

- **EUARE, Bologna (March 4<sup>th</sup>, 2019)**

Good afternoon to you all and thank you for being here.

Before I start, I must apologize for reading my paper; yet, it is a way to avoid going over time.

Also, I shall explain that the study I am about to present is part of my PhD thesis in news translation, in which I will be crossing Translation Studies with Media and Religious Studies, in order to analyse how the Popes' speeches delivered before the UN were translated in the Portuguese press.

- In this paper, following the subject of this panel, I will be focusing on **Pope Paul VI's speech...**
  - with the general purpose of understanding how the Pope's messages as conveyed in this international assembly were (re)interpreted and transmitted in a society that shares the Catholic tradition such as the Portuguese,
  - More specifically, of comprehending in what sense such (re)transmission was (or not) influenced by the ideological constraints imposed by the authoritarian regime of António de Oliveira Salazar over the society and particularly over the press
  - Of realizing whether the translation of the Pope's words in the Portuguese press helped to promote (or not) the ideals that were being discussed and determined in the Second Vatican Council – which was occurring by the time the Pope visited the UN
  - AND, ultimately, of understanding which of the “global revolutions” expressed by the Pope once in the General Assembly were MOST reverberated in the country – AND what possible ideological reasons could have determined the editorial choices
- **There is no doubt** that Paul VI's visit to the United Nations was a major event for the Catholic Church – in such a way that the Pope's text was integrated in the set of the Council's documents.
- INDEED, it was **the very first time** that a Pope went to this assembly AND officially visited a Western country other than Italy – THEREFORE, it was (in theory) an occasion rather relevant to be transmitted by the media of a country whose population was (and still is) majorly Catholic.
- This could be supposed ALSO by the fact that the Portuguese regime (which was called Estado Novo) was strongly-based in Catholicism: NOT ONLY did Salazar grew up in a religious seminar, BUT ALSO one of the main slogans of the regime – WHICH was one as the main principles taught in schools and promoted in society – was the triloggy **“GOD, the COUNTRY and the FAMILY”** («**Deus, Pátria e Família**») – as we may see in this picture, representing a typical Portuguese family, with the Holy Cross and the national flag in the background.
- HOWEVER, the relationship between Salazar and the Holy See was **tense** in the 60s – AND for three main reasons:
  - **1<sup>st</sup>** The repressive measures implemented in Estado Novo lead to the imprisonment and the exile of whoever manifested against its ideology (as it happened, for instance, with the Bishop of Oporto, D. António Ferreira Gomes, causing a distance among the religious and the political systems within the country);
  - **2<sup>nd</sup>** the Pope's presence in the ecumenical event of Bombay, in December 1964, was considered offensive by Salazar, given that three years before (in 1961) India had invaded Goa, a former Portuguese colony;
  - **3<sup>rd</sup>** the openness of the Church to autonomous political movements and its appeal for a recognition of newly independent countries contradicted Salazar's aim of constituting a great empire by means of African and Asian colonies.
- FURTHERMORE, the regime controlled the press, under the basis that, by restricting what was said (therefore, what was learnt in the public sphere), the stability of the regime could be safeguarded.

- THEREFORE, WE CANNOT tell for sure whether the editorial approaches reflected or not the Catholic ideology as one could be expect.

- **FOR the aim of this research, the constraints imposed to the press are rather important:**

- The control was implemented by PIDE: the international police, responsible for defending the State from its enemies – especially:

- **Communists** – whose ideals were being spread in Europe at the time, leading to several conflicts and a fierce opposition to former governments;
- **Republicans** – due to their progressive, liberal attitudes and values, opposed to the conservativeness of Estado Novo;
- **AND the press** – given its enormous capacity of fomenting the public opinion AND rising people’s ability to question the regime.

- The editions of each newspaper needed to be sent to PIDE before publishing – a process that became known as “lápiz azul” (literally, “the blue pencil”), for it was how censors pointed out the infractions.

- Essentially, they looked for words, sentences or even entire articles that could:

- affect the (nation’s) common good
- disturb public order
- affect institutions or people who served them

- NONETHELESS, such indications were rather broad, being difficult to tell what exactly could or could not be transmitted.

- ALSO, the censors’ determinations were far from coherent, with some newspapers being more “benefitted” than others in their decisions.

- Even journalists could sometimes not subside strictly to the norms imposed, depending on the editorial aims.

THUS, it is not possible to infer, WITHOUT analysing the texts, HOW was the influence of the State’s ideology over the press.

**- The corpus of this study will be composed by four newspapers: 2 aligned with the regime and 2 non-aligned**

1. *Novidades* was the official Catholic newspaper, which did not belong to the Portuguese State, BUT was highly committed to it;

2. *Diário de Notícias (DN)*, which was (and still is) one of the most influential newspapers in the country, and, at the time, despite claiming ideological neutrality, DID manifest an alignment to Estado Novo – starting with the very fact that its director used to promote some of the State’s propaganda events;

3 O *Primeiro de Janeiro (PJ)*, established in the city of Oporto, was not manifestly in favour of the regime; YET, it did not go deliberately against it either. Still, it was considered as one of the voices that, in the North of the country, promoted opposite ideals;

4 AND finally *Diário de Lisboa (DL)*, which never subsided to Salazar’s ideology, assuming a more independent, autonomous political position.

- **Based on the article in which each of them PUBLISHED a developed report about the Pope’s speech, I looked for TENDENCIES in terms of SELECTION from the official papal text – AND the following were the issues which were MOST reported in the whole of the corpus:**

- In **blue**, the paragraphs of the speech which were mentioned in all four newspapers
- AND in **green** those that were just not published in one of them.
- THEN, I tried to understand which of these messages HAD already been written down in the conciliar documents promulgated by the time and/or delivered in Pope John XXIII or Paul VI's speeches in one of the conciliar ceremonies (as in the opening or the closing of the sessions)
- AND this is the result (**gráfico 2**) – in yellow are the topics that both presented a stronger reverberation in the Pope's speech AND in the Portuguese newspapers.
- **I SHALL EXPLAIN IT BETTER:** (**tabela**)
- When I looked for similarities between the messages presented in the Pope's speech and those contained in the conciliar documents (focusing on the preambles), I found that the ones that presented a stronger affinity to what had been promulgated and said so far were these signalled in red, followed by the ones in brown – AND by "stronger affinity" I mean that they were found in more documents than the others;
- THEN, after analysing the newspapers and seeing what they have selected from the Pope's speech (which we may consider as a DIRECT, most immediate analysis), I associated the results to the former (as an INDIRECT analysis, if you wish) – AND this allowed me to understand NOT ONLY which messages of the Pope were considered the most relevant to be transmitted, BUT ALSO in what sense the choices contributed to the reverberation of the principles that were being promoted in the Second Council.
- **SO, we can extract the following conclusions:**
- 1<sup>st</sup> The messages that presented a stronger reverberation of the Council's deliberations WERE TAKEN into account by both aligned and non-aligned newspapers:
  - The Church's historical mission of bringing the Good News to all nations (in n. 9)
  - The Pope as a representative of all those who long for a better mankind (in n. 12)
  - The exaltation of the UN's ability of promoting a peaceful coexistence in the international community (in n. 31)
    - PLUS The presentation of the Pope as an equal of the UN members – mainly expressed in the idea of «frère», that is, as someone who shares the same aims (in n. 5)
- - I give you an example:
  - **IN paragraph n. 12**, the Pope sustained that the desire for peace and the condemnation of war was not circumscribed to specific contexts of time or space; rather, it was a truly universal cause, AND it was the Church's aim to speak especially for: (i) the most vulnerable, while a group who particularly needs its support, and (ii) the younger generations, while those who have the necessary energy and confidence to work for the cause of peace.
  - These references are found, for instance, in a speech that Pope Paul HIMSELF had proclaimed two years before, in the solemn ceremony which started the second session of the Council (in September 29<sup>th</sup>, 1963)
  - WE see that he kept the ideals, even though he adapted his words in order to be clearer to his immediate receivers at the UN – who, we must recall, were political agents, not necessarily sharing the Catholic tradition.
    - THEN, in the Portuguese press, this message was (re)transmitted by the newspapers and it is interesting that each newspaper adopted different strategies to convey the same message – that is why I am considering such processes as forms of **rewriting**.
  - 2<sup>nd</sup> The other messages that deserved most consideration from the editors, being published in ALL newspapers, had to do with:

- The Pope's appeal to the UN to pursue its work and to improve the edifice it has constructed, adapting to continuously new historical circumstances (in n. 13)
- The culmination of the speech in the sentence that got so well-known: «jamais plus la guerre, jamais plus la guerre!» (in n. 22)
- AND the renewal of the proposal he had presented in Bombay to send part of the savings with the reductions of armaments to developing countries (in n. 30)
- This case is particularly interesting, SINCE, as said, one of the motifs for the tension between the Portuguese State and the Holy See relied precisely on the official of Paul VI to Bombay, AND YET ALL four newspapers (both aligned and non-aligned) HAVE mentioned this passage.

- **ALTHOUGH the texts did NOT match entirely, THE MEANING is the same:**

- DESPITE either *Novidades* or *DN* have directly mentioned Bombay, RATHER keeping the focus on **the help of developing countries** (on the one hand) and on **the reduction of armaments** (on the other), **WE CANNOT say that their option was engaged with the ideology of Estado Novo:**
  - In the first case, because Salazar's imperialist aims did not show any concern with the developed world (more precisely, with the African countries) – quite the opposite, his intention was to enhance Portugal as a nation at the eyes of the Portuguese people and the international community, imposing his sovereignty over weaker nations
  - In the second, given that the Colonial War established by his command contradicted the ideal of international peace, having ARMS been used for self-benefit.

**FOCUSING now on the major distinctions between the aligned and the non-aligned newspapers...**

- We see that the selection pursued by the aligned newspapers did NOT diverge that much of that of the non-aligned.
- IN FACT, there were ONLY TWO passages that were found in their texts and not in the others:
  - Paul VI's perspectives about pride, which, in his opinion, was what was provoking tensions between nations, therefore, what was shattering the universal goal of brotherhood (n. 21 – which was only presented by DN)
  - AND the role of the United Nations organization of teaching men peace (n. 25 – only referred by *Novidades*)
    - IF we recall Estado Novo's principles, in THEORY, the question of **PRIDE** could be understood as NOT going in favour, but actually AGAINST Salazar, given that, ultimately, his authoritarian attitude (so, his pride) was an example of what the Pope was criticizing – HOWEVER, since the Pope did not specify ANY regime, rather he spoke in general terms, the fact that *DN* chose to include it in one of its intertitles could have been for the purpose of emphasising the idea of **brotherhood** – **which is considered as a fundamental value of the Catholic faith**
    - In the same line, the reference to the greatness of the UN as «the architects of peace» ONLY in the Catholic newspaper could have followed religious purposes as well, SINCE, in the whole, all references to the specific work of the organization was not so much considered by the aligned newspapers.
  - ON THE CONTRARY, **the non-aligned translated SEVERAL messages of the Pope that were not considered** by the former – as the ones pointed out here, which, in general, are related

to the political and juridical work of the UN, and the value of the organization for the international community as well.

○ **INDEED:**

- To speak about the recognition of cultural, political differences of other nations would not be something expected to find in an aligned newspaper, since it was **contrary** to nationalistic ideologies, as in the case of Salazar;
- The references to the juridical role of the UN and the attribution of merits to its work in the defence of human rights would not be expected either, for the repressive political system imposed in Estado Novo was a **violation of such rights** – in particular, the right of freedom of expression;
- And the omission of the reference made by the Pope to the non-recognition of some States was implicitly referring to the **communist People’s Republic of China** – SO, to one of the main “enemies” of Salazar’s regime.

FINAL THOUGHTS:

**In conclusion, and recalling the aims initially formulated, in the whole, this study allowed to realize that:**

1. An historical religious event, such as Pope Paul VI’s visit to the United Nations headquarters, in 1965, while the Church was implementing major improvements in its existence in (and relationship with) a world where “global revolutions” were taking place WAS considered important to be reported in a Catholic-based society, such as the Portuguese – THEREFORE, **the tensions between the Portuguese State and the Holy See DID NOT seem to have played an influence in the agenda-setting of the press, AND DID NOT seem to have disturbed the conveyance of the Council’s ideals;**

2. The specific references to **the political and juridical role of the UN** were **only** reported by non-aligned newspapers, AS WELL as **references to the recognition of the value and dignity of other States.**

3. The aligned newspapers, in turn, manifested a tendency to **sustain values particularly associated to the Catholic faith**, mainly **PEACE** – either directly OR by its contrast, i.e., condemning the use of arms and international conflicts;

4. **In what concerns the influence of censorship, we MAY SAY THAT:**

- On the one hand, CENSORS seem to have been **PERMISSIVE** in the reporting processes of this event, SINCE some of the messages highlighted in titles or intertitles, AS WELL AS those presented in the main texts **DID NOT ALWAYS SUSTAIN** the regime’s ideals – in fact, in SOME cases, they even contradicted Salazar’s perspectives and actions;
- On the other hand, we might consider that there was **SELF-CENSORSHIP** – as stated by former Portuguese journalists during this period of our History, WHO sustain that there was a constant concern in the newsrooms with avoiding problems and delays in the publication, which lead journalists to comply – BY THEIR OWN INITIATIVE – with the regime’s (and Catholic) ideology.

- ALL IN ALL, we might infer that, in the rewriting of this specific pontifical speech, **CULTURAL IDEOLOGY ought to have been more influential than the POLITICAL one:** in other words, the religious values were SO implemented in the community, that NOT ONLY journalists acted accordingly, sometimes seeming to “forget” that what they were writing could be considered inappropriate to be conveyed, BUT ALSO the censors.

- Furthermore, BESIDES the ideals that were being promoted in the Second Council’s debates WERE NEW, **they did NOT seem to disturb a conservative regime as that of Salazar** – AND SO the ideals towards a better mankind, by means of a simultaneous process of adaptation of both the Church and the United Nations organization (the former as the one holding the celestial message; the latter as having the terrestrial, practical means of implementing it) **WERE promoted in the Portuguese Catholic community.**