war frame was evident throughout the message and its translation, although the translator toned it down by inserting some additional words. In the first sentence, "destruction" is translated literally as دمار, but the translator managed to play it down by translating it as ننهج سبيل الدمار (lit. follow the destruction route), which mitigated the intentionality of the destructive actions taken by humans against the

nature. Similarly, instead of directly translating "laying waste" in the second example as تدمير, the translator introduced the verb تتسبب (lit. causing). The same strategy was adopted in the translation of "collapsing", which was translated as منحى الانهيار (lit. take the direction of collapsing). As with the previous examples, the justification behind such translation is unclear. Perhaps the translator imagined that these blunt expressions could backfire by making the public averse to taking the desired action.

Such desire to mask the bluntness of expression on the part of the translator was not evident in the other two examples of "senseless and relentless wars" and "make peace" which both were translated literally. The last sentence in the message imposed on the translator to be decisive while choosing the Arabic equivalent of "home". As was mentioned in the analysis of 2022 message, the English word "home" has two meanings in Arabic. Unlike the translator of the 2022 message, who chose to translate it as موطن, the translator here preferred using بيت. Within the context of the Russian war against Ukraine at that time, which forced thousands of Ukrainians to flee and become homeless, the word بيت turns the frame more personal with the target recipients associating themselves with the calamity of those who lost their homes and feeling the dangers that sound imminent if a quick action was not taken. In all these examples, the translator was keen on producing an idiomatic rather than a literal translation, fulfilling the linguistic and cultural needs of the target recipients while overlooking the fidelity rule.

The analysis section ends with the most recent message which the UN Secretary-General delivered on April 22, 2024. As the climate crisis gets more serious, there was a need for a message that employed more persuasive frames to push forward swifter and more intensive efforts. Therefore, the 2024 message included a set of frames that started with the family or mother-son frame in the opening sentence:

Humanity is acting like <u>Mother Earth's delinquent child</u>.

إن البشرية تتصرّف كما لو كانت <u>ابنًا ضالًا أنجبته أمّنا الأرض</u>.

When the mother-son metaphorical framing referred to the way humans abuse the planet, elements from the source domain of family relations were mapped onto the target domain of climate change, providing a negative image of how humans are causing great damage to environment. Within this frame, humanity was implicitly likened to disobedient, selfish, and irresponsible children who brought harm to their mothers.

In the next part of the message, metaphorical framing was shifted to war just like in the messages of the previous years with two expressions that are commonly used in war context, namely "on the frontline" and "swiftly mobilizing". Such expressions painted a vivid picture that countries that suffer the most from climate change were like armies on the frontline of the war that humans launched against climate, and that these countries urgently need quick backup from the rest of the world.

It means delivering climate justice to countries <u>on the frontline of climate chaos</u>, and <u>swiftly mobilizing</u> the finance and support.

وهذا يعني تحقيق العدل المناخي للبلدان <u>التي تقف على خط المواجهة مع فوضى المناخ،</u> <u>والإسراع بحشد</u> التمويل والدعم.

The illness frame was another frame appealed to in 2024's message. The phrase "planet-choking plastics" implicitly compared the planet to a person choking on something that obstructed the airway. The overuse of plastics caused severe damage to the planet's health just like an illness requiring immediate action.

runaway production of <u>planet-choking plastics</u>.

الإنتاج الجامح <u>للمواد البلاستيكية الخانقة للكوكب</u>

In the closing statement, Mr. Guterres went back to the family frame by calling upon the disobedient children (i.e., humanity) to repair relations with their mother (i.e., Earth).

<u>Repairing relations with Mother Earth</u> is the mother of all of humanity's challenges.

<u>وإن إصلاح العلاقة مع أمِّنا الأرض</u> لهو أمُّ التحدِّيات التي تواجه البشرية

While translating this message, the translator decided to reproduce the frames in Arabic. In the first example, the translator preserved the mother-son frame. However, the male gender ابن (lit. son) was used instead of the female ابنة (lit. daughter) or the plural form ابناء (lit. children). The most logical reason for this is that Arabic, by nature, tends to prefer the masculine form to the feminine one and to use the former generically to refer to the masculine, feminine, and sometimes, the plural as well.

In the second and third sentences, the translator maintained the war frame with the literal translation of these two military-related expressions. Similarly, the illness frame implied by "planet-choking plastics" was translated literally, and the personification was reproduced in Arabic. The family frame suggested by the last sentence was also kept in the translation by rendering "repairing relations with Mother Earth" literally into إصلاح العلاقة مع أمِّنا الأرض. In this example, there was no clash between the three rules of the Skopos Theory, so it could be said that the translator

managed to produce a successful translation that took into consideration the skopos, sociological, and fidelity rules.

6. Findings and Discussion

The analysis revealed that figurative framing is one of the effective means used in the messages of the UN Secretary-General to garner attention and convince nations to put an end to the crisis of climate change. Some messages, such as that of 2019, were dominated by one frame that reflected the global socio-political background at that time (i.e. the pandemic era). In other messages, however, a blend of two or more figurative frames was employed to add further weight to the argument presented. This was the case in the message delivered in 2024 with the climate crisis getting more severe to prompt an immediate action. According to the analysis, the frames used to depict the climate change issue in the messages included illness, war, home, patriotism, and family relations. A similar conclusion was reached by Burgers, Konijn, and Steen (2016, p.414), who noticed that more than one metaphorical frame can be used to talk about an issue. The war frame was the most common across the messages. This agreed with the findings of Nisbet (2009, p.5) and Guenther, Jörges, Mahl, and Brüggemann (2023: p.12), who found out that the most frequent frame in speeches about climate change was that of war or a conflict.

Investigating frames across the messages from 2019-2024 reflected a correlation between the frame and the global socio-political background. The speaker used the frames that are likely to generate responses because they call into the minds of the recipients certain images that correspond to the challenges they face in their daily lives. This explains why the virus frame was present in the 2019 message, but the war was preferred in the years after. This was also clear in the translation. For example, the translator opted for a blend of war and virus frame in 2022 as the Arab world was still experiencing safety measures and lockdown in certain places.

Furthermore, in most cases, the translator reproduced the same frame in the target language. However, when literal translation was likely to result in an expression that may sound unconventional to the target recipients, the translator opted for some linguistic modifications. This was evident in how the translator transferred "a healthy future". This result reinforced previous findings by Wessler, Wozniak, Hofer, and Lück (2016, p.440), indicating that translators sometimes add "national flavor" to domesticate the frame.

The results also showed that the translation of climate-change frames is by no means straightforward or random. The examples further emphasized the recommendations made by Reiss and Vermeer (2014, p.92) that the translator has to identify the purpose of the text and take into account the linguistic and cultural expectations of the recipients. Thus, there was no definite strategy for how translators dealt with figurative frames. In one case, the personification, for example, was rendered into sense as in "healthy future". In another, it was maintained as in the case of "planet-choking plastics". Sometimes, the translator made decisions on behalf of the recipients, such as when the translator decided to translate "child" as ابن and how "home" was translated as بيت in one message but as موطن in another. This supported the belief espoused by Reiss and Vermeer (2014, p. 97) that the translator should decide on the translation strategy based on imagining how the target recipients will perceive or react to the translation.

Furthermore, in some cases, the frame was reproduced but with a mitigating tone, such as when "destruction" was translated as سبيل الدمار. One of the possible justifications for this tendency was that the translator felt that receiving a strongly worded message about climate change may backfire and put off the recipients instead of motivating them to solve it. Such a decision also falls under the category of domesticating the frame as outlined by Wessler, Wozniak, Hofer, and Lück (2016, p.440)

Analyzing the translation of the English frames into Arabic unveiled the translators' tendency to avoid literal translation. This was in line with the view held by Reiss and Vermeer (2014, p.102) that in case of clashes between the three rules of the Skopos Theory, the fidelity rule should never take priority over the skopos and sociological rules.

One final note worth mentioning here is that all the above findings supported the conclusion drawn by Guenther, Jörges, Mahl, and Brüggemann (2023, p.20), revealing that climate-change frames may differ across languages and attention should be given to exploring frames in languages other than English. This is, as Reiss and Vermeer (2014, p. 142) pointed out, due to differences in the linguistic conventions between the source and target languages.

7. Conclusion

The present study demonstrated that figurative framing is a powerful technique used in the messages of the United Nations Chief to urge world leaders and people to take corrective measures to contain the climate crisis. The findings of the study revealed that the socio-political context affects the choice of frame. When the whole world was suffering

from coronavirus, Mr. Guterres used the virus frame, realizing that people were most likely to react positively to avoid another virus threatening their existence, while in the messages of 2022 onward, the Russian war made the war frame more persuasive. Therefore, the translation of figurative framing should not be random. Sometimes, translators have to adjust the frame to the needs of the target recipients if it does not sound relatable to them. However, the adjustment technique tends to be subjective and depends on how the translator interprets the source language frame and assesses the expectations of the target audience. This is why a translator's mind is frequently described as a black box. Unless the researcher has the chance to contact the translator, the analysis will always be hypothetical based on what seems to be a reasonable justification for adopting one translation strategy over another.

This contribution generates multiple lines of future research. Further qualitative and quantitative studies are needed to investigate and measure the effectiveness of figurative frames across genres and languages. Research on figurative frames in Arabic will definitely help translators gain insights into the most adequate techniques to deal with English frames, leading to a more systematized approach based on clear and specific criteria rather than a subjective decision.

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