

Ideological Features in the Translation of Alternative Medicine Texts

Rasgos ideológicos en la traducción de textos sobre medicina alternativa

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Abstract. Language is an instrument of power used by authors to shape reality and achieve some specific goals through their texts. Translators, as readers (Gadamer) and rewriters (Lefevere), unavoidably mark their texts with unique features: «all translation implies a degree of manipulation of the source text for a certain purpose» (Hermans 1985, 11). In this article, we will focus on alternative medicine texts to study this process. We start from the hypothesis that news related to so-called «alternative medicines» have precise pragmalinguistic elements dealing with an epistemological condition that is separate from that of official medicine. We will analyse a corpus of 30 texts belonging to this specialised area in order to clarify how some ideological and cultural patterns are transmitted and we will analyse the translator's role in this process.

Key words: ideology; translation; alternative medicine; cultural patterns.

Resumen. El lenguaje es un arma de poder que el autor emplea para modelar la realidad y conseguir unos objetivos determinados a través de sus textos. Por su parte, el traductor, como lector (Gadamer) y reescritor (Lefevere) imprime inevitablemente su huella en el texto: «all translation implies a degree of manipulation of the source text for a certain

purpose» (Hermans 1985, 11). En este trabajo nos centraremos en textos de «medicina alternativa» para estudiar este proceso. Partimos de la hipótesis de que la presentación de noticias correspondientes a las llamadas «medicinas alternativas» contiene recursos pragmalingüísticos definidos que están en relación con su condición epistemológica al margen de la medicina oficial. Analizaremos un corpus de 30 textos pertenecientes a este ámbito especializado con el propósito de esclarecer de qué forma se transmiten determinados patrones ideológicos y culturales y qué papel desempeña el traductor.

Palabras clave: ideología; traducción; medicina alternativa; patrones culturales.

1. TRANSLATION AND IDEOLOGY

«The ideology of translation is a result indeed of the translator's position»

(Tymoczko 2003, 201)

Language is a weapon of power that authors use to shape reality and to achieve certain goals through their texts. As indicated by Fairclough (1989, 55) «The whole social order of discourse is put together and held together as a hidden effect of power». Meanwhile, translators, as readers (Gadamer) and rewriters (Lefevere), inevitably leave their marks on the texts they produce.

There is an unavoidable link between language and ideology. In the case of translation, lexical and syntactic choices are not innocent, but instead provide interpretive features that manifest ideological characteristics and lead the reader in a particular direction. In reviewing and analysing ideology through translations the indicators that guide the translator in the reception and production of texts are revealed.

But what do we mean by 'ideology'? There are multiple definitions for this concept from different fields. Van Dijk (1996, 7) refers to it as «basic systems of shared social representations that may control more specific group beliefs». If we look at it in the context of translation, we find, for example, the contribution of Mason (1994, 25) who defines ideology as «the set of beliefs and values which inform an individual's or institution's view of the world and assist their interpretation of events, facts, etc.» Ideology has always permeated translations. As described by Carbonell «es un hecho sobradamente reconocido que la traducción no cumple un papel meramente transmisor o instrumental, sino que contribuye a la formación de la opinión de sus destinatarios como cualquier otro texto original»¹ (2010, 86).

1. «It is a well known fact that translation does not merely fulfil the role of a transmitter or a tool but also contributes to creating the addressees' opinion like any other original text would do» (my translation).

Whether consciously or unconsciously, translators leave their mark on the text by introducing elements that show their personal interpretation of the source text. Many translator's decisions are influenced by socio-cultural and ideological criteria, which motivate the appearance of specific effects in the target text. Ideological factors help to define the *skopos* of the translation, in other words, the objective that is to be achieved with the target text. All texts have an intention, a pragmatic purpose in the context of their use, which thereby creates their meaning.

The ideology of translation is a complex element determined only in part by the content of the source text. Rather, it is a mix of the contents of the source text together with how the content is displayed that creates importance for the receiver and with the speech acts of translation, addressing the context of the delivery. Therefore, it can be argued that ideology is manifested in the translations based on the interferences that occur in the process of production and reception of texts, in addition to the rhetorical conventions of the cultural communities of both languages.

The ideological effects vary from translation to translation and even in different translations of the same text, according to the personal choices of each translator. Therefore, we can say that every translation serves a purpose or goal that is at least partly determined by the translator.

However, so that ideological elections effectively communicate and fulfil the role of leading the reader toward a particular point, these choices should be cautiously introduced in the text and not be so obvious. Ideological approaches are more effective when they are hidden: «Ideology is truly effective only when it is disguised» (Fairclough 1989, 107). Therefore, it is necessary to transmit the ideas subtly so as to be imperceptible, and so embeddedly that they appear common-sensical: «Ideology infringes on the translation process in subtle ways» (Mason 1994, 23).

This invisibility is achieved when ideological elements are introduced into the discourse not through explicit elements of the text, but via assumptions or suppositions that lead the reader to perceive the world in a certain way.

It is a truism to say that when a project goes beyond the hands of its author it is inevitably doomed to experience alterations, undergo changes, and draw on many interpretations and realities as readers get to know the text. This is precisely what happens when the translator interprets the original text and shapes the target text. As a recipient of an original work, the translator interprets, intervenes and leaves his or her mark, so that a translation can never be seen as equivalent, or a true copy of the original. In the words of Umberto Eco: «*Traducir significa siempre «limar» algunas de las consecuencias que el término original implicaba. En este sentido, al traducir, no se dice nunca lo mismo. La interpretación que precede a la traducción debe establecer cuántas y cuáles de las posibles consecuencias ilativas que el término sugiere pueden limarse*» (2008, 119). Therefore, meaning will always be modified in the translation process and can even provide for the possibility that

there is a marked difference between the intention of the author and that of the translator.

The translator is immersed in a specific cultural context and usually from there the translation can be constructed from knowledge, beliefs and value systems of the society to which the translator belongs and, consequently, the society the text is geared towards. However, this issue is not as simple as it seems at first glance since the translator does not subscribe to a single culture, but to one which is in an 'in between', taking on a intermediary position that is influenced to a greater or lesser degree by cultural conventions of the source language and which can inevitably be seen in the translation:

The translator is in fact all too committed to a cultural framework, whether that framework is the source culture, the receptor culture, a third culture, or an international cultural framework that includes both source and receptor societies. Loyal to dissident ideologies internal to a culture, or to affiliations and agendas external to a culture, the translator can easily become the traitor from within or the agent from without (Tymoczko 2003, 201).

Another factor involved is the personal opinion of the translator, from two dimensions. On the one hand, translators exist physically and tangibly at a specific point in time and in a particular geographical location in which he or she completes the translation and translations will inevitably bear this mark of place and time. On the other, translators are people with mental and ideological positions that are subjectively and diffusely impressed upon their translations. One of the most interesting elements in this regard is how ideology, with its various implications and aspects, is presented in the translation of texts «The ideology of a translation resides not simply in the text translated, but in the voicing and stance of the translator, and in its relevance to the receiving audience» (Tymoczko 2003, 183).

Hence, translation is a complex activity, in which we not only find two different linguistic systems, but factors that come into play such as the translator's own individual experience with respect to language, which certainly will determine the final result and contribute to the text, so as to make it unique and unrepeatable.

The translator, while a receiver and interpreter of the source text and producer of a target text, is in a state of duality and faces a twofold goal: first, he or she is culturally and linguistically immersed in the language system of the texts' origin, but he or she is also immersed in the target language and positions himself or herself in the place of the reader. This process uses mechanisms, approaches and ideological changes that are subtly transmitted through the words, the goal of which is to try to achieve certain ends (pragmatic dimension of language). The lexical and grammatical choices that the translator chooses lead, to a greater or lesser extent, to a particular interpretation of the

message by the reader, who may not be aware that he or she has taken a particular position, due in large part to the way in which content is represented in the text.

The intervention of the translator inevitably involves selection, alteration and modification of the original text, either in one sense or another. This intervention in the transfer process influences the production of the translated text. The production and interpretation of any text is creative, constructive and interpretative, the result of which is an unavoidable, skewed world view from a textual point of view through the formal features of the text. We, therefore, believe that one of the most interesting research tasks we can do is to analyse how ideology, with its various implications and aspects, is reflected in translated texts.

We look to the words of Carbonell when he states that *«es muy importante que los traductores, y sobre todo los futuros traductores, reconozcan que las cuestiones ideológicas no se dan sólo en textos muy específicos o en situaciones muy específicas, sino que permean toda producción discursiva»*² (1999, 205).

1.1. Ideology in Translation Studies

For many years, translation theorists had considered translations exact copies of original texts and it was thought that translators merely served the function of transmitting the text content from one language to another at the expense of the wishes of the author. Translation was conceived as the transfer of objective and unambiguous linguistically equivalent units. However, the evolution of Translation Studies from the 1980's, with the so-called *«cultural turn»*, has led to a major change of perspective that has had major consequences. One of the most important is that deep-seated terms such as fidelity or equivalence are discarded and the study and analysis of issues such as culture, power, subjectivity and positioning of the translator are commonly undertaken.

Immersed in this new paradigm of Translation Studies is the analysis of ideology, which has become an area that has attracted the interest of a large number of translation theorists in recent years. We found several definitions of ideology, from different perspectives and approaches depending on the era and the prevailing theory at the time. We will not stop to analyse the different proposals, but rather cite as examples some of the ideological perspectives developed from the *«translatological»* point of view.

During the 1980's and 90's, the analysis of ideology was linked mainly to the notion of manipulation, *«all translation implies a degree of manipulation of the source text*

2. *«It is very important that translators, and, above all, future translators, know that ideological issues are not only found in very specific texts or in very specific situations, but that they permeate the whole discursive production»* (my translation).

for a certain purpose» (Hermans 1985, 11) and of rewriting (Lefevere 1992). For the latter author, «translation is the most obviously recognizable type of rewriting. [...] It is potentially the most influential because it is able to project the image of an author and/or a series of works in another culture of origin» (1992, 9). Translation works as a form of intercultural transfer, producing a text addressed to readers in another language as if it had been worded in the original language. The fact that readers receive the translation as such, as an original work, in which there has been no mediation, explains why it is possible that certain textual alterations go unnoticed.

Van Dijk, meanwhile, opts for an interdisciplinary theory of ideology in which there are three main elements: cognition, society and discourse.

The role of translation activity should be understood not only as a mere transmission of knowledge between two different languages or linguistic systems, but as «a complex transaction taking place in a communicative, socio-cultural context» (Hermans 1996, 26).

The ideological dimension is found in the text itself, as much in the lexicon as in the grammar. The patterns and characteristics of ideology may be more or less evident in the texts, depending on the topic that is covered and the purpose one wants to achieve in the communication process.

Given the intricate web of ideological approaches, a host of questions arise such as: How can ideological traits be identified objectively? Is it possible to identify them from the choice of language used by the translator? On the other hand, we wonder, what should be the attitude of the translator toward the ideological features of the source text? Several different answers would fit these questions. What seems clear is that each of the decisions taken by the translator on what word to use and which to throw out, or how to express him or herself at all times represent a voluntary (or sometimes involuntary) act which reveals each translator's position, and hence his or her culture and ideology.

2. ABOUT ALTERNATIVE MEDICINE

We share the view of Carbonell (1999) that in Translation Studies it is necessary to conduct a textual approach to ideological questions and, therefore, one should analyse the different types of texts that constitute a culture and the way in which these are transmitted to others through the translation.

In the case before us, we will focus on a selection of texts that discuss techniques or therapies developed within the scope of so-called alternative medicine. Before proceeding to explain how we selected the texts and what the purpose of the study will be, we should define what is meant by alternative medicine.

The term 'alternative medicine' refers to the set of practices whose efficacy or effectiveness has not been proven by scientific studies and is used as an alternative

to the practice of conventional, also called allopathic, medicine. Today, together with the name 'alternative medicine' there is also 'complementary medicine'. The definition of both concepts shows a clear difference: complementary medicine is used together with conventional medicine. By contrast, alternative medicine is used in place of conventional medicine, that is, as a replacement therapy in itself. Despite this, these labels are often used interchangeably, since the difference between the two terms does not seem to be so distinct in practice. For this reason, some techniques traditionally known as alternatives are combined with conventional treatments. Since there is no single classification of these techniques, in the present study we have chosen to use the term 'alternative medicine' consistently so as to avoid potential misunderstandings or confusion.

These practices of health care are not free of controversy and the debate is complicated by the fact that the limits to qualify a therapy as 'alternative' are very fuzzy. Aside from well known treatments, such as acupuncture, homeopathy, osteopathy or chiropractic foundations, there are also spiritual, metaphysical or religious ones.

The content referred to as alternative medicine has changed over time due to the introduction of new techniques (hydrotherapy, color therapy, oxygen therapy, or apitherapy, among others) and also because some techniques and therapies previously considered 'alternative' have been accepted by conventional medicine. By way of example, the World Health Organization (WHO) has considered homeopathy as traditional medicine since 2003. In countries like Germany, the UK and France homeopathy is practiced even within the public health system. More recently, in 2008, the Spanish Federation of Homeopathic Physicians and the Spanish Society of Homeopathic Physicians, in conjunction with the OMC (Collegiate Medical Organization), recognised the practice of homeopathy as a «medical act».

However, even if some alternative medicine therapies are nowadays regarded as valid, the opposite is equally true for methods that were considered effective and were discarded only to discover that their effectiveness was due to the placebo effect, or when it was found that they produced more side effects than benefits³.

3. STUDY DESCRIPTION

As just stated, in this article we have chosen the area of alternative medicine to study the presence of ideological features in texts. This is an area in which there has traditionally been a clear division between those in favour and those that are against it.

3. For further information about the definition of alternative medicine and the classification of its different techniques, the reader may search the web of the National Center for Complementary and Alternative Medicine (NCCAM) [<http://nccam.nih.gov/>].

Furthermore, the reluctance of most of the traditional medicine practitioners to accept alternative medicine as valid or reliable in their positioning for either one side or the other has left no choice of intermediate approaches.

When conducting our study, we considered a number of questions about these types of texts: Is it a text that is aseptic, objective and neutral, devoid of any features of positioning by the author, or do we have a clear example of ideological text that strives to persuade and guide the reader towards a particular way of thinking? Our hypothesis is that the presentation of news and calls for alternative medicine contains pragmalinguistic resources that are defined in relation to their epistemological status outside the realm of official medicine.

We analysed a total of 30 articles pertaining to this specialised field in order to clarify how certain ideological and cultural patterns were transmitted and what role the translator had in this process. To do this, we collected a corpus of 15 texts originally written in English and their translations into Spanish that addressed different issues related to alternative medicine practices. They are all journalistic texts published by U.S. news agencies Reuters Health and HealthDay. Spanish translations are provided by the translation section of HolaDoctor, a comprehensive Spanish language digital health network. HolaDoctor is located in the state of Georgia and provides communication, translation and cultural adaptation of health and medical content, especially addressed to the Hispanic community. On a daily basis, its team of translators and linguists translates the most widely distributed health news feeds for WebMD and HealthDay News, among others.

In all cases it has been possible to find the Spanish translation of these articles on the web pages of *DiarioSalud* and *MedlinePlus*. *Medline* is a service that collects health information from sources such as the U.S. National Library of Medicine, U.S. health institutions, other government agencies and health services in the U.S. For its part, *DiarioSalud* is a health and medical news agency that reports in Spanish.

They deal with texts with a length of between 1 and 2 pages (400-700 words) about various alternative medicine techniques, however, there is also a significant representation of texts that deal with acupuncture and herbal medicine.

4. RESULTS OF THE TEXTUAL ANALYSIS

First, it must be made clear that in the texts that make up our corpus, we find examples that defend alternative medicine practices and others that tacitly reject it.

Although it is not the purpose of this article, we want to note that, generally speaking, translations of the texts that make up our corpus are too closely worded with regard to the source text and therefore, they use syntax and idioms that are of English origins. At the lexical level, there are frequent mistakes and Anglicisms. All of this contributes

to translations that are forced and unnatural and where their quality leaves much room for improvement.

In analysing the texts, we find a number of characteristics that constitute a common denominator in all of the texts, which we elaborate on below:

- Statements that are made are supported by the opinions of experts and they mention organizations and institutions of great importance in order to validate what is being said. In all the selected texts, professors, trained doctors, experts in alternative medicines, and so forth are quoted verbatim. The following are some examples⁴:

«said Dr. Arshad Jahangir, a consultant cardiologist at the Mayo Clinic in Arizona, and author of a report in the Feb. 9 issue of the *Journal of the American College of Cardiology*».

«dijo el Dr. Arshad Jahangir, cardiólogo consultor de la Clínica Mayo de Arizona y autor de un informe que aparece en la revista *Journal of the American College of Cardiology*».

«said Dr. Wallace Sampson, clinical professor emeritus of medicine at Stanford University, and founder and editor emeritus of the *Scientific Review of Alternative Medicine*».

«aseguró el Dr. Wallace Sampson, profesor emérito de medicina de la Universidad de Stanford, fundador y editor emérito de la revista *Scientific Review of Alternative Medicine*».

«Winfried Hauser of the Klinikum Saarbrücken in Germany and colleagues...».

«El equipo de Winfried Hauser, de Klinikum Saarbrücken, en Alemania...».

«Rachel Manber, a professor at the Stanford University School of Medicine Sleep Medicine Center in Redwood City, Calif.».

«Rachel Manber, profesora del Centro de Medicina del Sueño de la Facultad de Medicina de la Universidad de Stanford en Redwood City, California.».

«Dr. Shari Lusskin, director of reproductive psychiatry at the New York University Langone Medical Center.».

«La Dra. Shari Lusskin, directora de psiquiatría reproductiva del Centro Médico Langone de la Universidad de Nueva York.».

- Definitions tend to be provided:

4. The examples shown have been taken from the original texts written in English and from their translations into Spanish.

«Fibromyalgia, a debilitating pain syndrome that affects an estimated 2 to 4 percent of the population, is characterized by chronic pain, fatigue and difficulty sleeping».

«La fibromialgia es un síndrome debilitante que afecta a entre el 2 y el 4 por ciento de la población e incluye dolor crónico, fatiga y trastornos del sueño».

«Acupuncture mycobacteriosis is an infection caused by mycobacteria that rapidly grow around the acupuncture insertion point as a result of contaminated cotton wool swabs, towels and hot-pack covers».

«La micobacteriosis por acupuntura es una infección causada por una micobacteria que crece rápidamente alrededor del punto de inserción de la acupuntura debido al uso de hisopos, toallas o compresas contaminadas».

- Medical terminology is used, which helps lend credibility and accuracy to the speech: anemia falciforme, aneurisma aórtico, síndrome de Gardner, norepinefrina.
- Semantic networks are formed with respect to a certain idea or concept that predisposes the reader and tries to convince him or her of a particular opinion (mejorar, ayuda, beneficios notables, experimentar mejoras, impacto positivo, satisfacción). Scientific textual features mentioning rigor, accuracy and objectivity are observed, thus elements such as numbers, percentages, accurate results, the number of patients studied, and duration of studies are introduced. The goal is to try to relate these practices to traditional medical scientific research in order to prove the effectiveness of alternative medicine.
- The main function of such texts is to inform, so the main features of objectivity and reasoned discussion are to be found in them. However, there is a strong dimensional argument which aims to influence and convince the reader of certain ideas. This shows us that these texts are not as objective as they might seem at first glance.
- In most cases the comparisons are made between the alternative medicine technique in question and traditional or allopathic medicine techniques. Treatments are also compared for their effectiveness or the results obtained in studies.

«Five people in the acupuncture group had improvements as opposed to none in the usual-care arm».

«Cinco pacientes del grupo de acupuntura experimentaron mejoras en contraposición con ninguno del grupo de cuidado regular».

«Almost 40 percent of participants receiving acupuncture experienced improvements [...] compared with just 7 percent in the standard-care group».

«El 40 por ciento de los participantes que se sometieron a las sesiones de acupuntura experimentaron mejoras [...] en comparación con apenas el 7 por ciento de los que estaban en el grupo de cuidado estándar».

- Arguments in favour of alternative medicine always go back to tradition and former times to support and validate these therapies. The fact that ancient techniques are described helps the reader to provide credibility and perceive it as something proven, reliable and with no negative consequences.

«Acupuncture has been used for more than 2,000 years in Chinese medicine to treat a wide variety of ailments».

«La acupuntura se utiliza desde hace más de 2000 años en China contra varios trastornos».

«Used for thousands of years in countries such as India and Egypt, aromatherapy...».

«Usada por miles de años en países como, India y Egipto, la aromaterapia...».

- What permeates the text is a strong element of exoticism and oriental culture, currently in vogue in Western countries. This factor has contributed to a substantial increase in general public interest in this type of practice, which is becoming increasingly more popular:

«Acupuncture is one of the most widely practiced strands of alternative medicine [...] It has its origins in ancient China and has become widely accepted in the West in recent decades particularly in the treatment of pain».

«La acupuntura es una de las formas de medicina alternativa más usadas en el mundo [...] La práctica tiene sus orígenes en la China antigua y se ha convertido en un método muy aceptado en Occidente en las últimas décadas, sobre todo para el tratamiento del dolor».

- There are cases of tacit acceptance and rejection. The ideological features, as much for it as against it, are based on scientific studies that have been carried out. That is, they seek to objectify what could only be regarded as personal assessments (and therefore subjective) or popular beliefs.
- The texts with ideological markers that are clearly in favor imply that alternative medicine techniques are low-risk practices, without side effects and whose efficacy, safety and harmlessness is reinforced through scientific research and studies that have been concluded in recent years:

«[...] it's only been in recent years that rigorous studies of the safety and effectiveness of the treatments have been conducted. For example, the U.S. National Institutes of Health has spent more than \$2 billion on research into CAM therapies in the past decade».

«en los últimos años se han llevado a cabo estudios rigurosos sobre la seguridad y eficacia de los tratamientos [...] Los Institutos Nacionales de Salud de EE.UU. han invertido más de dos mil millones de dólares en investigaciones sobre terapias CAM en la última década».

This idea shows a clear ideological bias towards supporting these techniques. This is an area where the global economy has an interest and where huge amounts of

money are being invested. This gives the reader a sense of trust which is enhanced due to the results of some research published in scientific journals:

«Results of the study are scheduled to be published in the March issue of *Obstetrics & Gynecology*».

«Se planifica publicar los resultados del estudio en la edición de marzo de la revista *Obstetrics & Gynecology*»

In addition, a crutch is introduced to discredit treatments in conventional medicine:

«Although anti-inflammatory drugs are widely prescribed to address pain and dysfunction, efficacy is often disappointing or incomplete».

«Aunque los medicamentos antiinflamatorios se recetan para tratar el dolor y la disfunción, la eficacia con frecuencia es incompleta o decepcionante».

- The texts against alternative medicine use examples of when the research results indicate that there are no positive effects to argue against it,

«Despite its widespread use, there's little scientific data on the effectiveness of the therapy».

«A pesar de su amplio uso, hay pocos datos científicos sobre la eficacia de la terapia».

«The results are too inconsistent to recommend acupuncture as a treatment fibromyalgia».

«Los resultados son demasiado inconsistentes como para recomendar el uso de la acupuntura para tratar la fibromialgia».

and say that beneficial results are the result of the placebo effect. They appeal to the need to carry out more and larger scaled studies that can provide more meaningful results:

«They therefore recommend that further studies be undertaken, including larger, multi-center studies; studies involving comparisons with traditional medical treatments».

«Se recomienda realizar estudios más grandes y multicéntricos, que comparen la terapia con los tratamientos tradicionales».

In these cases they always need to contrast results with allopathic medicine:

«Anyone taking herbal products needs to pay attention to the advice of their medical providers, and they often don't ask for that advice».

«Cualquier persona que tome productos herbarios necesita prestar atención al consejo de su médico, pero a menudo no piden ese consejo».

- In a large number of texts skepticism is reflected by some traditional healers regarding the effectiveness of these techniques, but in others we see the

recognition and even the use of the same technique by some practitioners of conventional medicine. Therefore, we see more and more of the closeness and interaction between the two worlds:

«In a growing number of places, doctors trained in western medicine are turning to acupuncture for their patients as a complementary treatment to help relieve pain».

«Cada vez más médicos occidentales están recurriendo a la acupuntura como tratamiento complementario para aliviar el dolor de sus pacientes».

- We found significant differences between the original text and the translation that undoubtedly contribute to the introduction of ideological features in the latter. There are cases in which the meaning is altered substantially, others in which the translation of the original components are removed (whole sentences and even whole paragraphs) and others in which the translation adds data that does not appear in the text in English (as is the case in several examples in which an intro is added below the title that did not appear in the original). Here are some of the discrepancies we identified:

«Japanese women [...] who regularly drink 5 or more cups daily **appear** about 20 percent less likely to develop stomach cancer».

«Las mujeres japonesas que habitualmente beben cinco o más tazas diarias **son** un 20 por ciento menos propensas a tener cáncer de estómago».

«**Potential** effects».

«Efectos **reales**».

«If you have heart problems, **you might want** to plug in that iPod».

«Si tiene problemas cardiacos, **escuche** canciones apacibles en su iPod».

«It may smell good, **but is it actually good for you?**».

«La aromaterapia tal vez huele bien, pero **no se sabe** si en realidad hace bien».

«**serious** diseases».

«**peligrosas** enfermedades».

«Electro-acupuncture **shows promise** for knee arthritis».

«La electroacupuntura **podría aliviar** la artritis de rodilla».

«Acupuncture found lacking for fibromyalgia».

«La acupuntura no alivia la fibromialgia por completo».

«Negative results haven't killed the hope that herbal medications can help».

«Los resultados negativos no han eliminado la esperanza de que los medicamentos herbarios puedan ayudar de verdad».

«There is a long incubation period but the infection **usually** leads to large abscesses and ulcers».

«Hay un largo periodo de incubación, pero la infección **produce** grandes abscesos y úlceras».

«Although no clear evidence exists to support a link between acupuncture and HIV infection, there are reports of patients with HIV who had no risk factors other than acupuncture».

It does not appear in the Spanish translation.

«Narcolepsy drug also helped with severe fatigue among patients on chemotherapy».

It does not appear in the Spanish translation.

In the analysis, we have studied the discursive resources used in the texts in order to build and shape the readers' opinions about the news. The following aspects were considered:

1. Lexicon: lexical elements are chosen to construct the text, and these elements condition and determine the final product. In our corpus, apart from the common lexicon we find many examples of specialised lexicons belonging to the medical field.
2. Transitivity: there are numerous examples of the use of transitivity. While in the original the passive voice is widely used, in the translation active voice structures are used instead of passive voice ones. However, we did find some examples of passive voice:

«the virus was transmitted through dirty needles».

«El virus fue transmitido a través de agujas sucias».

«70 patients were randomized to receive weekly acupuncture sessions for four weeks».

«70 pacientes fueron asignados de manera aleatoria para recibir sesiones de acupuntura durante cuatro semanas».

The main actors of the texts fulfil the actions, then giving rise to certain effects (*agent-process-goal*).

3. Deixis: we noted the presence of linguistic elements that refer to other elements of speech (in proximity: aquí, this; of distance: there, etc.).
4. Thematisation: this deals with the communication strategy of presenting in the initial position of the sentence some other elements that do not normally appear in that position. Thematised elements can have the jarring effect of drawing the reader's interest to the information conveyed in this way. In Spanish the theme is usually the subject, therefore there will be thematisation when the theme is an item that is not the subject of the sentence. In the texts we have analysed, not many strategies of thematisation are used, although we found some examples:

«Used for thousands of years in countries such as India and Egypt, aromatherapy...».

«Usada durante miles de años en países como India y Egipto, la aromaterapia...».

5. Cohesion: implicit information is managed through sentence connectors. Coordinated and subordinated sentences are the most common. Most of the connectors are adversative (pero [but], sin embargo [however], a pesar de [despite]), of purpose (para [for]), of addition (también [also], además [moreover], incluso [even]), of consequence (por tanto [therefore], así que [so], de hecho [in fact], entonces [so]), of order (primero [firstly], después [afterwards], a continuación [next]), and of extension (por ejemplo [for example]).
6. Modality: this shows the speaker's attitude or approach to the verbal actions. In many of the examples we found modal structures are used in order to show doubts about the effectiveness and validity of treatments. In the texts analysed, modality is used quite often:

«music therapy can have a positive impact on all patients and even their caregivers».

«La musicoterapia puede tener un efecto positivo en todos los pacientes e incluso en sus cuidadores».

«Electro-acupuncture shows promise for knee arthritis».

«La electroacupuntura podría aliviar la artritis de rodilla».

«Awareness of alternatives therapies may be lacking».

«Tal vez haga falta tomar las terapias alternativas más en cuenta».

5. CONCLUSION

Translation is a dynamic process that is always associated with a large number of factors that vary across the times and places in which the translation process takes place. The participation or inclusion of the figure of the translator in the text is transmitted through translation strategies. These may be either conscious or unconscious, come from the life experiences of the translator as an individual, his or her experiences about the subject matter, his or her knowledge of both languages and also the codes of both cultures. These elements lead to translation strategies that the professional will surely use repeatedly throughout his or her career, regardless of the variety of themes represented in the texts. On many occasions it is extremely difficult to try to determine and justify whether ideological differences or inconsistencies between the original text and its translations are the result of unconscious ideological interpretation of the translator, or if they reflect a deliberate ideological intervention on the part of the translator, or even if they are induced or imposed by the customer of the project.

In any case, the analysis that has been done found once again that ideological elements are transmitted through translations and that these are crucial for determining

the purpose of the translation. In the texts that have been studied in this paper, one can distinguish three different ideological positions. 1). there are those texts that attempt to convince the reader of the good results of natural therapies; 2). there are others in which the use of alternative medicine is dismissed outright; and 3). Others call for a common path in which a viable relationship between conventional medicine and alternative therapies can be established. Alternative medicine and treatments are seen more and more as being complementary to traditional medicine than being substitutes for it. This union portrays the prestige these therapies were striving for. They are no longer seen simply as beliefs or traditions, but as attempts to show the reader that alternative medicine is as serious as conventional medicine and therefore it has already been incorporated into scientific journals and prestigious publications.

The texts claiming that alternative techniques should be subject to the same scientific criteria as traditional medicine provide supporting evidence. They also call the practice of alternative medicine to be regulated, among other things in order to define and standardise the training that professionals should have. Generally speaking, it is possible to claim that information is introduced in the texts as objectively as possible, so as to try to guarantee its truthfulness and validity.

Despite the small size of the corpus of work, interesting results have been obtained that serve to confirm the hypothesis proposed at the outset concerning the presence of ideological traits in literature on alternative medicine. To show this we have included several examples of differences found between the original texts and their translations (substantial changes in meaning, deletions or parts where new information has been added). Nonetheless, these conclusions should be considered as indicators of trends that we hope to confirm and support in subsequent studies. With this analysis, the idea that much of what is transmitted is implicit in the language, that language determines the way we think and that every text has some action that can be used for ideological reasons has been corroborated.

Faced with a neutral and balanced text, the translator chooses the vocabulary and introduces ways to provide a concrete image and to lead one's opinion in a certain direction. This involves altering and shaping a text that at first merely intended to be informative. We can therefore conclude, as Lefevere and Bassnett claimed, that «Translation, like all (re)writing is never innocent» (1990, 11).

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