

The Visibility of the Translator: A Case Study of the Palestinian Translator

Mohammed El-Haj Ahmed

English Department, Islamic University of Gaza.
Palestine

Ghadeer Jamal Shabana

Islamic University of Gaza, Palestine

Abstract

This study aims at investigating the impact of ideology on rendering highly sensitive news items with special examination of the visibility of the Palestinian translator. It shows how ideology controls speech and how the translator should use certain jargons in his translation as a weapon of resistance to refute the superiority implied in the occupier's discourse. The study also investigates whether Palestinian translators would counter 'interpellation' as a strategy of resistance through translation. For this purpose, 30 participants of translation students at the English Language department at IUG were tested. The test consisted of 10 sentences incorporating 12 highly sensitive terms. Another data collection method was a questionnaire administered to 11 male MA translation students. The questionnaire included 13 statements that tackle the issues of visibility, ideology, and neutrality in translation. The participants showed a highly emotive and ideological tendency in translating such terms. The researchers then ended up with some recommendations for researchers, translators, and syllabus designers.

Keywords: discourse, ideology, interpellation, jargon, visibility

Cite as: Ahmed, M. E., & Shabana, G. J. (2017). The Visibility of the Translator: A Case Study of the Palestinian Translator. *Arab World English Journal for Translation & Literary Studies*, 1(3). DOI: <http://dx.doi.org/10.24093/awejtls/vol1no3.13>

I. Introduction

There has been a great effort to investigate the impact of ideology on translating. This intricate issue has been the main concern of translation scholars for many years. Translation is believed to be a process practiced by translators to convey certain ideas that are sometimes subject to their culture, beliefs, institution's agenda, and religion, etc. It is a means of cross-cultural communication, and, for this reason, translators can ideologically manipulate the source text to influence their readers. This act of manipulation reflects the translators' attitude towards the subject they are translating. For this sake, the translator tends to use certain strategies such as deleting information, changing the meaning of certain terms, foregrounding, postponing, and passive construction, among many others.

Ideology in translation has recently been a very important issue for scholars from different fields of study for its significance which is introduced explicitly or implicitly to guide the readership towards certain goals in the minds of translators. News is rich with controversial issues which are conveyed differently due to the differences in cultural backgrounds and religious and political affiliations. Translators of news items may come across news contradicting their beliefs. Intensive efforts to illustrate and study the role of ideology in translation have been exerted by researchers. In fact, scholars have recently tried to investigate the concept of ideology in translation and to study its influence as a means that may help change how the readers conceptualize the world.

II. Research Question

The study aims at investigating the following questions:

1. To what extent is the Palestinian translators' ideology visible in news translation?
2. What strategies do Palestinian translation students use in translating highly sensitive terms in news articles?

III. Literature Review

A) *Visibility vs. Invisibility*

The notion of visibility and invisibility of the translator has been discussed by the scholars of translation studies from many different perspectives. For instance, invisible translators are defined by Liu (2013:5) as those who “never or seldom have the opportunity to communicate with their clients or end-users”. On the other hand, he defines visible translators as those who can “communicate with both their clients and end-users”.

Venuti (2004) suggests a possible explanation of the invisibility of the translator. According to him, this invisibility might occur because the hard working the translator does in translating a text does not appear to the public. This would certainly justify why the translator is marginalized in the society. The notion that translators are supposed to apply a “fluent style that supports an illusion of original authorship (the author's face, not the translator's, would appear on the metaphorical coin” as stated by Bilodeau (2012: 4). He also adds that book covers and reviews tend to ignore translators, who are of less significance in the publishing business.

Translation studies has studied the role of the translator through investigating different methods of translation. Throughout the very long history of studies trying to figure out the ideal

method of translation, two approaches of translation studies emerged: the linguistic-oriented studies of translation and the cultural-oriented descriptive approach. According to Zhang (2012), over the past decades, the linguistic-oriented studies of translation have deteriorated while the cultural-oriented descriptive approach has got considerable momentum. This shift has emerged out of the general tendency towards sense for sense method of translation. Zhang (2012) explains that the descriptive approach has been originated in “comparative literature and Russian Formalism”. The idea of literary poly-system shows that “different literatures and genres, including translated and non-translated works, compete for dominance” (Zhang, 2012, p. 754).

In maintaining the message of the text as well as the cultural aspects, translators tend to use communicative approaches of translation. One of these approaches is using dynamic (functional)equivalence and the principle of equivalent effect suggested by Nida in 1964. In this regard, using formal equivalence may result in a target text (TT) which is literally identical to the original one while using dynamic equivalence may result in a more communicative translation. Completely following formal equivalence would lead sometimes to incomprehensibility. This might go back to the differences between languages in the various linguistic characteristics. Ali (2007) gives an example of Arabic and English. Arabic does not contain plenty of cohesive devices while English does. In this case, the translator has to maintain some kind of restructuring to convey the message behind the source text (ST) cohesively. This also applies to the lexical level where sometimes there is no equivalent word in the target language (TL) for every word in the source language (SL).

B) Translation as Rewriting or Manipulation

André Lefevere (1992) tended to look at translation as being an act of "rewriting" moving away from the notion of poly-system. Lefevere (1992) dismisses the kinds of linguistic theories of translation, which "have moved from word to text as a unit, but not beyond without considering the text in its cultural environment" (Lefevere, 1992, p.87). Instead, he focuses on the interaction between translation and culture discarding the differences in languages. The gist of Lefevere's translation theory is focusing on the manipulation or rewriting. According to Lefevere (1992), “any work is not translated in vacuum, which is certainly manipulated or rewritten in a certain form for a certain reason” (Lefevere, 1992, p. 14).

When asked about the difference between writing and translating, Willard Trask (as cited in Honig, 1985), answered by saying that writing is completely different from translating. When asked whether to write is the same as whether to translate, Trask replied:

No, I wouldn't say so, because I once tried to write a novel. When you're writing a novel [...] you're obviously writing about people or places, something or other, but what you are essentially doing is expressing yourself. Whereas when you translate you're not expressing yourself. You're performing a technical stunt. [...] I realized that the translator and the actor had to have the same kind of talent. [...] So in addition to the technical stunt, there is a psychological workout, which translation involves: something like

being on stage. It does something entirely different from what I think of as creative poetry writing. (As cited in Honig, 1985:13)

From Trask's point of view, translators should not play the role of authors although their job includes a sense of "authorial presence" as a result of the "transparent discourse".

Two general perspectives on translation exist. On the one hand, translation may be seen as a fake version of the original text. It gives only a fake representation of the ST which is the only authentic product of the author's beliefs and thoughts. On the other hand, it may be "required to efface its second-order status with transparent discourse, producing the illusion of authorial presence whereby the translated text can be taken as the original" as defined by Venuti (2004:7) who asserts the fact that the first definition of translation results in the translator's full identification of the author which leads to a complete absence of self-representation of the translator.

C) Ideology and Translation

Media producers play a fundamental role in news coverage. Writers not only report events, but also manipulate news discourse to serve the interests of their news agencies and consequently shaping the readers' understanding of facts. The expansion of news reporting via the internet also was of great significance as indicated by Thompson and White (2008). Egorova and Parfitt (2002) state that almost every news agency has its own agenda. Thus, the discourse used in media tends to serve certain purposes which are determined by the political environment. Politics affects the way media uses to cover certain events especially during critical periods of conflict. Therefore, media has become a key political weapon that can manipulate events reporting, like the case of "Israel", to influence the public opinion.

According to Luostarinen (2002), people tend to be persuaded by media which in turn manipulates language and events since it has the power of giving a different meaning whether it promotes peace or war. In the meantime, electronic and visual media help journalists influence the public and direct the international concentration towards hatred and violence against a certain group as stated by Luostarinen (2002) cited in Baidoun (2014). Brook (2012) sees translation as a hidden factor for international news to be successful as a marketable commodity. News is a commodity that is traded between a wide range of producers and receivers. Translation is a common practice when it comes to international news. In this sphere, news translation- since it is loaded with connotations, hidden ideologies and perspectives - involves more than any other kind of translation. It is not merely "a process of replacing words and expressions in one language by their corresponding words and expressions in another language" (Schäffner and Bassnett 2010, 10 cited in Brook, 2012).

Accordingly, translation is always shaped by a certain force, power and so on, and the choice of the works to be translated and goals of the translation activity are also set by certain forces. Therefore, translation takes the forms of rewriting, since it is performed under certain constraints and for certain purposes. Shuping (2013) states that translation can take the form of rewriting since it is done under many different constraints for many different purposes, the thing that makes it more than just rendering of words and meanings into the target language. For

Shuping (2013), there is always a certain force or power that determines the type of work to be translated, the goals behind the translation and the methods to be used.

Karoubi (2005) states that ideology has been influencing translation since the beginning of the history of translation itself. According to Fawcett (1998), "throughout the centuries, individuals and institutions applied their particular beliefs to the production of certain effect in translation". He claims that "an ideological approach to translation can be found in some of the earliest examples of translation known to us" (Fawcett, 1998: 106-107).

For Hatim and Mason (2005), ideology involves "the tacit assumptions, beliefs, and value systems which are shared collectively by social group". Hatim and Mason (2005) define 'mediation' as "the extent to which translators intervene in transfer process, feeding their own knowledge and beliefs into processing the text" as cited in Hatim and Munday (2004:102-103). Accordingly, it can be inferred that ideology and translation are intertwined.

D) Ideology and the Role of the Translator

Bassnett (2002) defines the translator as being a "liberator" who is the one who liberates the readers from the boundaries of the ST and the ST author. The translator actually bridges the way between the ST and the readership. Thus, translators should be considered creative writers. According to Bassnett (ibid), the method followed in translating a text, whether word for word or sense for sense, determines the space allowed to the translator. In other words, the translator can be more visible whenever sense for sense method is followed. The text also is the translator's liberator.

Thus, it can be concluded that the translator's personality should be concealed and does not appear plainly in TTs. The successful translator according to Venuti (2004) is the translator who can be an illusionist who can insert his personality within the deep sense of the text, but also suppress himself from appearing so vividly and accordingly to be considered as a new authoring or a non-authentic text. In comparison, the American translator Norman Shapiro tries to reach a line in between as quoted in Kratz (1986) by explaining that sees himself in association with the author while translating where his personality is involved but he also tries as much as possible to stay faithful to the author and the ST.

In modern actual translation practice, translators tend to pay attention not only to their own understanding but also to the cultural context of the ST rather than the linguistic code of the text. According to Ali (2007), most translators try to put the "ideological implication" in consideration. They should even "negotiate" the thoughts of the author. However, "the invisibility of the translator becomes relative, especially if the text is of a high sensitive nature" (Ali, 2007:24).

To Translate or to Subvert? Translating Politically Sensitive Texts in the Palestinian Context is a study done by three researchers from Al Najah University. Daraghmeh, Herzallah, and Karim (2010) investigate translation in politically sensitive contexts. The researchers explore the staged translation of an English political source text into an Arabic TT. In their study, the researchers adopt the cultural turn approaches which regard translation as not merely rendering

of words and sentences, but also a translation of ideology. In other words, translators should also negotiate the underlying ideologies implied in the ST. The researchers give words like “terrorists” and “IDF” that can be translated as “freedom fighters” *فدائيون* and “occupation forces” *قوات الاحتلال* by a Palestinian translator.

According to Daraghmeh et.al. (2010), the visibility of the translator becomes apparent from the expression of political and ideological beliefs which might conflict with the beliefs of the author of the ST. After studying some emotive expressions in the Jerusalem Post news report and their translations, the researchers conclude that formal equivalence and faithfulness are not effective in the translation of sensitive texts as in the Palestinian context. The translator negotiates the context, particularly the relation between the two different cultures and the agents of power involved. Accordingly, “faithfulness becomes an irrelevant issue and the reality and truth of the ST are questioned and often subverted in translation” (Daraghmeh, et al, 2010: 16).

E) Ideology and Translation Strategies in Previous Studies

Managing and monitoring, ideology and emotiveness, texts sensitivity, and audience preferences are areas that concerned researchers. Al-Shamali (1992) studied the strategy of managing in translating news reports whether syntactic or semantic managing. Farghal (1993:2) distinguishes between two types of managing that are used in news translation which are intrinsic, that is related to the inherent differences between ST and TL, and extrinsic, which refers to the practice of intervention in the source text to achieve the translator’s goal. Van Dijk (1985a) differentiates between explicit ideology which is expressed verbally, and implicit ideology that is implied by the writers’ linguistic choices.

Translators’ historical and cultural ideologies can also interfere with the translation of political news. Hence, translators “shape readers’ understanding of, and attitude to, political events through the translators’ interpretation of events surfacing in target texts” (Banhegyi, 2014: 147). Fairclough (1989) also asserts this view by explaining that power affects the discourse since the media controllers can adapt the linguistic and lexical features of the texts to serve their goals.

The notion of equivalence and dynamic equivalence in particular seems to be different in Niranjana's *Sitting Translation* (1992) where she uses the term ‘interpellation’ to refer to the “subjection of a given people by the discourse of the colonizers, depicting an inferior view of that people”. She disapproves using the earlier assumptions of translation where it was supposed to be only about rendering words while the meaning is fixed. Niranjana (1992) called for “a strategy of discarding the power of the colonizer's language. In other words, she called for resistance through re-translation.” (Niranjana, 1992: 66).

In fact, this term is applicable in translating Israeli media discourse. As claimed by (Ali, 2007) Israeli reporters use the language of the superior colonialists who view Palestinians as inferior using a wide range of negative images. They easily control their discourse in order to view Palestinians as terrorists and therefore control the international point of view. Journalistic sentences such as "Twelve Palestinians, including 11 armed members of terrorist organizations, were killed in IDF operations in Gaza" clarify this more. Using the term ‘terrorist organizations’

for Palestinians and the beautified term 'IDF' of Israelis is a good example of this case where Israeli media controllers' objectives are visible in the discourse. They aim at positioning the Palestinians in the terrorists' position and Israelis in self-defenders' position.

Another example of the visibility of the media controllers' identity is the discourse used in Haretz news when reporting about the Gaza war. Frequently, they used "Lexical items such as 'terrorist, weapon smugglers, gunmen, Qassam launchers etc.'" (Ali, 2007) which reflect a bad image of the occupied Palestinians. By using this discourse, they justify their existence in Palestine. Based on this point, this study aims at figuring out whether Palestinian translators may adopt the 'interpellation' strategy or stay invisible and objective in translation.

Stetting (1989), as cited in Brook (2012), used to liken translation to the work of editors calling it trans-editing. He sees translation as "that part of the news production process which involves translating into another language those parts of the original message that are considered newsworthy in the receiving cultural environment" (quoted in Brook, 2012). Deletion, addition, substitution and reorganization are four processes involved in the translation process.

According to Stetting (1989), deletion is the omission of individual lexical items or deletion of clauses, sentences or even complete paragraphs. In other words, any information which is considered unnecessary is eliminated. **Deletion** may meet the cultural needs or stylistic expectations of the target readership, but there is a danger that important information can also be deleted as cited in Brook (2012). Stetting (1989) also deems **addition** necessary when the target readership changes. It may be necessary to add background information that is important for the readers in the new context in order to clarify some cultural aspects necessary for a complete understanding. **Substitution** relates to a variety of different procedures: figures and quantities may be rounded up or down, or expressed differently. Summaries rather than more extensive detailed accounts of sub-events may be given in certain contexts. **Reorganization** involves restructuring the text through changing the stylistic features of the text to meet those of the target audience. In other words, specific details are sometimes strengthened or weakened through foregrounding or back-grounding. The items foregrounded are usually those that are important to the producer of the news as explained by Stetting (1989) cited in Brook (2012).

The successful translator in general is the one who can smoothly use both formal and dynamic equivalence when rendering both the words and the sense of the ST.

In the Palestinian translator's case, to be a successful translator refers to being visible in smoothly getting involved in the message of the ST by including their beliefs, ideologies and expectations. Accordingly, a Palestinian translator would translate a news story of Palestinians killed in Gaza war using the lexis, narrative, argument, and style that reflect his own ideology as in: "*The twelve Palestinians killed this weekend bring the total number of Palestinians killed in a stepped-up IDF offensive that began on Thursday to 20. Of these, at least, three were civilians."* (Ali, 2007). The word that refers to the occupied here is 'Palestinians' not 'terrorists', and they are killed by the 'IDF offensive' not as a self-defense done by IDF although some of them are referred to as being 'civilians' or 'armed members'.

A similar and perhaps clearer difference is evident in this original text mentioned in Ali (2007) followed by its Arabic translation: "Over the past week, there has been an increase in the number of rockets fired at Sderot and other Negev towns, and Defense Minister Amir Peretz yesterday ordered the IDF to step-up its anti-rocket activity."

"وخلال الأسبوع الماضي كان هناك ازدياد في إطلاق الصواريخ على سديروت' و أمر وزير الدفاع عمير بيرتس قوات الاحتلال أن تزيد نشاطها ضد الصواريخ"

In this example, the translator refused to render the defensive sense that 'IDF' implies and prefers to use "الاحتلال" instead. In translating fake news claimed by IDF and Israeli media, the Palestinian translator would use lexical items like the word "يدعي" to represent the fact that it is untrue. A good example is this TT translated by a Palestinian translator:

"وفي رفح على الحدود المصرية قامت قوات الاحتلال الإسرائيلية بتفجير بيت تدعي بأنهم يخفون أسلحة في نفق تحته"

Anderson (1976) state that "titles affect the meaning of what follows, delimit the interpretation of what follows and divide the text into smaller headings and paragraphs" (Anderson, 1976: 372). News headings would appear in Israeli media as in the following example: "IDF kills terrorist with Qassam launcher in Gaza." On the other hand, a Palestinian translator would render it as follows:

"استشهاد مقاوم فلسطيني وهو يطلق الصواريخ باتجاه قوات الاحتلال"

The word 'terrorist' was rendered as "مقاوم", and the word 'kills' was rendered by the quasi-passive (a verbal noun) "استشهاد". Such translations convey a message that may have impact on the international awareness of the true case of the Palestinians' self-defense against the aggressive occupiers.

According to Daraghmeh, et al (2010), managing and emotive lexis are two of the most important strategies used by media reporters to express their attitudes as well as those of the target readers. Their paper also investigates the strategies adopted by Palestinian translators while translating an Israeli news report. A comparison is then made by the researchers between the Israeli original report and the Arabic translated version.

In their analysis of the target texts, the researchers focused on the terms that are considered sensitive or challenging for the Palestinian translators. While rendering the text, the translators intervened adopting **dynamic equivalence** to meet the needs and ideologies of Arab target readership. While two thirds of the translators rendered the text neutrally, one third didn't. The translators used **substitution** for items considered unacceptable such as translating the expression 'Gaza terrorists' in "One of the rockets launched by Gaza terrorists landed near Kibbutz YadMordecahi" as 'مقاومون من غزة' or 'مقاتلون من غزة' not as 'إرهابيون من غزة'. Substitution occurred also in replacing the term "حكومة حماس" with "الحكومة الفلسطينية". By doing so, the translators add "pro-unity" political meanings. (Daraghmeh et.al., 2010:16)

Transformation is another strategy used by the translators to make the TT suitable for the target readers. The researchers mention an example where the translators rendered the

statement of "Frustrated by cover provided to troops conducting searches in the centre of Beit Hanoun, the terrorists resorted to sending a woman" into:

هذا وأفادت تقارير عبرية بأن الهجمات التي يقوم بها مقاومون فلسطينيون قد أحيطت بسبب التغطية الجوية التي تزودها قوات الاحتلال الاسرائيلية للجنود الصهاينة المتمركزين في بيت حانون لذلك لجأ المقاومون إلى إرسال امرأة

Translators also tend to use cliché evaluative expressions like 'أعدت', 'حسب رأي كاتب المقال', and 'على حد زعمهم'. To show respect to the ideology their target readers have, other translators preferred to use transformation in: "ورغم التغطية والدعم الذين تحصل عليهما قوات الاحتلال التي تقوم بعمليات" "دهم وتفتيش واسعة النطاق في مركز بيت حانون فقد تمكنت الفتاة من الوصول إلى قوة خاصة من جنود الاحتلال (Daraghmeh et.al., 2010:18)

According to the researchers, all of the translated versions show **maximal mediation**. The translators intervened in the message "not only by feeding their feelings, but also by diverting the content of the original" (Daraghmeh, et al, 2010: 26). When a proposition, like 'sending a woman' in the previous example, is used by the reporter to imply sarcasm, inferiority, shamelessness, and cowardliness, the translators tended to delete the content which shows that the Palestinians were disabled. Instead, they reversed the message representing the Israeli soldiers as incapable to prevent the girl from blowing herself up near them even though they were covered heavily.

The translated versions also show that the translators used the strategy of **addition** when rendering the news report under study. In their translation of *The IDF and the government officials cried foul at what they called the shameless use of civilians as human shields, but the Hamas government praised the women as heroes and encouraged further female contributions to the resistance*, the translators added a new statement:

ورغم ما قام به جنود الاحتلال من عمليات قتل ودهم للبيوت، صاح مسئولون اسرائيليون بما أسموه الاستخدام المخزي للفلسطينيين كدروع بشرية ونددوا بما نعتوه إشادة الحكومة الفلسطينية بالنساء ووصفهن بالبطلات وتشجيعهن على المساهمة الإضافية في المقاومة

The added sentence of "ورغم ما قام به جنود الاحتلال من عمليات قتل ودهم للبيوت" shows two things: First, it shows that the translator does not agree with the Israeli perspective in describing the woman's act. Second, it shows that the translator expresses his feelings and attitudes regarding the situation in Gaza.

IV. Methodology

Despite the fact that there have been many studies that tried to trace the influence of ideology on the translation process theoretically, there are not enough empirical studies that measure that influence especially with regard to the Israeli Palestinian conflict. In this sense, this study aims to fill in such empirical gap by designing a data collection instrument to investigate the extent to which ideology of the Palestinian translator is visible in the translation product. The researchers used a mixed research of both qualitative and quantitative designs. A translation test was given to 15 MA students of Translation and Applied linguistics at the English language department at The Islamic University of Gaza. The researchers contacted with the course lecturer to take permission for doing the test. The students signed a consent form first then did the test individually.

The test consisted of 9 questions containing ideologically loaded expressions to be tested. The researchers conducted the analysis upon these nine sentences which contain 14 sensitive expressions. The sentences of the test cover the recent clashes in Jerusalem during the period from October, 2015 till now. Texts were chosen from major Israeli news websites which are Haaretz, the Jerusalem Post, and the Times of Israel. The articles were reported throughout the period from November 25 to December 27, 2015. The researchers collected the articles from electronic websites using keywords as: Gaza, fire, Hamas, terrorist, stabbing, attack and borders, etc. then ended up with four sentences from Haaretz, four sentences from The Jerusalem Post, and two sentences from The Times of Israel. The researchers then used both quantitative and qualitative methods in analysing participants' translations identifying the translation strategies used.

Another data collection method was a questionnaire that was administered to 11 male MA translation students. The questionnaire consisted of 13 statements that tackle different issues related to the study. The students responded through stating whether they agree, disagree, or are not sure about the statements given. The researchers then analysed the questionnaire results. The validity of the test and the questionnaire was checked through presenting the test to different professors of translation at the MA program at IUG who approved both the form and the content. The reliability of data collection methods was checked through the repetition of the same sensitive items within different sentences in the translation test as well as the repetition of the same underlying notion within different statements through the use of paraphrasing and having a relevant response for each repeated item without any contradiction.

V. Results

V.I. Test:

In this section, the researchers present the test results and then analyze them interpretatively.

V.I.I. Test Results

The results showed that the participants rendered each sensitive item differently using different techniques, as shown clearly in table 1:

Table 1: Results of The Translation Alternatives of The Test Items

No.	Item		Alternative 1	Alternative 2	Alternative 3	Alternative 4	Alternative 5	Alternative 6
1	Palestinian attacker		مهاجم	معتدي	مقاتل	فدائي	مجاهد	سطيني
			4	3	1	3	1	3
2	Shot dead		قتل	أردي قتيلا	لقي مصرعه	استشهد	استشهد	-
			4	3	2	2	4	-
3	Security		قوات الأمن	قوات الاحتلال	-	-	-	-

	forces		10	5	-	-	-	-
4	IDF		قوات الدفاع	جيش الدفاع الاسرائيلي	قوات الاحتلال الصهيوني	الاحتلال الاسرائيلي	-	-
			3	5	2	5	-	-
5	West Bank		الضفة الغربية المحتلة	الضفة الغربية المحتلة	-	-	-	-
			11	4	-	-	-	-
6	Death		مقتل	وفاة	مصراع	موت	استشهاد	
			7	2	2	2	2	
7	Israeli jets		الطيران الاسرائيلي	الطائرات الحربية الاسرائيلية	طائرات الاحتلال	-	-	-
			6	5	4	-	-	-
8	IDF soldier		جندي من قوات الدفاع الاسرائيلي	جندي اسرائيلي	جندي من قوات الاحتلال	ضابط في جيش الاحتلال	جندي صهيوني	-
			7	2	4	1	1	-
9	Hamas military targets		هدفين عسكريين لحماس	موقعين تابعين لحماس	موقعين عسكريين	أهداف لحركة المقاومة الاسلامية حماس	-	-
			5	2	5	3	-	-
10	Palestinian Terrorist		ارهابي	مناضل	ثوار	مقاوم	فدائي	سطيني
			6	1	1	2	2	3
11	Killed		قتل	مات	استشهد	وفاة	-	-
			6	2	5	2	-	-
12	Palestinian Assailants		المهاجم الفلسطيني	المعتدي الفلسطيني	الفلسطيني	الفدائي الفلسطيني	-	-

			3	6	4	2	-	-
13	Shot and killed		قتل	استشهد	اطلاق النار وقتل	وفاة	لقي مصرعه	-
			5	4	2	2	2	-
14.	Terror tunnels		أنفاق الرعب	الأنفاق	أنفاق الإرهاب	الأنفاق الإرهابية	أنفاق المقاومة	-
			2	7	1	3	2	-

VI. Discussion of Results

The participants rendered the sensitive terms differently using different translation strategies. The results were interpreted as the following:

1. “Palestinian attacker”:

The participants who responded to the test were fifteen MA students. Three participants rendered it as “معتدي” while one participant only used “مقاتل”. All these renderings are neutral translations as the translator preferred to be invisible using the direct formal equivalence. Translators’ ideology didn’t seem to have any impact on their translation. Four participants translated “Palestinian attacker” using the direct formal equivalence “مهاجم” which is the neutral denotative meaning of the word “attacker” while some other translators preferred not to take the expression “Palestinian attacker” as it is. Instead, they negotiated the meaning injecting the TT with their ideologies. Three participants rendered it as “فدائي” while one participant used “مجاهد”. In these translations, the participants used a strategy of dynamic equivalence replacing the denotative meaning with a more functional one reflecting and fitting their own ideologies. Figure (1) shows the translation alternatives for this item statistically:

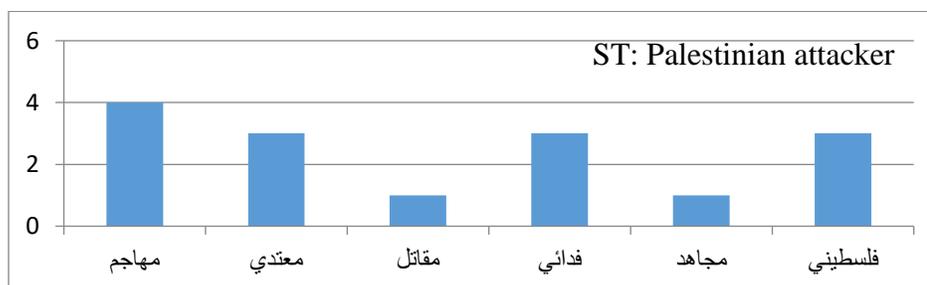


Figure 1 : “Palestinian attacker” Participants’ translations

2. “Shot dead”:

Four participants translated “shot dead” using the direct formal equivalence “قتل” which is the denotative meaning of the word “shot dead”. Three participants rendered it as “أردى” while two participants used “لقي مصرعه”. All these renderings are neutral translations as the translators preferred to be invisible using the direct formal equivalence. Translators’ ideology didn’t have a great impact on their translation. Other translators however negotiated the meaning injecting the TT with their ideologies. Based on the concept that being shot dead by occupation forces is an honored death that Palestinians call

“martyrdom”, two participants rendered it as “استشهد”, and four participants used “استشهداد”. In these translations, the participants used a strategy of dynamic equivalence replacing the denotative meaning with a more functional one that reflects and fits their own ideologies. The expression “shot dead” was replaced by the emotive term “استشهد / استشهداد” which means ending your life fighting for a noble cause. Such terms are more ideologically acceptable in the Palestinian narrative discourse. In other words, the translators distanced themselves from the original in order to produce expressions acceptable to the target audience. Figure (2) shows the translation alternatives for this item statistically:

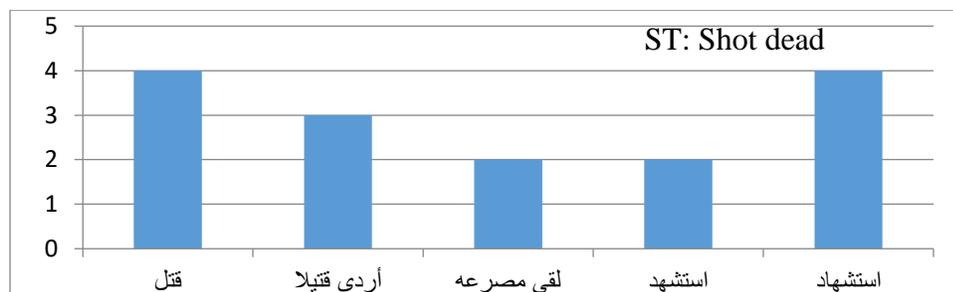


Figure2 : “shot dead” Participants’ translations.

3. “security forces”:

Ten participants translated “security forces” using the direct formal equivalence “قوات الأمن” which is the denotative meaning of the word “security forces”. Other translators preferred not to take the expression “security forces” as it is. Instead, they negotiated the meaning injecting the TT with their ideologies. Based on the concept that Israel is the occupying oppressor of the Palestinian people, five translators preferred to use “قوات الاحتلال”. In this translation, the participants used a strategy of dynamic equivalence replacing the denotative meaning with a more functional one that reflects and fits their own ideologies. The expression “security forces” was replaced by the emotive term “قوات الاحتلال” which means that the translator refuses to recognize the so-called Israel as a state and prefers to describe it as an illegitimate occupation entity. Such term is more ideologically acceptable in the Palestinian target culture. Figure (3) shows the translation alternatives for this item statistically:

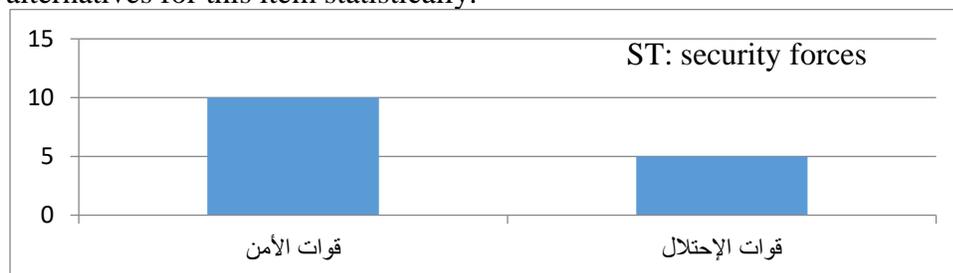


Figure 3: “security forces” Participants’ translations

4. “IDF”

The term “IDF” stands for Israeli Defense Forces. The euphemistic linguistic term 'IDF' is used to represent the Israelis as self-defenders, so all the actions they take are justified. Five participants rendered the term “IDF” as “جيش الدفاع الإسرائيلي” and three others rendered it as “قوات الدفاع”. Both translations do not show any impact of ideology on the translation product. The meaning was translated literally following formal equivalence.

Other participants preferred to use more emotive expressions for naming the army of the oppressor. They insisted on explaining to the target readers that “IDF” is a criminal agency which oppresses Palestinians and kills them. Five participants used the “الاحتلال الإسرائيلي” to render “IDF”, while two translators preferred to use “قوات الاحتلال الصهيوني”. Translators here used the strategy of substitution which involves replacing a term in the ST with an equivalent TL term. The word 'Zionist' or 'Zionism' arouses negative connotations in the TL. Therefore, the participants preferred to substitute the word “defense” with “occupation” or “Zionist” which are more emotive terms. Figure (4) shows the translation alternatives for this item statistically:

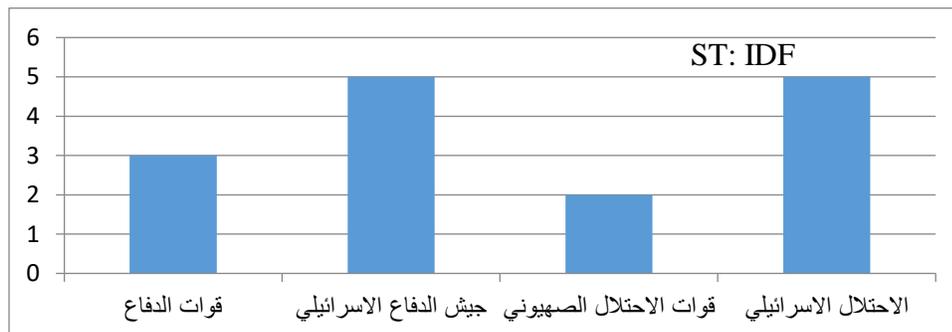


Figure 4: “IDF” Participants’ translations

5. “The West Bank”

Eleven participants rendered the expression “West Bank” literally while four others used the strategy of addition rendering it as “الضفة الغربية المحتلة”. Such renderings show clearly how ideology can play a pivotal role in representing the true case of the situation in Palestine where the term “occupied territories” is frequently used when referring to the Palestinian cities and villages. Figure (5) shows the translation alternatives for this item statistically:

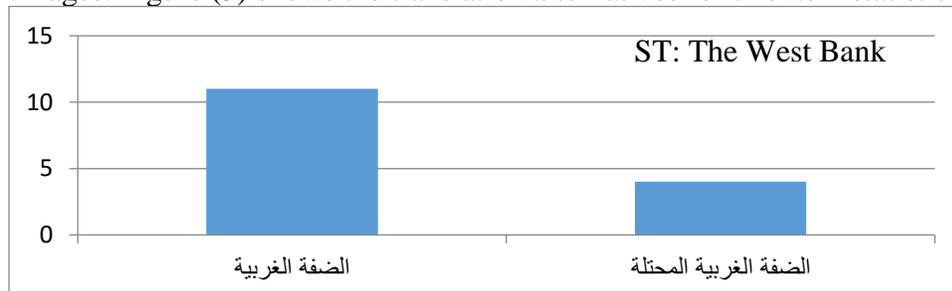


Figure 5 : “The West Bank” Participants’ translations

6. “Death”:

The word ‘death’ in “Trial Over Death of Palestinian Teen: Prosecutor Seeks to Poke Holes in Minor’s Testimony” refers to the criminal murder of the Palestinian innocent teenager, Mohammed Abu Khdeir. The teenager was burned to death by three murderous settlers. The boy suffered a lot and was tortured till his spirit left this unfair world. All the torture that Mohammed had to suffer from was summarized in the word “death”- a euphemistic expression that conceals much of the truth.

Seven translators refused to keep the murder euphemized. Instead, they preferred to substitute the word “death” with “murder” to show to the world that the teenager didn’t die alone- he was murdered. Therefore, they used the emotive term “مقتل”, and two other used “استشهاد” which also asserts the fact that it was an honorable death. Other translators rendered the term “death” neutrally without interfering with the text. For example, two participants used the term “مصرع”, two used “وفاة” and two used “موت” which are ideologically unacceptable expressions by the target readers although they reflect the denotative meaning of the word “death”. Figure (6) shows the translation alternatives for this item statistically:

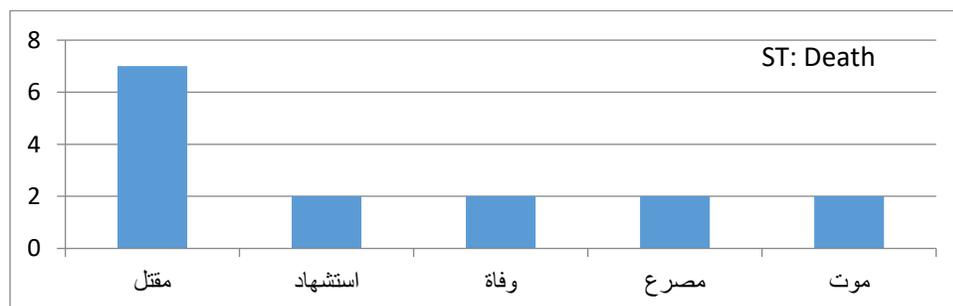


Figure 6 : “Death” Participants’ translations

7. “Israeli jets”:

Not recognizing the Israeli state, four translators followed the strategy of substitution to replace the term “Israeli” with “occupation”. Therefore, they rendered the term “Israeli jets” as “طائرات الاحتلال” using dynamic equivalent. Ideology was visible in such translation since this is what best fits the target readers. Other translators rendered it literally following the formal equivalence technique using “الطيران الاسرائيلي” and “الطائرات الحربية الاسرائيلية” which can be considered a neutral and objective translation. Figure (7) shows the translation alternatives for this item statistically:

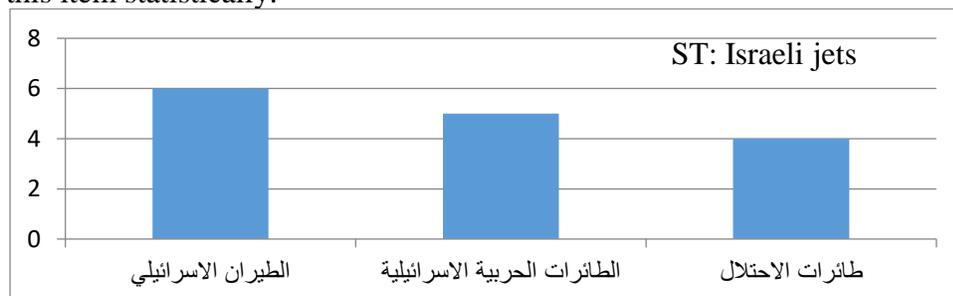


Figure 7: “Israeli jets” Participants’ translations

8. “IDF soldier”

The euphemistic representation of the Israeli soldiers as being “Israeli defense soldiers” was translated differently by the participants. Seven students translated “IDF soldier” as “جندي من قوات الدفاع الاسرائيلي” rendering the term denotatively while concealing their ideology. Being neutral, two participants rendered it as “جندي اسرائيلي”, while the rest of participants did not use the denotative meaning of the term. Instead, they insisted on making sure they interfere with the text.. Hence, four participants rendered it as “جندي من قوات الاحتلال”, one participant rendered it as “ضابط في جيش الاحتلال” and another one rendered it as “جندي صهيوني”. In these three translations, the participants chose to de-euphemize (dysphemism is a noun) the representation of the Israelis to uncover the true reality of the occupation. Figure (8) shows the translation alternatives for this item statistically:

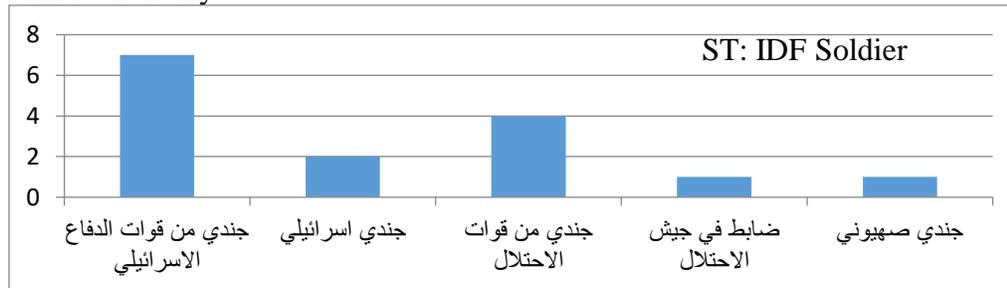


Figure 8 : “IDF soldier” Participants’ translations

9. “Hamis military targets”

The word “military” usually carries a negative connotation. Thus, it is deemed to be a sensitive term for translators. In some cases, it is used to mean “terrorist” and accordingly translated into “موقع للإرهاب”. The participants preferred to render the denotative meaning of the expression to be translated as “هدفين عسكريين لحماس” by five participants, and as “موقعين عسكريين” by five others. On the other hand, five other participants used the deletion strategy to render it as “موقعين تابعين لحماس” by two participants, and as “أهداف لحركة المقاومة الاسلامية حماس” by three others. The use of “حركة المقاومة الاسلامية حماس” shows a visible ideology of these three translators. They not only deleted the term “military” from their translation, but also used addition to indicate that it is not just a military or violent movement and that it is a resistance movement, instead . Figure (9) shows the translation alternatives for this item statistically:

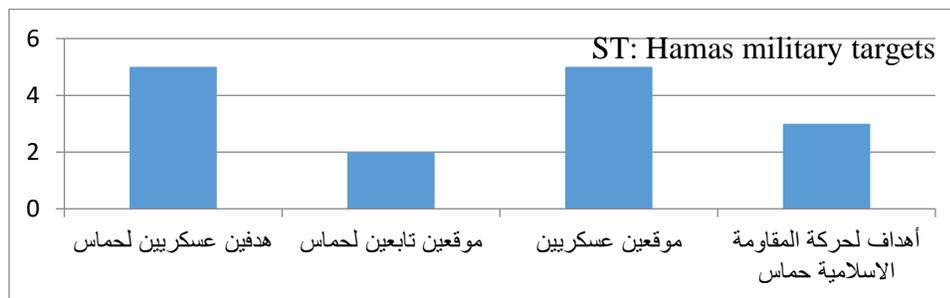


Figure 9 : “Hamis military targets” Participants’ translations

10. “Palestinian terrorist”

The use of the word “terrorist” is a dysphemistic representation of the Palestinians showing them aggressive, violent terrorists who commit crimes against the Israeli ‘civilians’. Participants rendered this term differently. Six translators rendered it as “إرهابي” focusing on the denotative meaning of the word.. Three other translators chose to conceal their ideology, but they also refused to agree on the representation of Palestinians as being “terrorists”. Hence, they chose to use the deletion strategy rendering it as “شباب فلسطيني”. By doing so, the participants guarantee being neutral. The rests of the translators chose to interfere with the text making their ideology visible to their audience. Accordingly, the item was rendered as “مناضل” by one participant, “ثوار” by another, “مقاوم” by two participants, and as “فدائي فلسطيني” by two other participants. The participants negotiate the meaning of “terrorist” to make it opt for the Palestinian audience through all these positive expressions. Figure (10) shows the translation alternatives for this item statistically:

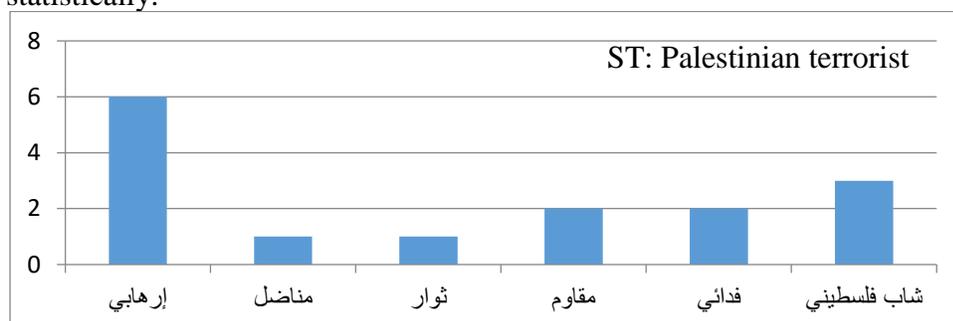


Figure 10 : “Palestinian terrorist” Participants’ translations

11. “killed”

Israeli media usually use the passive form to conceal the doer of atrocities. It is also the same way of concealing the killer of Palestinians. The literal denotative meaning of the word “killed” is “قتل”. So, translators have the word “قتل” as their first option. By rendering it like this, the translator keeps the action itself as ugly and horrible as it is. Hence, six participants rendered it as “قتل”. Other four translators were very neutral and tried to keep the reality of the action concealed, covering also the doer by the use of “مات” and “وفاة”. On the other hand, five participants chose to interfere with the text to make it opt for the Palestinian target reader using “استشهد”. By doing so, the same meaning of the word ‘killed’ is retained in addition to representing what happened as being a noble death for the sake of the country. Figure (11) shows the translation alternatives for this item statistically:

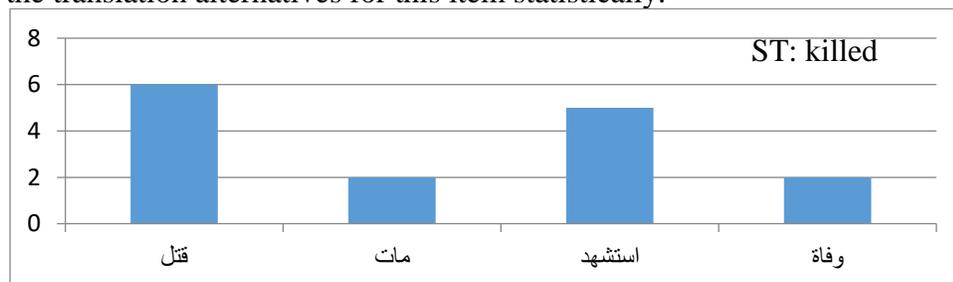


Figure 11 : “killed” Participants’ translations

12. “assailant”

The word “assailant” is a dysphemistic representation of the Palestinians used by Israeli media. Six participants rendered it as “المعتدي الفلسطيني” conveying the denotative meaning of the word “assailant”. Three translators rendered it into a more positive expression: “المهاجم الفلسطيني” while two rendered it as “الفدائي الفلسطيني” making their ideology visible for their audience. Four translators preferred to use deletion as a strategy for dealing with such a sensitive term. Hence, they deleted the word “assailant” and translated only the word “Palestinian”, rendering it as “الفلسطيني”. Figure (12) shows the translation alternatives for this item statistically:

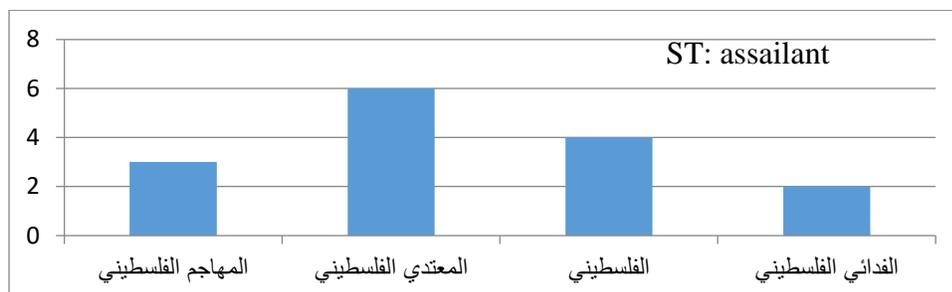


Figure 12: “assailant” Participants’ translations

13. “shot and killed”

The killing of Palestinians can be rendered either positively or negatively. Thus, participants’ translations varied. Five participants rendered it as “قتل” and two more participants rendered it as “إطلاق النار وقتل” uncovering the reality that they were killed not just died. Other two participants rendered it neutrally as “وفاة” covering the reality of the action of killing. It was also rendered negatively by using “لقي مصرعه”. Only four participants chose to interfere to represent the death of the Palestinian as a noble death using the word “استشهد”, instead. Figure (13) shows the translation alternatives for this item statistically:

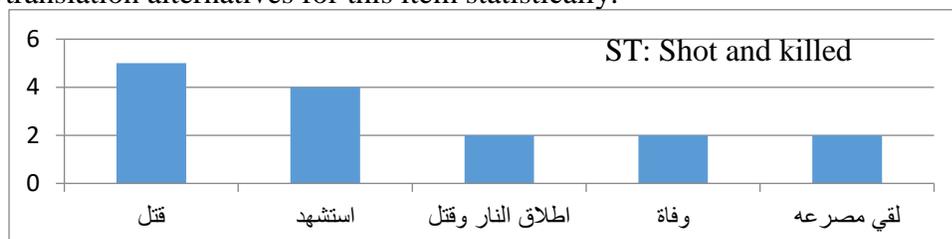


Figure 13: “shot and killed” participants’ translations

14. “terror tunnels”

Referring to the tunnels that Palestinians build and use for multi-functions, the Israeli media uses the term “terror” claiming that they are used for terrorist activities such as smuggling weapons and money for the Palestinian fighters. The participants rendered it differently. Some participants chose to render them objectively without interfering with the text. Accordingly, two participants rendered it as “أنفاق الرعب” while two others rendered it as “أنفاق الإرهاب”, and three more translated it as “الأنفاق الإرهابية” using formal equivalence. Three participants however used dynamic equivalence rendering it as “أنفاق المقاومة” bringing in a highly ideologically loaded

expression. Most of the participants chose not to render the word ‘terror’. They retained the positive meaning of the word ‘tunnels’ deleting the negative claim that the Israeli media suggest. Thus, seven participants rendered it as “الأنفاق” using the deletion strategy. Figure (14) shows the translation alternatives for this item statistically:

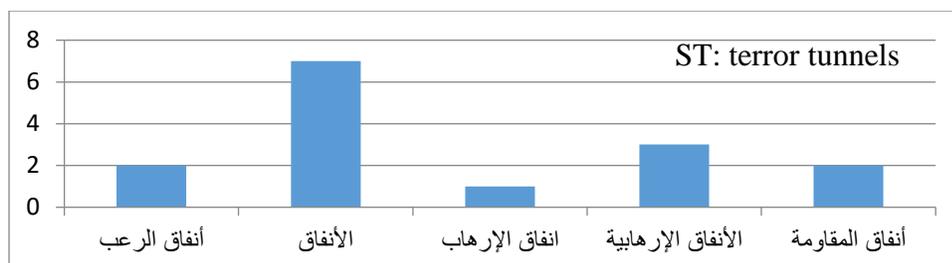


Figure 14 : “Terror tunnels” participants’ translations

V.II. Questionnaire

In this section, the researchers present the questionnaire results and then analyze them interpretatively.

V.II.I Questionnaire Results

Participants to the questionnaire responded differently to the statements which tackle key issues in translation, ideology, and visibility of the translator, etc.

Table 2. Questionnaire Results

No.	Statement	Participants’ Responses		
		Agree	Disagree	Not Sure
1	Translation is a mirror that reflects the political, economic, and religious background of the translator.	11	-	-
2	Translation is never innocent in terms of its effect on the source text.	7	3	1
3	Translators interfere with the texts to insert their ideologies.	11	-	-
4	Political Translation is the most difficult field to work in.	4	4	3
5	Dealing with highly sensitive political texts is very difficult for me.	5	3	3
6	If I were translating a sentence that includes highly sensitive expressions, I would interfere with the text to show my own ideology.	8	2	1

7	As a Palestinian translator, I believe in using translation as a means of resistance.	11	-	-
8	I will follow the agenda of the agency I am working for even if it contradicts with my ideology.	2	7	2
9	Using literal translation is the safest strategy when translating highly sensitive texts.	3	7	1
10	To translate "IDF" into Arabic, I use "قوات الدفاع الإسرائيلية" not "جيش الاحتلال الصهيوني"	1	9	1
11	To translate "suicide bombing, I use "عملية استشهادية" not "عملية انتحارية"	10	1	-

V.II.II Analysis of Questionnaire Results

1. "Translation is a mirror that reflects the political, economic, and religious background of the translator."

The results of the questionnaire show that all the participants agree that translation is a mirror that reflects the political, economic, and religious background of the translator. It is one of the very general yet basic notions translation is based on. Thus, the consensus of the participants that it does reflect the translators' background and consequently their ideologies and beliefs indicates that, while translating, they do feel their translations reflect who they are. This basic issue also relates to the relationship between language and identity. Our translation is who we are, in other words.

2. "Translation is never innocent in terms of its effect on the source text"

Participants' responses to this statement differed. Seven participants agreed that translation is never innocent since, while rendering the source texts, translators intervene with it whether at the lexical level or at the ideological level. Other three participants disagreed with the statement. This might go back to lack of experience in the translation field or to the generality in the statement itself because some translators think that some types of texts need to be translated literally with no need for translators' interference with the text. Finally, one translator only was not sure about his stance from the statement. This response might be attributed to lack of translation experience..

3. "Translators interfere with the texts to insert their ideologies"

All the participants agreed that translators interfere with the texts to insert their ideologies. The participants' responses to this statement approve the reliability of the participants' responses to the first statement since the two statements are two sides for the same coin. In other words, it is agreed that translators inject the texts with their ideologies; consequently, the target texts reflect their ideologies, beliefs, as well as their social, cultural, and economic backgrounds.

4. “Political Translation is the most difficult field to work in”

Based on the differences in the participants’ experience in translation field, their responses to the degree of difficulty in political translation varied considerably . Four participants agreed that political translation is the most difficult field to work in, four others disagreed, while three more stated that they are not sure. This difference might be attributed to the fact that political texts are loaded with sensitive items making them difficult to translate . Participants with translation experience think it is not a difficult field since they are equipped with the required strategies used in rendering such sensitive items. Being unable to decide is something that might go back to lack of experience in translating such texts.

5. “Dealing with highly sensitive political texts is very difficult for me”

Getting closer to the specific topic of the study, the fifth statement investigates the participants’ experience in dealing with highly sensitive texts. As the participants’ responses to the degree of difficulty of political translation for them differed, so did their responses to the difficulty of sensitive terms which is one of the key features of political translation. Again, the participants’ responses to this statement prove the reliability of the questionnaire results in general and the responses to the fourth statement in particular. Five participants agreed that it is difficult to render sensitive terms, three participants disagreed, while three others stated that they are not sure or don’t have the sufficient experience to decide.

6. “If I were translating a sentence that includes highly sensitive expressions, I would interfere with the text to show my own ideology”

Coming to investigating the practical translation strategies that the participants may follow while rendering sensitive political texts, the sixth statement checks whether participants will interfere with the text to reflect their ideologies or not. Eight participants agreed that they will interfere. This might refer back to the fact that Palestinian translators find it necessary to reflect their ideologies in the texts they translate especially news items. Since most sensitive international news articles are related to the Israeli-Palestinian conflict, it is very difficult yet necessary to use different managing strategies to render the text ideologically. Two other translators disagreed with this statement and this might go back to their preference for neutrality and faithfulness to the ST i.e. invisibility of the translator over the visibility of the translator.

7. “As a Palestinian translator, I believe in using translation as a means of resistance”

As Palestinian would-be translators, the participants all agreed that they believe in using translation to defend their cause. In fact, there are many stances where the Palestinian translators find themselves at a critical juncture having to deal with ideologically loaded source texts. In this case, the participants of the study preferred to interfere with the text to resist the ideologies embedded in the STs which might be contradicting with their ideologies or negatively representing the Palestinians or even euphemizing the existence of ‘Israel’.

8. “I will follow the agenda of the agency I am working for even if it contradicts with my ideology”

News agencies often manipulate the news through many discursive strategies. Such news is usually ideologically-loaded. Each agency commissions a certain method to be followed by those

translators who work on this news. Consequently, the translators need to follow what they commissioned with the agency to do even if it contradicts their own ideologies i.e. the skopos theory to translation. Two participants only agreed with doing this while seven others disagreed on writing something that contradicts with their ideologies. Two other participants were not sure about what should be done. The variety in their responses can be blamed on lack of experience in political translation. The respondents may have worked as freelance translators, but not with agencies such as BBC, CNN, Reuters, etc. which impose certain restrictions upon the discursive elements to be used.

9. “Using literal translation is the safest strategy when translating highly sensitive texts”

The issue of using sense for sense translation or literal translation has been an intricate issue that attracted translation scholars over years. In certain types of texts, literal translation might be helpful, especially if the text’s message is direct and clear. However, in political translation, where texts are usually highly sensitive and ideologically loaded, it would be helpless to use literal translation. This is what most of the participants agreed upon. Seven participants disagreed that literal translation is the safest strategy to follow when rendering highly sensitive texts. Three participants only preferred to play it safe and use literal translation. This might go back to lack of knowledge about the translation strategies that could be followed to overcome such intricate problems. Finally, only one participant couldn’t decide about the statement.

10. “To translate “IDF” into Arabic, I use ‘قوات الدفاع الإسرائيلية’ not ‘جيش الاحتلال الصهيوني’”

"IDF" is a term that stands for Israeli Defense Forces which is commonly used in international news covering the Israeli-Palestinian conflict. It is considered one of the highly sensitive terms when it comes to translation. Translating it literally with no ideological interference from the part of the translator, the translator has to use ‘قوات الدفاع الإسرائيلية’. On the other hand, a Palestinian translator, for example, might think that such a choice would contradict with the target readers (Palestinians’) ideology. Accordingly, nine participants chose to disagree with the statement. In other words, the majority of the participants refuse to use ‘قوات الدفاع’ to render ‘IDF’. This, in fact, implies that they do not approve contradicting with their ideologies and preferring to intervene with the text to be a means of counter interpellation-the discourse of the superior or the powerful to the powerless. One participant only chose to be more neutral or faithful to the ST and agreed to use such a translation. Finally, one participant only couldn’t decide which translation to follow probably due to lack of experience.

11. To translate “suicide bombing, I use ‘عملية انتحارية’ not ‘عملية استشهادية’”

The last statement also investigated the choice that the participants would make if they were asked to translate some highly sensitive expressions. ‘Suicide bombing’ is one of those sensitive expressions. The Israeli or pro-Israeli news agencies use such an expression to represent Palestinians as victimizers and violent aggressors. The translator has two options: either to stick to this misleading version of the news or insert his own ideology. Again, ten participants chose to be visible in their translations and chose to use ‘عملية استشهادية’ instead of ‘عملية انتحارية’ to render ‘suicide bombing’ representing the Palestinian’s death for their country as a noble death. Only one participant preferred to be more neutral and faithful to the target text and disagreed with the statement.

VII. Discussion of Findings

The test results showed that the participants, who are just MA students in translation at the English department at IUG, adopted various translation strategies considered to be highly emotive and ideological. This might have happened because the participants were not inclined to follow a certain strategy or agenda while translating. The strategies used by the participants included deletion, addition, and sometimes formal equivalence (roughly word for word translation). In addition, it was obvious that the participants used literal translation but they injected the target text with some words reflecting their culture and ideology. Furthermore, the study showed that some participants preferred to be neutral in translating controversial news items. Others' translations were closely related to their emotional, cultural, and political backgrounds. This leads the researchers to indicate that the Palestinian translator tends to be visible in his/ her translations due to the sensitive nature of the Israeli-Palestinian conflict which demands using some controversial expressions that might not appeal to the parties.

The questionnaire results indicated that the respondents also showed highly emotive and ideological responses that reflected their preference for adaptation and dynamic equivalence over literal translation. In general, most of them agreed that political translation is one of the most difficult fields to work at. They also agreed that translating highly sensitive expressions is one of the most intricate problems that might face the translator. Particularly speaking, the respondents to the questionnaire, being Palestinian would-be translators, stated that they would not take what is written in the ST for granted and would negotiate the meaning to produce a version that might be appropriate and accepted by the Palestinian target readers in case they are translating into Arabic, and a version that might help defend their cause in case of translating into English. They believe that ideology plays in rendering political texts. To conclude, it is commonly agreed among the respondents that translation can be used as a weapon against the occupation's discourse- interpellation.

VIII. Conclusion

This study addressed a topic in translation that is of great importance for translators and translation scholars in general and Palestinian translators and interpreters in particular. Nowadays media is playing a major role in controlling individuals' ideologies and points of view; translators who hold the job of translating news items find it a meticulous task specially when news contains items and terms that may be contradictory with local culture and political attitudes, beliefs, and perspectives of both the readership and translators. For this reason, translators choose to manage the news articles that are considered to be controversially sensitive through using a wide range of techniques such as deletion, addition, and dynamic equivalence which are embedded in their translation. Therefore, the making of the ideology of the ST becomes invisible whereas the ideology of translators and target readers becomes visible. Issues of objectivity and subjectivity are controlled by political and ideological agendas of translators who are involved in translating such sensitive texts.

IX. Recommendations

Based on the study results, the researchers suggest the following recommendations which might be helpful for other researchers..

Translators should avoid using literal translation especially when dealing with such sensitive items. Translators should also be aware of the translation strategies that might help them make their translations go along with the ideology and culture of the readership.

University syllabus designers (translation courses designers in particular) should be aware of the significance of such an issue and hold the responsibility of injecting the curriculum of the translation courses with important issues like the visibility of the translator, with particular reference to the Arab –Israeli conflict.

Students should enrich their knowledge about the terms and phrases used in media through extensive readings and analysis so that they avoid any mistranslations that could be offensive to target readers' cultures as well as to students' own attitudes and perspectives.

Institutions involved in translator training should focus on the relation between ideology and translation during the courses they offer in order to make this topic more understandable among translation students.

About the Authors:

Dr. Mohammed El Haj Ahmed is an assistant professor of English language and translation at the Islamic University of Gaza. He obtained his BA in English language and literature at the Islamic University of Gaza, Palestine in 1988, his MA in Applied Linguistics at the University of Khartoum in 1995, and his Ph.D. in Translation Studies at the University of Salford, UK, in 2009. Since 1997 Dr. El Haj Ahmed has been a staff member at the English Department Teaching Linguistics and Translation at the BA and MA levels. He has published several papers on Translation and Interpreting. He has also supervised many graduation projects at the MA and Professional Diploma in Translation. Currently he is working as head of the English Department.

Ms. Ghadeer Shabana is an MA student of Translation at the Islamic University of Gaza. She obtained a BA in English language and literature at the Islamic University of Gaza, Palestine in 2011. She is currently working on her MA thesis and is expected to finish her study in the coming few months. Since 2012 Ms. Shabana has been working as an English language Teacher at Gaza UNRWA schools.

References

- Ali, A. (2007) *Managing and Emotiveness in the Production and Translation of Ideology: A Case Study of the Israeli Incursion into the Gaza Strip*. (Master's thesis, An-Najah National University, Palestine).
- Anderson, R. B.W. (1976). Perspectives on the role of interpreter. In Pöchhacker, F. and M. Shlesinger. (2002). *The Interpreting Studies Reader*, (pp. 208-217). New York: Routledge.
- Baidoun, A. (2014). *The Gaza Conflict 2013 and Ideologies of Israeli and Palestinian Media: A Critical Discourse Analysis*. (Master's thesis, Örebro University, Jordan). Retrieved from: <http://oru.diva-portal.org/smash/get/diva2:718720/FULLTEXT01.pdf>

- Bánhegyi, M. (2014). Translation and political discourse. *Acta Universitatis Sapientiae, Philologica*, 6(2), 139-158.
- Bassnett, S. (2002). *Translation Studies* (3rd ed.). Britain and USA: Routledge.
- Bilodeau, I. (2012). *Discursive Visibility: Quantifying the Practice of Translator Commentary in Contemporary Japanese Publishing*. (Master's thesis, Nagoya University, Japan). pp. 4-12
- Brook, J. (2012). *The role of translation in the production of international print news: three case studies in the language direction Spanish to English* (Doctoral dissertation, ResearchSpace@ Auckland).
- Daraghme¹, A. K., Herzallah, R., & Karim, A. A. (2010). To Translate or to Subvert? Translating Politically Sensitive Texts in the Palestinian Context. *Bethlehem University Journal*, vol. 29
- Egorova, Y., & Parfitt, T. (2002). *Jews, Muslims and Mass Media: Mediating the 'other'*. SUNY Press. Retrieved from: <https://books.google.ps/books?id=JH7JEz0nwdwC&printsec=frontcover&dq=Jews,+Muslims+and+Mass+Media:+Mediating+the+Other>
- Fairclough, N. (1989). *Language and Power*. London: Longman. pp. 50-178
- Fawcett, P. (1998). *Ideology and translation*. In M. Baker (Ed.) *Routledge encyclopedia of translation studies* (pp. 106-111). London: Routledge.
- Hatim, B., & Mason, I. (2005). *The translator as communicator*. London and New York: Routledge.
- Hatim, B., & Munday, J. (2004). *Translation: An advanced resource book*. London and New York: Routledge.
- Honig, E. (1985) *The Poet's Other Voice: Conversations on Literary Translation*, Amherst: University of Massachusetts Press.
- Karoubi, B. (2005). Ideology and translation with a concluding point on translation teaching. Retrieved from <http://www.translationdirectory.com/article233.htm>.
- Kratz, D. (1986). An Interview with Norman Shapiro. *Translation Review* 19: 27-28.
- Lefevere, A. (1992). *Rewriting and the manipulation of the literary fame*. New York: Routledge.
- Leech, W. (2005). *The Translator's Visibility: An Investigation into Public Perceptions of the Translator and How to Raise the Translator's Status in Society*. (Master's thesis, The University of London, Britain).
- Liu, F. (2013). Revisiting the Translator's Visibility: Does Visibility Bring Rewards? *Meta: Translators' Journal*: 58 (1). p. 25-57
- Niranjana, T. (1992). *Sitting Translation: History, Post-structuralism, and the Colonial Contexts*. Berkeley, Los Angeles & Oxford: University of California Press.
- Shuping, R. (2013, October). Translation as Rewriting. *International Journal of Humanities and Social Science*, 3(18), 55-59. Retrieved from: http://www.ijhssnet.com/journals/Vol_3_No_18_October_2013/6.pdf
- Thomson, E. y White, P. (2008). *Communicating Conflict. Multilingual Case Studies of the News Media*. London, Continuum. Retrieved from: <https://books.google.ps/books?idjD1BmMJBeyYC&printsec=frontcover&dq=Communicating+Conflict.+Multilingual+Case+Studies+of+the+News+Media>

- Venuti, L. (2004). *The Translator's Invisibility: A History of Translation* (3rd ed.). Britain and USA: Routledge. 7-86
- Zhang, M. (2012). Translation Manipulated by Ideology and Poetics-A Case Study of The Jade Mountain. *Theory and Practice in Language Studies*, 2(4), 754.

Appendix (A): Test consent form

Dear participants,

We, the researchers, are doing a research on **The Visibility of the Translator: A case Study of the Palestinian Translator**. You are kindly requested to take part in attempting the attached test. We would like to thank you in advance for your participation in the test. The test includes 10 sentences that encompass various terms and phrases which are deemed controversial. The sentences were selected from major news agencies and newspapers. Participation in this study is voluntary. You have the right not to participate at all or to leave the study at any time. If you decide to participate, you will be asked to translate some texts. We think this will take you 20 minutes. All the results of this test will be used for research purposes only and may not be used for any other purposes.

Best Regards,

Dr Mohammed ElHajahmed

Ghadeer Shabana

Appendix (B): The Test

1. The Israel Defence Forces (IDF) and Palestinian Islamist group Hamas have opened a new front in the propaganda war, via Twitter.
2. Israel says it will not give in to international pressure to halt plans for 3,000 new settler homes
3. Odai Darawish, 21, was shot dead by Israeli troops while trying to cross the barrier separating Israel from the West Bank, his family said.
4. Fifteen Palestinians have been killed in Israeli operations.
5. According to Israel's ministry of foreign affairs, the last bomb attack in Tel Aviv was in April 2006, when a suicide bombing on a restaurant killed 11.
6. Israeli security forces have shot dead a Palestinian man in the West Bank.
7. Israel's three-week-long invasion of the Gaza Strip, launched in 2008 with the declared aim of curbing rocket launches, drew international criticism over a heavy Palestinian casualty toll.
8. "Today we relayed a clear message to the Hamas organization and other terrorist organizations," Prime Minister Benjamin Netanyahu said.
9. Multiple terror attacks in Jerusalem and Central Israel leave 3 dead
10. Two assailants killed in three different Jerusalem stabbing attacks

Appendix (C): Questionnaire consent form

Dear participants,

We, the researchers, are doing a research on *The Visibility of the Translator: A case Study of the Palestinian Translator*. You are kindly requested to take part in attempting the attached questionnaire. We would like to thank you in advance for your participation in the questionnaire. The questionnaire includes 13 statements that encompass various issues on topic. The sentences reflect the participants' perspective on the issues discussed. Participation in this study is voluntary. You have the right not to participate at all or to leave the study at any time. If you decide to participate, you will be asked to respond to some statements. We think this will take you 20 minutes. All the results of this questionnaire will be used for research purposes only and may not be used for any other purposes.

Best Regards,
Dr Mohammed ElHajahmed
Ghadeer Shabana

Appendix (D): The Questionnaire

1. Demographic Information:

A) Personal Information:

Name: _____ (will be kept confidential)

Gender: male - female

Age: _____

Occupation: _____

B) Experience in translation field:

Duration: _____ year(s)

Agency: _____

Any

comment:

2. Please state whether you agree, disagree, or are not sure about the following statements:

No.	Statement	Participants' Responses		
		Agree	Disagree	Not Sure
1	Translation is a mirror that reflects the political, economic, and religious background of the translator.	11	-	-
2	Translation is never innocent in terms of its effect on the source text.	7	3	1
3	Translators interfere with the texts to insert their ideologies.	11	-	-
4	Political Translation is the most difficult field to work in.	4	4	3
5	Dealing with highly sensitive political texts is very difficult for me.	5	3	3
6	If I were translating a sentence that includes highly sensitive expressions, I would interfere with the text to show my own ideology.	8	2	1
7	As a Palestinian translator, I believe in using translation as a means of resistance.	11	-	-
8	I will follow the agenda of the agency I am working for even if it contradicts with my ideology.	2	7	2
9	Using literal translation is the safest strategy when translating highly sensitive texts.	3	7	1
10	To translate "IDF" into Arabic, I use "قوات الدفاع الإسرائيلية" not "جيش الاحتلال الصهيوني"	1	9	1
11	To translate "suicide bombing, I use "عملية استشهادية" not "عملية انتحارية"	10	1	-