



# **The Impact of Ideology in Translating Political Discourse**

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**Discourse**

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## **Dedication**

This work is dedicated to my parents for their kindness and endless support. I also dedicate this piece of work to my little beloved daughter, who is the lightening candle in my life.

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## Abbreviations

SL	Source Language
ST	Source Text
TL	Target Language
TT	Target Text
CDA	Critical Discourse Analysis



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## **Abstract**

Ideology has become an increasingly important issue in Translation Studies. In the context of media discourse, ideology is employed as a tool of manipulation to the favor of the dominant authority. In this respect, Fairclough (1995b, p. 44) claims that “media is shaped by ideology and media texts may be said to function ideologically”. Thus, media, translation and politics are strongly interwoven. This research deals with the influence of ideology on translating political discourse. It portrays translation as rewriting of the original text, treating translator as an author who modifies the source text (ST) according to his ideological and political stands. The current research is conducted to examine the cultural and political mismatch between English and Arabic which imposes ideological constrains in translating from English into Arabic and vice versa. Therefore, the ideological effect is beyond our control. To contribute to a better of manipulating political news, two methods of analysis are utilized: Critical Discourse Analysis and Vinay and Dareblent's model (1995). The analysis reveals the role of ideology in manipulating the news reports. Linguistic interventions and cultural adjustments are made in order to accommodate the target audience. Many untouched areas need to be investigated in order to gain a deeper insight into political discourse in Translation Studies.

# **Chapter One**

## **Introduction**

### **1.1 Introduction**

Translation has existed for many centuries as an increasingly common human activity. Today, the rapid rise of electronic media has also served to heighten awareness of communicating across cultures. In an age that demands twenty four hours breaking news and in an age of global anxiety, translation has become an object of study in several disciplines and politics is one of them. Newmark (1988) claims that since 1970s a new field of research, translation studies, have developed as an academic discipline in its own right, and acquired so much importance.

Translation should not be observed from one angle only because it does not merely involve transferring words and structures from one language into another; rather, it involves a network of ideas, meanings and above all socio-cultural norms and traditions. Nida (1969, p. 12) defines translation as "an attempt to produce on its readers an effect as close as possible to that obtained on the readers of the original". It is clear from the definition that translation is not just abstract words to be transferred into another language, but the ways in which languages are used and the transposition of a culture into another. Therefore, the resulting text will inevitably carry some meanings and values which do not pertain only to the language. Indeed the task of the translator is a highly complex one, for it requires negotiation of differences that are both linguistic and cultural.

Almijrab (2006, p. 382) states "cultures can be seen as clusters of ideologies that shape the behavior of individual, i.e. ideology is another way of referring to the world view of another culture". Indeed, translation is influenced by many factors and ideology is one

of these factors. Ideology is considered vital in the translation process and it is defined by Hamilton (1987, p. 26) "a system of collectively held normative and reputedly factual ideas, beliefs and attitudes advocating and/or justifying a particular pattern of political and economic relationships", However, ideology is not restricted to politics, it also influences the lives of individuals. Boccock and Thompson (1985, p.4) state "that part of culture which is actively concerned with establishment and defense of patterns of belief and value". People may not realize that they are influenced by their ideologies since they are inherited in the unconscious part of one's personality, so a person reacts to responses in an intuitive way, Fairclough (1992, p. 90) claims that "ideologies built into conventions maybe more or less naturalized and automatized". This means that ideology takes place consciously or unconsciously. The production of ideology can be managed through the discourse and manifested by means of lexical, syntactic as well as textual structures.

In fact, the relationship between ideology and discourse is intrinsic. Ideology cannot be expressed without discourse and discourse tends to be influenced by ideologies of producers (translators). Darwish (2006, p. 134) defines discourse as "a dynamic linguistic and above all, semantic space in which all social meanings are produced". Discourse refers to a written or spoken language in a social context. It can vary based on audience and purpose of speech or writing. Bell (1991) identifies three main types of discourse. First, expository discourse, which aims at providing an explanation on a given topic. It falls into two sub-categories: descriptive and narrative. Descriptive discourse enables the audience to develop a mental picture of what is being described. Descriptive discourse uses a lot of descriptive words and sensory images. However, narrative discourse relies on relating a sequence of events and it makes use of time phrases. Second type of discourse is argumentative which provides an argument to

support or refute a proposition. Third, instructional discourse which aims at offering instructions and guidelines. This type of discourse uses a lot of action verbs. Very often, a speech or piece of writing includes a combination of discourse types. However, one of the discourse types should be clearly dominated.

Discourse influences the way the writers write and the speakers speak. Writers and speakers do not write or speak outside the forms of meanings of a given discourse, for example a religious discourse is different in form, content and style from political discourse.

According to Hatim and Munday (2004) translation can be ideologically manipulated to influence perception and to underline the target culture. Thus, the question of ideology requires special importance in this respect. Hatim and Mason (1990, p. 161) postulate "behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms". The translator's ideology affects the process and strategies of translation consciously or unconsciously: the translated text does not reflect the author's personal ideology. For instance, when Arab Muslim translators translate the following political phrase "Palestinian slain", they often write "Palestinian martyr", they do not only translate the phrase but they also tend to modify it i.e. omit some information because they are influenced by Islamic society, and this case is also true for other translators who are motivated by the ideology of their country as well as their religion. Therefore, for Lefevere (1991, p.10), "translation needs to be studied in connection with power and patronage, ideological poetics with emphasis on the various attempts to...undermine an existing ideology".

One genre of discourse is political discourse. Political discourse, according to Schaffner (1998), is a sub-category of discourse in general. It is especially "*Political*" because of

its functions in the political process, such as political ideas, activities and relations. Politics dominates all aspects of activities and translation is one of these activities. Translation Studies have increasingly shed some light on political awareness and translators' strategies in translating political discourse. Thus, translation can serve as a political tool utilized by the translator to implement certain political agenda. Schaffner and Bassnett (2010) state that translation although often invisible in the field of politics, is actually an integral part of political activity. What texts get translated, from and into which languages is itself already a political decision. Therefore, translation and politics are inextricably linked, each one affects the other. This becomes increasingly obvious when media is involved. Media is used to communicate the political message to the public. Before political discourse is presented in media, it goes through an entirely considered process of translation where the ideological factor has a huge role to play.

The language of news is largely available and easily accessible by a large audience. The advanced technology of the twenty first century, including the World Wide Web and the international news broadcasting on television, what is referred to as "news media" has made it very easy to access to the latest news. Bell (1991, pp. 5-6) explains "news is information about recent events that are of interest to a sufficiently large group, or that may affect the lives of sufficiently large group".

In this respect, we need to understand how the media structures the news and presents it in the discourse. Political discourse is transferred in processes of recontextualization. In this process translators typically recontextualize or manipulate the existing news by adding some elements and deleting some others. This would involve what Blackledge (2005, p. 98) calls "filtering of some meaning potentials of a discourse". Therefore, ideology cannot be avoided. Schaffner (2007) argues Translated texts are embedded

with ideology because translators are influenced and affected by their ideological view unconsciously while translating political discourse.

There is a conflict between the West and the Arab-Muslim world. Translation plays a vital role in this antagonism by communicating what is happening in the media politics. In the case of two languages there are differences in the syntactic and semantic structures result in a modification of focus and evaluation. The difference between English and Arabic news discourse is linked to the social representations underlying ideologies which news media have as well as readers' expectations of what is presented in the news. Most audience are probably unaware of the role played by translation in news reporting, but there is a direct, though invisible link between politics, media and translation. In other words, the original source text is expressed in a different way, so that audience only read or hear extracts which are carefully selected by media outlets. In this respect, Schaffner and Basnett (2010, p. 7) refer to "recontextualization across boundaries" as part of translation process that news items undergo during translation.

## **1.2 Statement of the Problem**

This research argues that news media carry the political perspectives and it has become the legitimated stamp to any news media translation of political discourse. The ideological effect is beyond our control. Surrounding the process of reframing the news will facilitate our understanding of such manipulation and make us aware of ideologies around, influencing and controlling us. In this research, the relationship between translation and politics is explored with focus on a number of political samples of English and Arabic news from different news network.

### **1.3 Aims of the Study**

The current research is conducted to fulfill the following aims:

1. To examine the cultural and political mismatch between English and Arabic which causes ideological constraints in translating from English into Arabic and vice versa.
2. To investigate how ideology manipulates news to accommodate the target audience.

### **1.4 Research Questions**

In order to achieve the objectives of this study, this research answers the following questions:

1. How does translator's ideology affect the translation of political discourse?
2. What are the strategies adopted by the translator to manipulate the translation of political discourse?
3. Do news media carry the ideological stamp of news reports?

### **1.5 Significance of the Study**

The central focus of the research is to provide a foundation for understanding the impact of ideology on news media translation of political discourse. It is vital for political news translation producers to be able to understand the ideological constraints motivated by the translator.

### **1.6 Limitations of the Study**

The study is concerned with specific genre of discourse; political discourse. And the translator's ideology that influences the translation product of the original text. The study demonstrates the translation strategies employed by the translator to modify the

message embedded in the political discourse at hand and the effects of media and their source of origin (country).

## **1.7 Methodology**

The present section attempts to outline the methodology utilized in this research. It also describes the data collection methods. It includes the analysis of the corpus data from the perspective of Critical Discourse Analysis (CDA) and it employs Vinay and Darblent's model (1995) to reveal the influence of the ideological stamp on translating political discourse. The choice of these two methods is crucial because they have been effective in highlighting the ideological stamp that interfered largely in translation. In addition, they fit well with one another and they seem more relevant to the research of ideology. They contribute in understanding the ways translators employ to manipulate the discourse. The analysis will be at the semantic level only, i.e. explaining the reason beyond the choice of some words rather than others and how this effects the translation product. The explanation of these two methods and the collection and description of data will be discussed in details in the following sections.



## Chapter Two

### Literature Review

#### 2.1 Translation and Communication

Translation binds the whole globe together through sharing information and improving communication. Therefore, translation is considered as a communicative activity which involves the social use of language and language is seen as a vehicle utilized to transmit socio-cultural norms and traditions. In this respect, translation can never be studied without taking contextual and socio-cultural aspects into account. Schaffner (2004, p.7) claims "the increasing demand for translation in a variety of domains resulted in the development of Translation Studies as an academic discipline in the second half of the twentieth century". Theoretical principles have been formulated and become the basis for the description, observation as well as the teaching of translation. Schaffner (ibid, p.136) states that

there is a general recognition of the complexity of the phenomenon of translation, an increased concentration on social causation and human agency, and a focus on effects rather than on internal structures. Thus, the object of research in Translation Studies is not language(s), as traditionally seen, but human activity in different cultural contexts.

Clearly Schaffner (ibid) asserts that Translation Studies recently is no longer concerned with examining whether translation is *faithful* to the source text. That is to say, the main aim of translation is to convey the message that accommodate the target culture. Translation is not merely an expression in the target language of what has been

expressed in the source language. However, it is a more creative activity which enriches the target text with new ideological and cultural features. Nida (1969, p. 12) defines translation as "an attempt to produce on its readers an effect as close as possible to that obtained on the readers of the original". Thus, translation is the transposition of a culture into another. In this case, Hatim and Mason (1997) emphasize that translation activities can never be divorced from their socio-cultural context. According to them, translation approaches and strategies employed by translators are likely to have ideological consequences in the socio-cultural context in which translation takes place. Translation may not be viewed as a neutral process; rather it is in itself an ideological activity.

Considering translation as a communicative practice in which the socio-cultural and ideological aspects are manifested. Ideological manipulations are employed in order to serve in favor of the dominant authority. That is to say, translators do not transmit the source text's original ideological aspects, but they render the social and ideological norms and conventions of the target language. As a result, translators are facing difficulties in finding the appropriate equivalence to fulfill the communicative purpose and function of the social, cultural and above all political attitudes. Venuti (1992, p. 20) argues "translations position readers in domestic intelligibilities that are also ideological positions, ensembles of values, beliefs, and representations that further the interests of certain social groups over others". From his point of view translators undergo ideological constraints while transferring the source text to the target text. Due to translators own perspectives, their work would bring ideological outcomes to the target culture. This issue will be discussed in the next sections.

## 2.2 What is Ideology?

Ideology plays an important role in our life. It is a systematic scheme of ideas and concepts that are based on human life and culture. Hence, ideology indicates the way of thinking and setting of ideas held by an individual, group or culture. Ideology in its literal and rhetorical sense is synonym to culture. However, Schaffner (2004) postulates that ideology and culture are two different notions, they overlap since cultural aspects affect people's ideology. For instance, the owl in the Western culture represents wisdom while it is a symbol of pessimism in the Arab culture.

Almijrab (2006, p. 382) states "behind every linguistic choice lies a culturally pre-established patterning of cultures over their dominance to their status as *unexamined routinized* and *unselfcritical* commonsense assumptions". Almijrab makes it clear that cultures can be seen as clusters of ideologies that shape the behaviour of the individual. He (ibid, pp. 382-383) postulates "ideology is simply another way of referring to the world-view of particular culture".

Ideology is most commonly used to refer to *others* not to *ourselves*. In this respect, Van Dijk in Munday (2007, p. 196) asserts "few of us in the West or elsewhere describe our own belief systems or conventions as ideologies". Therefore, ideology is a system of beliefs, values and interests shared by members of a certain social attitudes or knowledge. These beliefs are called social representations. They have the same common cultural background which are the basis for all cognition within the same group. The members of that society organize these values and norms into their ideologies. For instance, the difference between the Arab and Western culture leads to represent two completely different ideologies. Palestinians view Israelis as an enemy who wish to occupy their land, whereas, Israelis consider Palestinians as outlanders who do not

deserve Jerusalem. Thus, it would be impossible to talk about ideology without social representations.

Indeed, people may not identify that they have been influenced by their ideologies since it is inherited in the unconscious part of one's personality, so a person reacts to responses in an automated way, as Fairclough (1992, p. 90) states "ideologies built into conventions may be more or less naturalized and automatized". Recent translation studies have indicated variations in variety of texts that bring about particular ideological consequences. Therefore, translation is represented through a dominant ideology of the given society.

The emergence of ideology has become a significant issue in Translation Studies. Many translation scholars such as Heberman (1973), van Dijk (1991), Fairclough (1995a) and many others have linked the concept of ideology with political issues as it is defined in Cambridge Advanced Dictionary "a set of beliefs or principles, one on which political system, party or organization is based". Clearly, ideology stems from cultural and political norms and/or values of people. That is, it appears to be a manifestation of power. It is the system that constitutes and steers power in society and it acts as what Eagleton (1991, p. 273) calls "a set of discursive strategies for legitimizing a dominant power".

### **2.2.1 Language and Ideology**

Language is considered as an important instrument in expressing ideology. Heberman (1973) argues that language is utilized to legitimize relations of power. Here Heberman associates ideology with power. Hatim and Mason (1990, p. 161) postulate "behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms". That is to say, ideology affects translators' selection of both

semantic and syntactic equivalence. In addition, translators modify the source text by adding or/and omitting some words or expressions that accommodate their target audience. They may even change the whole statement to make the discourse more harmonious with their culture and political standards. In this respect, ideology affects meaning as Fairclough (1989, p. 115) states "in fact meaning relations like synonym can often be regarded as relative to particular ideologies". Hence, translators' cannot avoid ideological influence while translating political discourse since ideology is inherited unconsciously.

Ideology plays a critical role in shaping and framing the translation of news. According to Macdonnell (1986, p. 59) "all discourses are ideologically positioned, none are neutral". Ideological elements are often embedded in the background of media material. Media is exerted through certain political agenda to promote certain ideologies and specific political trends. In other words, media empowers ideology of certain political group. Translators working for media institutions cannot be isolated from ideological and political factors. These factors govern translation process as well translation product. The following section will discuss the relation between ideology and translation.

### **2.2.2 Translation and Ideology**

Translation as a socio-cultural activity has undergone the impact of various factors which impose their influence during the process of translation and transmitting its final product. Indeed, political discourses are among the linguistic materials (discourse genre) that undergo such factors mainly ideology. Karoubi (2005) claims that the exercise of ideology in translation is as old as the history of translation itself. Since translation is a form of cross-cultural communications that undergoes ideological

manipulation in order to fulfill the dominant power or authority. Fawcett (1998, pp. 106-107) points out "through the centuries, individuals, institutions applied their particular beliefs to the production of certain effect in translation".

Schaffner (2003, p. 23) claims that all translations are ideological since "the choice of a source text and the use to which the subsequent target text is determined by the interests, aims, and objectives of social agents". Translators who work in particular socio-political contexts produce texts for specific audience via the language of political discourse. Hatim and Mason (1997), however, believe that if this matter is taken into account, the translators' choices can frequently be analyzed and explained in the process of translation from his ideological perspective framework.

Therefore, it can be said that there is a close relationship between ideology and translation. Ideological aspects can be examined in the process of text production (translating) of the translator as a target text producer as well as a source text interpreter.

The choice to study English Arabic news discourse is for two main essential reasons. First, news bind the whole globe and influence their opinions as well as their actions. Almiqab (2006, p. 383) explains "news is culturally shared language of meanings, values, codes and conventions by which readers assimilate the world". Second, changes in the syntactic and semantic structures between English and Arabic result in a modification of focus and evaluation. This difference is indeed linked to the social representations underlying ideologies which conform the target audience expectations.

### **2.3 Recontextualization: Translation and Manipulation**

Recontextualization involves transformation determined by goals, values and interest. Blackledge (2005, p. 122) states "recontextualization processes are dependent on the goals, values and interests of the context into which the discursive practice is being recontextualized". All processes start from a decision to report on affairs and events up to the production of a final text. Manipulation is considered as one of the most controversial issues in Translation Studies. Various Scholars assert that translation is manipulation because no translation can ever be the same as the original. Consequently, it is a manifestation of the original source text. In this case, Bassnett and Lefevere (1990, p. 17) formally assert that translation is a rewriting of the source text. According to them

All rewritings, whatever their intention, reflect certain ideology and a poetics and as such manipulate literature for function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power.

They put it clear that rewriting is manipulation. Thus, translation involves manipulation. In the translation of any text and more specifically political ones, manipulation is seen as vital and it has also developed into a prolific research area. Translators typically recontextualize an existing news story, and in this process they transform and evaluate it, adding some elements, deleting others, rearranging some and substituting others. This would involve what Blackledge (2005, p. 98) calls "filtering of some meaning potentials of a discourse".

As it has been maintained that political messages are transferred in the process of manipulation. Fairclough (2006, p. 98) argues "when events are reported in news

narratives, their form and meaning are transformed according to the genre conventions of news narratives". Moreover, in news reporting some information can be presupposed since the author can rely on the audience to be familiar with it and thus be able to infer information which the author just implied.

Identifying the role of the translator's socio-cultural background, which subconsciously influences the translator's performance and reading of the source text is not simple. This is why Toury (1999, p. 18) prefers not to address the "question of how, or to what extent, the environment affects the workings of the brain," or the socio-cultural factors that influence the cognition of the translator. Nevertheless, he (ibid) admits the importance of these questions, which, if answered, would contribute immensely to the understanding of the translation process. The influence of ideology on the translator's behavior is not limited to the process of reading and interpretation of the source text. Ideology, among other socio-cultural factors also governs the production process of the target text, i.e. rewriting of the text.

As Fairclough (1995a) has shown how ideology could be revealed by examining language features employed in texts. This was mainly illustrated with reference to racism in the British press (Van Dijk 1991, and Hodge and Kress 1993). In his analysis of text processing in news production, Van Dijk (1988a, p. 144) lists five central operations: selection, reproduction, summarization, local transformation; (addition, deletion, permutation, substitution), stylistic and rhetorical formation. These procedures are similar to the recontextualization strategies: addition, deletion, rearrangement and substitution.

Recontextualization processes occur when media report on news from other countries. In such cases, the source text will be in a language different from that of the journalist



uses for his report. The translator's ideology affects the process and strategies of translation unconsciously. For instance, when Arab translator translates English political texts, he often writes *Palestinian martyr* instead of *Palestinian slain*, he does not only translate it but he also tends to modify it, i.e. he adds or omits some information. Furthermore, other information may be foregrounded or backgrounded. This is because they are influenced by Islamic society, and this is also true for other translators who are motivated by the ideology of their country as well as their culture and religion. Whatever choices are made at various levels in the process of producing texts, choices concerning which information is to be included or to be excluded and what to make explicit or implicit depends heavily on translator's ideology and the ruling authority.

## **2.4 The Influence of Discourse on Ideology**

The relationship between ideology and discourse is intrinsic. Ideology cannot be expressed without discourse and discourse tends to be influenced by ideologies of producers (translators). Discourse influences the way the writers write and the speakers speak. Writers and speakers do not write or speak outside the forms of meanings of a given discourse, for example, a religious discourse is different in form, content and style from political discourse.

One genre of discourse is political discourse. Political discourse according to Schaffner (1998) is considered as a sub-category of discourse in general. It is especially *Political* because of its functions in the political process, such as political ideas, political activities and political relations. Politics dominates all aspects of activities and translation is one of these activities. Therefore, translation can serve as a political tool utilized by the translator to implement certain political agenda.

Luke (1997) postulates that discourses as ubiquitous ways of knowing, valuing and experiencing the world can be used for an assertion of power and knowledge, for resistance and critique, for regulation and normalization and for hegemony. Discourses are used in every day texts to build power, to develop power relations and to express ideology.

Some scholars such as Widdowson (2000) use text and discourse interchangeably. These two terms are commonly used in linguistics, literature and language studies. There are many debates about their interchangeability. This is due to the confusion in using these two terms. Although many linguists have given different definitions to these two terms, there is no clear cut definition between the two. Sometimes they are used as synonyms. Some scholars like Widdowson (ibid) claim to make a clear distinction between them. However, a close investigation reveals that their distinctions do not hold. In short, discourse is the text in a context i.e. the use of language in a social context; whereas, text is the material itself.

### **2.4.1 Political Discourse**

Studies of politics have often explained politics in relations to power. Scholars have maintained that any human community is determined by interaction and relationships including power relationships. Chilton (2004, p. 3) speaks of two broad strands as follows

on the one hand, politics is viewed as struggle for power, between those who seek to assert and maintain their power and those who seek it. [...] On the other hand, politics is viewed as cooperation, as practices and institutions that a society has for solving clashes of interest over money, influence, liberty and the like.

Furthermore, political discourse has been described by Chilton and Schaffner, (1997, p. 207) as "a complex form of human activity", which is based on the recognition that politics cannot be conducted without language. Politics is very much the use of language in the constitution of social groups. Language itself is both the instrument and object of political actions. Consequently it is generally agreed that conducting politics is impossible without language as Chilton (2004, p. 207) puts it "Politics {is} very largely the use of language". Language is considered as a powerful instrument for transferring and processing political messages as well as transmitting political ideologies.

Politics like all other social activities has its own code, i.e. a language variety (Political terminology). Indeed, the study of the relationship between language and power began along time ago. It investigated the way language reflects ideological position of the audience and how it affects their response. Political discourse is like other genres of discourse makes use of rhetorical devices which play a significant role in communication. Since the politicians have essential objectives – the core objective of political discourse is rhetorical one i.e. manipulation.

Politics as Palonen (1993) points out is a discursive process which creates and effaces opportunities for action. This means that the availability of discursive process in which to act is itself something to be contested. In particular dictatorial countries some texts are prevented from being made accessible to the public if they are not in the line with ideology of the ruling political party. The relation between politics and media will be discussed in more details in the next sections.

## **2.4.2 Political Discourse and Translation**

In recent years, Translation Studies has shown interest in analyzing the translation of political texts as well as the ideology expressed and the power relations involved in the

translation of such texts. According to Lefevere (1991) translation is an activity "carried out in the service of power". The power can be exerted by a religious body, a political party, a social class and media. Translation, in fact, is the product of power and ideological insights of that power. Ideology is considered to be one of the crucial constitutions of power since it transfers the translator's point of view about the world. Therefore, translation is under the constraints of certain ideology of the patron. Fawcett (1998) holds that the first expression of power in translation is making decisions whether to translate something or not. That is, power is not spread from one single source or position, but rather circulates and is closely linked to translation. The impact of power on translation can be noticed in the final product. Indeed, power in Translation Studies is linked to different constraints from different perspectives i.e. language, norms, target audience culture and most importantly ideological constraints which make translation implicit or explicit.

According to Sarosi (2014) political texts are considered to be the most difficult texts in the field of translation. The tradition of political texts contributes to its coherence for this reason non-jurists may find political texts difficult to understand. Such texts present a hard task for the translator to deal with because to translate these texts one needs to interpret them. The translator as a communicator demands a minimal knowledge of both political systems and he needs to understand the power and the limits of the political actions in the concerned political systems. In addition, to political knowledge, the translator must take into account linguistic and cultural aspects in order to achieve the perfect or at least the most acceptable translation.

In the case of translating political texts, Schaffner and Basnett (2010) claim that political concepts are relative to the discourse of a cultural and political society. Translators who are involved in such contexts are shaped by social aims and ideologies.

As a result, they use certain terms and avoid others. What they mainly do is manipulating the discourse to conform the addressee of the target culture. This becomes obvious when media is involved, which in turn leads us to the next section.

## **2.5 Media**

Due to the advancement of technology, media has become a crucial element of mass communication. Media has been called the "fourth estate". It can reach a large audience in no time. In recent years the study of mass media has grown significantly and it has taken an important place as Malkawi (2012, p. 22) asserts

Media text function as a window through which we can view the world and live the events as real. It has the power to influence readers by all means since it is an effective mechanism for affecting individual perceptions of reality. By analyzing the media text ideologically we are able to see debates in society through text.

To put it another way, there is a close relationship between media and ideology. Malkawi (2012, pp. 21-22) remarks "ideology is invisible power produced and perpetuated in the machinery of media as discourse... it exists in the media output". It can be claimed that these differences are due mainly to readership expectations.

The main objective of news translation is the transmission of information. Philo (1983, p. 135) (cited in Almiyrab 2006, p. 385) points out "news is not found or even gathered so much as made". Indeed, news discourse is a socio-cultural practice. Media reports about political events are always forms of recontextualization. The translated text is

manipulated to accommodate the target culture. The next sections will look in more details at the relationship between media, political discourse and translation.

## **2.6 Media, Political Discourse and Translation**

Translators typically manipulate the existing news story. They transform and evaluate news reports to reflect the interests of the concerned political party. Fairclough (1995b, pp. 42-44) confirms this when he defines media as power "to shape governments and parties (...) the power to influence knowledge, beliefs, values, social relations and social identities".

Media change the way societies communicate in a variety of ways. Technology has made media the most crucial influence on opinions of political discourse. Translation and media have similar characteristics since they are both instruments of communication. In today's globalization and particularly regarding to news media, translation is becoming increasingly vital. Schaffner and Bassnett (2010, p. 9) point out that "translation is normally invisible in media reports, although the practice of reporting politicians' words in translation is common".

Translation process remains absent in media where the primary concern is to deliver news to the audience. Indeed, translating news involves procedures that may affect the content as well as the style of a news text. For instance, political interviews to reach the target audience undergo a complicated chain of textual transformations. These are similar to recontextualization processes. Whether translating interviews or other political texts, the original political text is expressed in a different way, so that audience do not access to full source text. They only read or hear extracts which are carefully selected by media outlets. Thus, it is impossible to estimate the amount of information excluded by the author. Schaffner and Basnett (2010, p. 7) refer to "recntextualization across

boundaries" as part of translation process that news items undergo during translation. They affirm that all transformations are associated with recontextualization in order to implement certain political ideology.

## **Chapter Three**

### **Critical Discourse Analysis and Translation Procedures**

#### **3.1 Critical Discourse Analysis**

Critical discourse analysis referred to as CDA, was developed during 1990s as a branch of discourse analysis by Fairclough. It is in fact based on Halliday's model (1978) Systemic Functional Grammar. Halliday considers language as means of communication and uses theoretical framework to uncover what situational factors determine the usage of linguistic elements. Indeed, critical discourse analysis is a rapidly developing area of language study. It is an interdisciplinary approach to the study of discourse which views language as "a form of social practice", (Ibid, p. 20).

However, Van Dijk (2000, p. 352) defines critical discourse analysis as "a type of discourse analytical research that primarily studies the way social power, abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context". Therefore, it can be argued that the primary function of critical discourse analysis is the study of discourse in its social context. In other words, it links texts with society as there is a clear interaction between them and to link political issues with social context. Fairclough (2001), however, states that critical discourse analysis attempts to combine the social theory of discourse with methods of discourse analysis. A social theory of discourse means that language use is a social practice that can both reflect and constitute social meanings. It regards discourse as a form of social phenomenon and it takes consideration of the context of language use to be crucial to discourse. In addition, CDA takes particular interest in the relation between language and power. Indeed, CDA does not consider language use free from ideological perspectives. It is the uncovering of implicit ideologies in the texts, i.e. it does not only



describe the discursive events but also reflects their ideologies and relations of power through discourse.

CDA seeks to integrate linguistic analysis of a text with social analysis of underlying power relations as Van Dijk (2002) argues while social analysis is pertaining to examine the overall societal structure ,i.e. context, discourse analysis is primarily text based (syntax, semantic and structure). Thus, the relationship is "bi-directional". Not only the language use is affected by certain social practice, but also the use of language influences the social context it occurs in. Scholars such as Van Dijk, Fairclough, Schaffner and others working in the tradition of CDA generally agree that non-linguistic i.e. social practice and linguistic practice, constitute one another.

Initiatives of CDA are identifiable in Translation Studies. This approach was motivated by politics which resulted in an increased number of translated political texts accessible in diverse channels of the mass media as well as electronic media. The purpose of CDA in political discourse is to represent how a political group and protagonists act upon their surroundings by means of power and dynamics of their language. Wodak (1995) postulates that political commitment as one of the main aims of CDA that reveals ideologies. In other words, CDA takes position that everyday language use is ideologically motivated. In this respect, CDA has provided analytical framework for the study of both political discourse and translated political discourse. According to Baker (2006) the source text and the target text are not always equivalent in political sense. Furthermore, target texts may be designed to realize partly different communication aims from those of the source text.

Indeed, discourse and ideology are basic concepts in studying CDA. What makes TL different from the SL as Baker (ibid) points out is the ideological stamp; since ideology

differs from one society to another. In this sense, CDA and ideology are interwoven. Discourse is the social practice through which ideology is expressed. Language not only reflects ideological point of view but also reproduces and constructs them.

The one element of CDA by which it is differentiated from other forms of discourse analysis lies in its attribute of "critical". Fairclough (1992) argues that CDA is a critical approach because it is both linguistically-oriented and socially-oriented. Non-critical approaches are linguistically-oriented or simply descriptive, i.e. they only describe the discursive events. Critical approaches do not simply describe the discursive events but also reflect ideologies and relations of power through discourse. That is to say the main purpose of CDA is to bring together linguistically-oriented and discourse analysis of social and political discourse.

Keshavarz and Zonoozi (2011) claim that there is no agreement on a single unified view of CDA. The theoretical scope of CDA is marked by three main approaches: first Van Dijk's approach (1988, 1991) which is the socio-cognitive. The second is the discourse-historical approach by Wodak (1995) and the third is by Fairclough (1995a) which is called dimensional model of CDA. Despite this diversity, some common theoretical conceptions can be identified across these varied theoretical approaches. They all tend to be oriented towards combining the analysis of language use with its social context.

### **3.2 Translation Procedures**

A question of translation procedures is associated with equivalence. However, translation procedures are methods applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the ST to the TT, (Walinski, 2015). Various strategies are opted for by translators in order to produce the same effect on the TL audience as that created by the original text. Vinay and Darbelnet

(1995) reject individual words as units of translation by emphasizing that translators deal with ideas and culture in various fields. In this respect, they proposed seven methods or procedures which will be discussed in details in the following section.

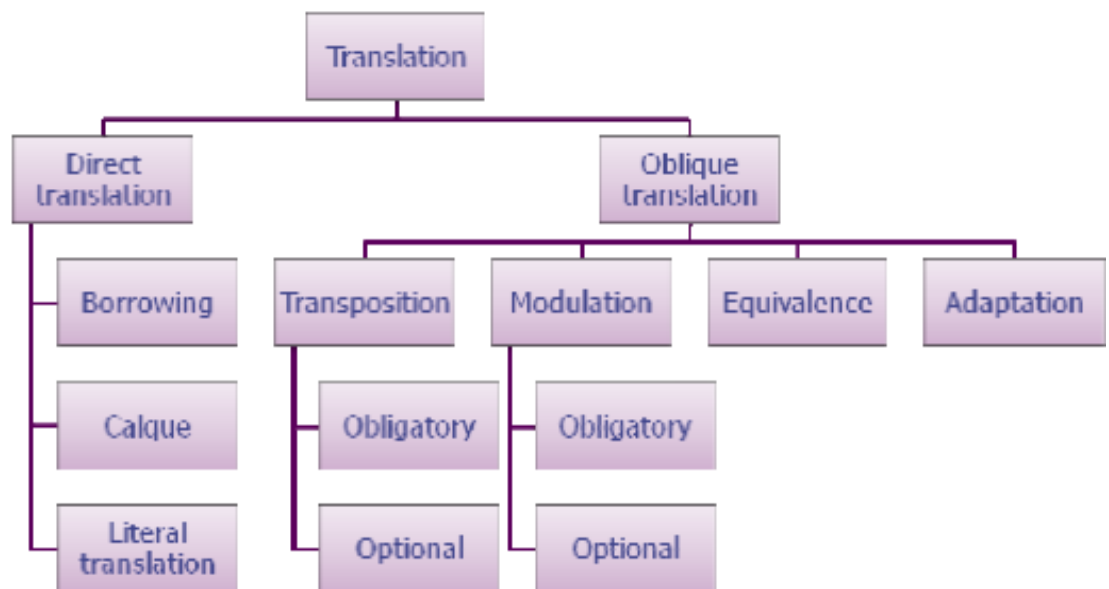
### **3.2.1 Vinay and Darblent Translation Procedures**

Translation consists of reproducing the message of the source language in the target language both in terms of meaning and style as Lefevere (1991, p. 237) points out that translations "nearly always contain attempts to naturalize the different culture to make it conform more to what the reader of the translation is used to". This means that, different languages reflect different values and cultures and translation is a creative activity that renders cultures through the use of language. Translators in order to mediate languages and cultures tend to use translation procedures. These procedures are methods which are applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the ST to TT.

Vinay and Darblent in (1955) proposed two major methods of translation. First, direct translation which resembles word for word quotation of the original message in the target language. It includes borrowing, calque and literal translation. The second method is oblique translation in which the translator elaborates or makes some necessary changes to the original message. It includes transposition, modulation, equivalence and adaptation. However, these procedures can be employed at the micro-level as well as the macro-level. The micro-level includes lexical, structural and stylistic features, whereas, the macro-level refers to the extra-linguistic meaning of the surface components and the communicative functions they perform, which involves the three Hallidayan discourse parameters: field, tenor and mode.

More than one translation procedure can be employed in translating a single message. This clearly depends on the choice that is often dictated by the relevance of a given message to the intended audience. It must be emphasized that while the direct translation is more closely related to the source text, the oblique translation depends on a great extent on interpretation. These two methods will be discussed below.

The following figure shows Vinay and Darblent's model (1995).



This figure was cited in Malkawi (2012, p. 39).

## 1. Direct Translation

### a. Borrowing or Loan Translation

This strategy is mainly based on taking words from languages as they are without translating them (Vinay and Darblent, 1995). In fact, there are many English words that are loaned from other languages such as *fiancé*, *menu* and *café* from French. Likewise, there are some Arabic words which are loaned from English such as *mobile*

موبايل, *chocolate* شوكولاتة, *cake* كيك. Vinay and Darblent (ibid, p. 32) postulate that the reason behind using this strategy is to fill a semantic gap or add a "local color as a matter of style.

### **b. Calque**

According to Vinay and Darblent (1995) calque is a literal translation at the level of the phrase. For example,

*Freedom of speech* حرية الكلام

*The Cold War* الحرب الباردة

*Red line* الخط الأحمر

Borrowing and calque, however, are strongly related. It is sometimes difficult to draw clear cut distinctions between them. (Vinay and Darblent, ibid).

### **c. Literal Translation**

This strategy relies on the direct transfer of a text from SL to TL. In this respect, the translator mainly focuses on single words and grammatical rules of the TL to preserve the meaning of the ST. The translated version might be unacceptable in some contexts because the TL does not carry the exact meaning or it, for instance, *he spilled the beans*. Literally translated بعثر البازلاء, but it communicatively means قال كل ما في جعبته (he revealed the secret). Another example would be: *necessity knows no law*. It is literally transmitted الحاجة لا تعرف القانون. However, an appropriate translation is للضرورة أحكام

A literal translation of the following Arabic expression رجع بخفي حنين *he came back with the shoes of Hunayn*. A more convenient equivalent that suits the target culture without distorting the meaning: *he came back empty handed*.

## 2. Oblique Translation

### a. Transposition

It involves replacing one word class with another without changing the meaning of the text. It can be applied intralinguistically, i.e. within the language. For example, "She announced she resigned" can be transposed to "She announced her resignation", this example was illustrated in Waliski (2015, p. 61). Similarly, in Arabic, instead of saying أعلنت استقالته we can say أعلنت استقالتها in this case changing the verb أستقال (resigned) into the noun استقالة (resignation). Other examples:

أفعل ذلك قبل ان تذهب. *Do it before you leave*

أفعل ذلك قبل ذهابك (Transposition)

قبل أن يعود *Before he comes*

قبل عودته (Transposition)

### b. Modulation

This strategy involves manipulation (rewriting) of the original text by making the necessary adjustments of both linguistic and cultural. In some cases is optional while in others is obligatory. An example of modulation would be: *the state of Israel* is usually translated by the majority of Arab translators العدو أو الاحتلال الاسرائيلي instead of دولة إسرائيل. *Jerusalem* is often transferred into Arabic as القدس المحتلة. Moreover, Muslim translators tend to translate the following English word *slain* as شهيد instead of قتل since they are influenced by their Islamic culture.

### c. Equivalence

It is also known as reformulation. It attempts to transmit the same situation using different stylistic and structural resources. It is mainly used in translating idioms,

sayings, proverbs and clichés. It tends to be fixed in most cases (Walinski, 2015). For example, *between the devil and the sea*. بين المطرقة والسندان.

*Never too old to learn* اطلبوا العلم من المهد إلى اللحد

*Advice is ever in want* ما خاب من استشار

#### **d. Adaptation**

It is used when the type of the situation referred to by the source message does not function in the target culture. In this case the translator must recreate a situation that suits the target culture and it must be regarded as more or less equivalent. For instance, *William drinks a cup of juice* يشرب وليم كوب عصير. Instead of William drinks a glass of wine يشرب وليم كأسا من الخمر.

*I will see you in the bar* سأراك في الحانة, the translator modifies the discourse and translates the previous sentence as سأراك في المقهى.

*He is sitting next to his girlfriend* يجلس بالقرب من عشيقته would be transferred into Arab Muslim context as يجلس قرب صديقه. This technique according to Walinski (2015) is particularly common in the translations of books and movies.

## **Chapter Four**

### **Data Collection and Analysis**

#### **4.1 Introduction**

This chapter is mainly devoted to outline the analysis of the corpus data that are used to answer the questions which have been posed in chapter one, section 1.4. Therefore, it provides a thorough description of the corpus data as well as the methods that are employed to analyze such data. Finally, it provides the findings of what has been analyzed to reveal the effect of ideology on translation.

#### **4.2 Data Collection**

This section considers the corpus that is designed for the purpose of the present research. This includes an overview of this corpus and how the texts were collected. The texts are authentic English texts and their Arabic counterparts are translated by professional translators. The direction of all the translations is from English into Arabic.

The data consists of four articles from different political fields. All the articles that are adopted in this study are accessed in electronic format on the internet. Original and translated versions were taken from a wide range of websites. (See appendix).

The first article is taken from the British). Daily Guardian News Network. It was published in March 26, 2018 by the correspondent Ruth Michaelson from Cairo. The Arabic version of this article is extracted from Sky News Arabia website. The second article is extracted from English CNN News Network. The article was published by Masison Park in March 12, 2018. However, the Arabic text is extracted from the Arabic website Aljazeera.



Third English text is taken from press TV. While its translated version is rendered by AL Arabia News Network. Finally, Trump's speech is extracted from the American website whitehouse.com and its Arabic version is translated by Turkish translator.

### 4.3 Data Analysis

This section is devoted to the analysis of the data in the light of the theories discussed in chapters two and three. It is worth noting here that all examples are chosen because they are loaded with ideology.

Source Text (ST) One

ST (a): Egypt expels British journalist, raising fears for press ahead of election (The Guardian)

TT (Sky News Arabia)

مصر تتهم مراسلة "ذي تايمز" المبعدة بـ"مخالفة القانون"

The first part of *the Guardian* headline is framed with a sense of drama. The British journalist refers to the one who works with the Times Newspaper as a correspondent in Egypt during the presidential elections; her name is Trew. However, the Arabic version has semantically framed the news discourse with an effective and eye catching headline by selecting words and expressions such as *المبعدة expelled* and *مخالفة القانون breaking the law*. The translator here adopted Vinay and Darblent's modulation technique in translating the ST headline. The translator formulated the TT headline in a form of a sensitive statement; an accusation against the British journalist.

The verb *expel* *يطرد* was translated as *accused* *يتهم*. The choice was deliberately in order to reveal that the British journalist of the Times had committed illegal act. In addition, it prepares the target audience for the following noun phrase *مخالفة القانون breaking the law*.

This expression was not mentioned in the English headline. Instead, the reporter had opted for *raising fears for press ahead of election*.

تصاعد مخاوف الصحفيين لتغطية الحملة الانتخابية في مصر

Ideologically, this is unacceptable in the Egyptian context; therefore, the translator omitted the whole sentence. However, the utilization of the expression مخالفة القانون immediately after the noun المبعدة to illustrate the reason behind her accusation.

ST (b): Arrest and deportation of Bel Trew, a correspondent for the Times, is the latest incident in an unprecedented crackdown

السلطات المصرية: ترو قامت بتصوير لقاءات في الشارع بالفيديو والتصوير الفوتوغرافي دون الحصول على

TT

التصريحات اللازمة.

Obviously, the introductory sentence of the Guardian is completely ideologically different from its Arabic version. That is to say, the English emphasized the detention of the reporter without mentioning any further details. The journalist of the ST described the incident of the arrest as an unfair act.

However, the translator of the TT sums up the Egyptian point of view as he sheds some light on the reason beyond the expulsion: *recording street interviews without taking permission*. Modulation translation technique was adopted since literal translation is inappropriate in the Arabic context because it depicted Egypt as an oppressive country.

ST (c): Egyptian authorities threatened a British journalist with a military trial and expelled her from the country with no stated cause, in advance of the country's upcoming presidential election.

قالت الهيئة العامة للاستعلامات في الحكومة المصرية الأحد، إنه تم طرد مراسلة صحيفة "ذي تايمز" البريطانية

TT

من البلاد بسبب مخالفتها القانون وإجرائها مقابلات دون الحصول على التصريح اللازم.

The Guardian ST intentionally selected the lexical verb *threaten* يهدد since this verb dramatically carries the sense of fear. However, the translator rendered the ST verb threat in the TT as *said* قالت. The modulation technique in translating such lexical verb reflects the different ideology. The verb said قالت is neutral. While the verb *threaten* يهدد is pragmatically illustrated an offensive incident. Therefore, if the TT translator had translated the lexical verb of the ST *threaten* يهدد literally, then he would have described the Egyptian authority as violent and hostile. As a result, this does not accommodate the ideology of the target audience.

In translating the second lexical verb *expelled* طرد the translator opted for the transposition technique. In this case, the ST verb *expel* يطرد was translated تم الطرد, the verb is emphasized.

Moreover, the English ST does not explain the reason behind her expulsion. The journal just reported *with no stated cause* دون سبب, in this respect, the British daily newspaper is accusing the Egyptian government of deporting Trew for doing nothing. While the TT clearly reported the reason for expelling the *Times journalist*; she interviewed a working-class neighborhood in Cairo without getting permission from the Egyptian authorities.

ST (d): Bel Trew, a journalist with the Times, was arrested on 20 February while reporting in Shubra, a working-class neighborhood of Cairo, and taken to a police station. Hours later, she was driven to Cairo international airport and forced to board a flight for London.

وكانت الصحيفة البريطانية قالت السبت، إنه تم إبعاد مراسلتها بيل ترو الشهر الماضي "في إطار الأجواء القمعية" التي يتعرض لها الإعلام في مصر. وأضافت الصحيفة أن ترو اقتيدت إلى المطار وأجبرت علي المغادرة في شباط/ فبراير.

The translator rendered the English lexical verb *arrest* يعتقل as تم إبعادها employing two translation techniques: modulation and transposition. Modulation technique is used in making variation in the selection of the verb equivalence *يبعده* *expel*. The transposition technique is used in changing the word class of the verb *يبعده* into a noun *إبعاد* *expulsion*. However, the translator could simply translate this verb as *يلقي القبض على* or *يقبض على* *arrest*, but he simply concluded the whole incident and focused on the action of the expulsion.

Furthermore, mentioning the date in the English ST is functional. The ST mentions both the day of the detention 20th as well as the month (February), in order to illustrate that this incident has happened only few days before the presidential election in Egypt. While the Arabic translator rendered the date as *الشهر الماضي* *last month*. Such a detail has been foregrounded in the English original text whereas in the Arabic translation is backgrounded.

ST (e): In an account published on Saturday by the Times, Trew wrote: "The charges were never revealed to me. [But] after seven hours of detention, I was threatened with a military trial, a legal process often used against terrorism suspects or dissidents."

وقالت متحدثة باسم الصحيفة إن "ذي تايمز" تأسف لمحاولة تهريب تغطيتنا وإلغائها .

The direct quotation of Bel Trew, the expelled Times correspondent from Egypt, is not translated into Arabic. The reason beyond ignoring Trew's words to be translated

literally is that these words are unacceptable since they portrayed Egyptian police as violent and aggressive. Indeed, her quotation has a sense of exaggeration and this can be seen through the selection of words such as the noun *detention* اعتقال, the verb *threaten* يهدد and the passive sentence: *a legal process often used against terrorism suspects or dissidents* إجراءات قانونية تتخذ ضد الإرهابيين والمنشقين عن النظام.

ST (f): The circumstances of her detention and the threats made against her were sufficiently outlandish to suggest that a mistake had been made, based on a misunderstanding.

وهاجمت الهيئة الإعلام الأجنبي بسبب "نشر وترويج رواية (بيل ترو) عما جرى دون أي تمحيص، أو سؤال أي

TT

جهة رسمية مصرية حول حقيقتها".

Again, modulation translation technique was adopted in translating the quotation of the newspaper. The choice of the words in the ST is highly expressive and dramatic like adjective *outlandish* غريب. However, the Arabic TT portrayed the words of the Times as an attack. The translator used the verb *هاجمت* attacked deliberately instead of saying *accuse* يتهم. In this context the verb *attack* يهاجم may pragmatically suit the situation since the Egyptian authority had not forcibly expelled the Times journalist without stating the cause.

Furthermore, the adaptation of the two nouns in the TT *نشر* spread and *ترويج* propagation was for a reason. The noun propagation has a connective meaning: to spread lies among people. Pragmatically, means to denigrate not only Trew but the Times itself as a newspaper. The word *propagation* could be used without the word *spread*, but this has been done for rhetorical purpose: exaggeration.

## Source Text (ST) Two

ST (a): Putin: Maybe Jews or minorities behind US election interference

TT (Aljazeera)

بوتين: اليهود ربما تلاعبوا بالانتخابات الأمريكية

It should be noted that the ST is a direct quotation of the Russian President. It consists of an accusation against the Jews for rigging the US presidential election. Such an accusation, however, is not asserted as can be noticed from the selection of the English adverb *maybe* and its literal translation in the Arabic TT ربما.

The Aljazeera TT headline included the catching term يتلاعب *to rig* instead of وراء the literal meaning of *behind* which deviates from the ideology of the ST. By so doing, Aljazeera accuses the Jews for being the mastermind behind the victory of Trump. The translator adopted the modulation technique in translating the ST preposition behind وراء as يتلاعب *rig*. Moreover, the term *minorities* in the English ST was not translated. The omission of this term is intentional. The translator accuses the Jews as guilty of vote-rigging in the US. Here, the translator is ideologically oriented either because of religion or stereotyped ideas.

ST (b): Jewish groups are criticizing Russian President Vladimir Putin after he suggested Russian minorities such as Jews or Tatars could be behind alleged meddling in the 2016 US presidential election.

إن الرئيس الروسي فلاديمير بوتين يتهم اليهود وأقليات أخرى في روسيا بأنهم ربما يكونون وراء التدخل بنتيجة الانتخابات الأمريكية.

Obviously the translator used the evidential term إن *surely* to emphasize that the Russian President is highly criticizing and accusing the Jews. In this sentence, there is a reverse

of the agent. In the ST, the agent is *Jewish groups* اليهود are criticizing Putin, while in the TT the agent is the Russian President; Putin is accusing the Jews of vote rigging. This is an ideological marker of Aljazeera to describe Jews as dishonest as well as crook.

Furthermore, the ST verb *suggest* يقترح was transferred by using modulation technique as *يتهم* *accuse*. The selection of such lexical item in TT is politically motivated. It, indeed, portrays the disagreement between Israel and Russia: "all of these claims have one root cause – a hatred of Jews", Putin said "the Jews are to blame", as reported by Newsweek journalist, Porter (2018). In addition, it illustrates the nature of the relationship between the two countries: Russia and US. The Russian President explained "It would just mean depriving our countries of their last chance for dialogue, simply the last chance." As it was reported in Newsweek by Porter (Ibid).

ST (c): Putin was speaking with NBC News' Megyn Kelly as she repeatedly asked him about Russian involvement in the election. Last month, special counsel Robert Mueller indicted 13 Russian nationals and three Russian entities for allegedly meddling in the 2016 presidential election, charging them with conspiracy to defraud the United States.

وسألت الصحفية ميغان كيلي من محطة "أن بي سي" الأمريكية بوتين عن ما إذا كان قد تغاضى عن تدخل 13 روسيا بالانتخابات الأمريكية، و الذين تم تحديدهم في لائحة اتهام من جانب المحقق الخاص روبرت مولر. TT

The journalist used the adverb *repeatedly* which literally means تكراراً this would mean that the speaker is concentrating on one point to elicit the desired piece of information. Nonetheless, we should note the reshaping of the structure in the Arabic TT which is due to the linguistic differences between the two languages. The first sentence of CNN is translated by Aljazeera translator as

وسألت الصحفية ميغان كيلي من محطة "أن بي سي" الأمريكية بوتين عن ما إذا كان قد تغاضى عن تدخل 13 روسيا بالانتخابات الأمريكية.

The TT sentence began with the verb *asked* سألت. This prepares the audience for the next sentence. Putin was questioned about the Russian role in the US election.

Let us examine the translation of the last sentence which reads:

Special counsel Robert Mueller indicted 13 Russian nationals and three Russian entities for allegedly meddling in the 2016 presidential election, charging them with conspiracy to defraud the United States.

والذين تم تحديدهم في لائحة اتهام من جانب المحقق الخاص روبرت مولر

CNN ST used the active voice in order to spot the light on the agent: *special counsel* محامي خاص, whereas, the translator opted for the passive voice to put emphasis on the action rather than the agent: تم تحديدهم في لائحة اتهام

We should also note that some of the information have been foregrounded in the TT such as تدخل 13 روسيا and some have been backgrounded as the name of the counsel. This has been done purposefully to accommodate the ST readers and manipulate the discourse of Aljazeera TT.

Source Text (ST) Three

ST (a): US calls on Germany to block Iran's request to return \$350 million dollars

TT (AL Arabia)

واشنطن تطالب برلين برفض طلب إيران لتحويل أموال

A more faithful translation could be

أمريكا تأمر ألمانيا بمنع إيران استرداد أموالها.



The phrasal verb *call on* has its Latin equivalent as demand. The Arabic translation therefore is تطالب بشدة or تأمر. Here the Arabic verb تطالب toned down the meaning of the original text. In addition, the verb *to block* means to obstruct or hinder not just to refuse as stated in the Arabic version رفض. In this case, I can claim that the ideology is reversed. Therefore, the technique adopted by the translator is not successful.

Furthermore, the translator rendered *US* الولايات المتحدة as *Washington*. This means that the decision is made by Trump not the US government.

**ST (b): The US ambassador to Germany has urged Berlin to deny Iran's request to withdraw €300 million (\$350 million) from bank accounts held in Germany in the lead-up to imposition of Washington's new sanctions against the Islamic Republic.**

طالب السفير الأمريكي في ألمانيا، السلطات في برلين برفض طلب إيران سحب 350 مليون يورو من حسابها  
البنكي من أحد البنوك في هامبورغ، وأن تقوم بتجميد هذه الأموال امتثالاً للعقوبات الدولية على طهران. TT

First, the verb *urged* is translated as طالب, but the most appropriate translation of this verb is أُلح على. Here طالب means it is up to Germany to deny Iran's request. On the other hand, أُلح على is an order from the USA to deny Iran's money. Second, the Arabic use of الدولية *international* is not correct because only America imposes such sanctions on Iran. From what preceded, it can be said that the Arabic version is completely biased and it is in favour of America. Here, Al Arabia News which is run by Saudi Arabia is conveying the ideology of Kingdom of Saudi Arabia because it is not in good terms with Iran.

ST (c): In an interview with German daily *Bild* quoted by Reuters, Richard Grenell expressed Washington's grave concern with regard to Tehran's bid to transfer the money to Iran, saying, "We encourage the highest levels of the German government to intervene and stop the plan."

وقال السفير الأمريكي في ألمانيا، ريتشارد غرينيل، في مقابلة مع صحيفة "بيلد" الألمانية، الإثنين، إن الحكومة

TT الأمريكية "قلقة للغاية" بشأن خطط طهران لنقل مئات الملايين من اليورو نقداً إلى إيران.

Tehran's bid literally means محاولة إيران while the Arabic translation is خطط إيران *Iran's plans* to illustrate that Iran is planning to utilize this significant amount of money in one of her projects; nuclear program, for example. The translator opted for equivalence strategy as he changed محاولة or خطط for the sake to impose the ideology of the owners of the state run channel.

ST (d): On Monday, a German Finance Ministry spokeswoman said the country is examining Iran's request to withdraw the funds from the Europaeisch-Iranische Handelsbank AG (eihbank) in order to satisfy part of its foreign currency needs when fresh US sanctions against its financial sector take effect.

وكانت صحيفة "بيلد" قد نقلت عن عدة مسؤولين في الحكومة أن طهران كانت على وشك تحويل 350 مليون يورو

TT من البنك نقداً إلى داخل إيران.

The German government, as stated by the German Finance Ministry spokeswoman, was discussing Iran's request to withdraw the money. The translator translated *a German Finance Ministry spokeswoman* as عدة مسؤولين في الحكومة الألمانية. The selection of the plurality in the Arabic TT was functional. In other words, the translator is trying to play down the importance of the German decision as it is discussed by officials instead of the government.

In addition, the sentence *the country is examining Iran's request to withdraw the funds* is rendered as

ألمانيا كانت على وشك تحويل 350 مليون يورو إلى طهران. The verb *examine* transmitted as an adverb *almost* على وشك . The Arabic translation hints that German was not examining the request but it was about to make a decision and this what makes US highly concerned. It is clear from the structure and change of the meaning of key words that the Arabic translation of the Sky News Arabia is not neutral but supporting the US sanctions against Iran.

#### Source Text (ST) Four

ST (a): Today, I am delivering. I've judged this course of action to be in the best interests of the United States of America and the pursuit of peace between Israel and the Palestinians. This is a long-overdue step to advance the peace process and to work towards a lasting agreement.

اليوم أنا أفي بوعودي، أنا رأيت أن اتخاذ هذا القرار يصب في مصلحة الولايات المتحدة الأمريكية، وفي مصلحة السعي إلى تحقيق السلام بين إسرائيل والفلسطينيين.

TT

The translator adopted a literal translation technique in his translation. Indeed, such a course of action is not a step towards the peace. It is a huge stepback to peace hopes. International as well as Islamic Arab reactions were against Trump's decision to move the USA embassy from Tel-Aviv to Jerusalem. The Arabic version holds the same ideology of the USA.

ST (b): Israel is a sovereign nation with the right like every other sovereign nation to determine its own capital. Acknowledging this as a fact is a necessary condition for achieving peace.

إسرائيل دولة ذات سيادة، ولها الحق، حالها كحال أي دولة أخرى سيادية، أن تحدد عاصمتها والاعتراف بذلك أمرا  
واقعا هو شرط ضروري لتحقيق السلام.  
TT

Again, the translator employed the literal translation technique. This type of translation does not accommodate the target audience since Israel is not considered as sovereign nation in the Islamic and Arab world. This translation is faithful to the ideology of the ST audience. If translated by the Arab media, it would have been translated as follows:

لا يحق لإسرائيل أن تتخذ القدس المحتلة عاصمة لها.

ST (c): It was 70 years ago that the United States, under President Truman, recognized the State of Israel. Ever since then, Israel has made its capital in the city of Jerusalem — the capital the Jewish people established in ancient times. Today, Jerusalem is the seat of the modern Israeli government. It is the home of the Israeli parliament, the Knesset, as well as the Israeli Supreme Court. It is the location of the official residence of the Prime Minister and the President. It is the headquarters of many government ministries.

قبل 70 عاما، اعترفت الولايات المتحدة تحت قيادة الرئيس (هاري ترومان) بدولة إسرائيل. ومنذ ذلك الحين، جعلت إسرائيل عاصمتها في مدينة القدس. عاصمة الشعب اليهودي، التي أنشئت في العصور القديمة. اليوم، القدس هي مقر الحكومة الإسرائيلية الحديثة. هي المقر البرلمان الإسرائيلي، كذلك المحكمة الإسرائيلية العليا، والكنيست  
(البرلمان).  
TT

Ideologically speaking, this translation is unaccepted and inappropriate in the Arabic context as this sets off a wave of unrest and street protests in the Palestinian territories and across the Arab world. Since Trump considered Jerusalem the capital of Israel.

Trump claimed that this decision is not newly born. However, Trump has achieved the long waited goal by Israel. From what preceded, it can be claimed the Arabic version is completely in favour of America.

## **Chapter Five**

### **Conclusion and Recommendation**

#### **5.1 Findings**

This chapter gives the results which were emerged from the analysis that was applied in chapter four. It also concludes the research study and puts forward recommendations for further research.

CDA which was employed in this study have indicated that manipulative shifts are a common strategy adopted by translators to change the ideological position of the ST. The analysis of the first, second and third texts showed that the influence of ideology is strongly manifested. Translators made clear interventions through the selection of words, linguistic rules as well as the stylistic structure in order to suit the ideology of the target audience.

As for the translation techniques, modulation technique was widely used by translators in translating the three texts to make the essential transformations, which in turn the translator recontextualizes the TT. As a result, the ideology of the TT is not merely carried through the selection of words. Moreover, other modulation techniques (discussed in chapter three) such as transposition and adaptation.

Literal translation technique was adopted in translating the last text. In this respect, the translated version and the original carry the same ideology because the translator is faithful to ST audience. This would lead to mistranslation which might cause some problems.

From the previous discussion, I could conclude that ideology is inevitable specially in sensitive texts. The translator either consciously or unconsciously deviates to either

side. This can be obtained to the translator's education, beliefs and after all cultural background.

## **5.2 Areas for Further Research**

There are many untouched areas that need to be explored in order to gain a more comprehensive understanding of political discourse in Translation Studies. A deeper insight into political discourse remains to be investigated. This study has been limited to the examination of translation from English into Arabic, but it would be interesting if other studies examine the translation from Arabic into English or other different language.

## **5.3 Conclusion**

CDA and Vinay and Darblent's translation techniques are employed to investigate ideological perspectives of political texts translated from English into Arabic. Indeed, translating political discourse is a difficult task since it is considered to be among sensitive texts. Even experienced translators are affected by their ideological background.

Political discourse enjoys power and through exercising such power, ideology emerges and plays an important role in moulding a particular vision of reality. Language plays a significant part in all of this. That is, power involves using language to include or exclude certain beliefs.

Mass media are not neutral reporters, but they actively construct and shape representations of politics. As a result, they reorganize and transform the discourse to accommodate the ideology of certain political group.

In view of this, the findings of the present research aim to contribute to a better understanding of political texts and to give translators a deeper insight towards subtle persuasive strategies which place readers in specific ideological positions.

To conclude, translation is mainly manipulation. Translators adopt certain techniques to make the necessary changes in order to be in line with the stereotyped ideology of the TT culture. In this respect, the TL audience may not be assumed to share the same background knowledge of the SL culture. Here, the translator as mediator would have to decide how this background should most appropriately be done.

Both the ST and TT are embedded in a culture and they convey a particular ideology. However, certain linguistic interventions and cultural adjustments are made to precisely suit the TT audience.



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## Appendices

### Appendix A

#### Text 1

Egypt expels British journalist, raising fears for press ahead of election

**Ruth Michaelson**

Sat 24 Mar 2018 01.58 GMTLast modified on Mon 26 Mar

Arrest and deportation of Bel Trew, a correspondent for the Times, is the latest incident in an unprecedented crackdown

Electoral posters supporting the incumbent president Abdel Fatah al-Sisi in Cairo. The climate for media has been increasingly oppressive since he came to power.

Photograph: Mohamed Hossam/EPA

Egyptian authorities threatened a British journalist with a military trial and expelled her from the country with no stated cause, in advance of the country's upcoming presidential election.

Bel Trew, a journalist with the Times, was arrested on 20 February while reporting in Shubra, a working-class neighbourhood of Cairo, and taken to a police station. Hours later, she was driven to Cairo international airport and forced to board a flight for London.

In an account published on Saturday by the Times, Trew wrote: “The charges were never revealed to me. [But] after seven hours of detention, I was threatened with a military trial, a legal process often used against terrorism suspects or dissidents.”

The arrest and deportation of a foreign journalist is the latest incident in an already unprecedented crackdown on press freedom in Egypt.

Foreign media workers have been subject to imprisonment or arrest in the past, but Trew’s expulsion has raised concerns about whether journalists are safe to report in Egypt ahead of the country’s upcoming presidential election on 26 March.

In a statement, the Times said that it had withheld news of Trew’s deportation while investigating if she could return to the country.

“The circumstances of her detention and the threats made against her were sufficiently outlandish to suggest that a mistake had been made, based on a misunderstanding. We have since been trying to ensure her safe return to Cairo, in time to cover the presidential election. It is now clear that the authorities have no intention of allowing her to return,” the newspaper said.

return,” the newspaper said.

#### Advertisement

“As far as the Cairo authorities are concerned, I am on a list of ‘undesirable people’ and if I attempt to return I will be re-arrested,” wrote Trew.

A spokeswoman for the British embassy in Cairo said that the motivation for Trew’s expulsion was still unknown.



“We have provided support and raised our concerns at the highest levels. The foreign secretary has raised it directly with the Egyptian foreign minister. The Egyptian authorities have not shared any evidence of wrongdoing. We will continue to press them on this case,” she said.

The Egyptian government did not respond to requests for comment.

Trew, 33, moved to Cairo shortly before the 2011 uprising that toppled Hosni Mubarak.

Since the current president, Abdel Fatah al-Sisi, came to power in a 2013 military coup, the climate for Egyptian and foreign media has grown increasingly repressive.

According to the Committee to Protect Journalists, 20 Egyptian journalists were behind bars as of December last year.

Egypt is described as one of “the world’s biggest prisons for journalists”, by the press freedom group Reporters Without Borders, ranking 161 out of a total of 180 countries on their annual World Press Freedom Index.

[www.theguardian.com](http://www.theguardian.com)

## **Text 2:**

Putin: Maybe Jews or minorities behind US election interference

By Madison Park, CNN

Updated 1050 GMT (1850 HKT) March 12, 2018

**CNN:** Jewish groups are criticizing Russian President Vladimir Putin after he suggested Russian minorities such as Jews or Tatars could be behind alleged meddling in the 2016 US presidential election.

Putin was speaking with NBC News' Megyn Kelly as she repeatedly asked him about Russian involvement in the election. Last month, special counsel Robert Mueller indicted 13 Russian nationals and three Russian entities for allegedly meddling in the 2016 presidential election, charging them with conspiracy to defraud the United States.

At one point, Putin suggested that other ethnic groups may have been involved.

"Maybe they're not even Russians," he said. "Maybe they're Ukrainians, Tatars, Jews, just with Russian citizenship. Even that needs to be checked. Maybe they have dual citizenship. Or maybe a green card. Maybe it was the Americans who paid them for this work. How do you know? I don't know."

Putin's comment caught the attention of the Anti-Defamation League.

[www.cnn.com](http://www.cnn.com)

### **Text 3:**

US calls on Germany to block Iran's request to return \$350 mn

**The US ambassador to Germany has urged Berlin to deny Iran's request to withdraw €300 million (\$350 million) from bank accounts held in Germany in the lead-up to imposition of Washington's new sanctions against the Islamic Republic.**

In an interview with German daily *Bild* quoted by Reuters, Richard Grenell expressed Washington's grave concern with regard to Tehran's bid to transfer the money to Iran,

saying, "We encourage the highest levels of the German government to intervene and stop the plan."

On Monday, a German Finance Ministry spokeswoman said the country is examining Iran's request to withdraw the funds from the Europaeisch-Iranische Handelsbank AG (eihbank) in order to satisfy part of its foreign currency needs when fresh US sanctions against its financial sector take effect.

According to a report by *Bild*, Iran had told the German Financial Supervisory Authority (BaFin) that it needed the cash from the accounts "to pass on to Iranian citizens who require cash while travelling abroad, given their inability to access recognized credit cards".

BaFin was reportedly reviewing the request, which had been briefed to senior officials in the chancellery, foreign ministry and finance ministry.

The report further highlighted allegations by the US and Israel that Iran would try to use the cash for purposes other than satisfying its domestic needs. However, it cited unnamed German officials as saying that they had no indications of such plans.

In May, US President Donald Trump announced that he would pull America out of a 2015 nuclear agreement with Iran and re-impose the sanctions that the deal had envisaged to be lifted.

He has already emphasized that the sanctions which would be imposed on Iran would be "at the highest level."

The sanctions would include a universal ban on Iran over buying or acquiring US dollars as well as restrictions over purchases of crude oil from the country and investing in its oil sector projects.

[www.nytimes.com](http://www.nytimes.com)

Text 4

## **Statement by President Trump on Jerusalem**

### **FOREIGN POLICY**

Issued on: December 6, 2017

Diplomatic Reception Room

1:07 P.M. EST

THE PRESIDENT: Thank you. When I came into office, I promised to look at the world's challenges with open eyes and very fresh thinking. We cannot solve our problems by making the same failed assumptions and repeating the same failed strategies of the past. Old challenges demand new approaches.

My announcement today marks the beginning of a new approach to conflict between Israel and the Palestinians.

In 1995, Congress adopted the Jerusalem Embassy Act, urging the federal government to relocate the American embassy to Jerusalem and to recognize that that city — and so importantly — is Israel's capital. This act passed Congress by an overwhelming bipartisan majority and was reaffirmed by a unanimous vote of the Senate only six months ago.

Yet, for over 20 years, every previous American president has exercised the law's waiver, refusing to move the U.S. embassy to Jerusalem or to recognize Jerusalem as Israel's capital city.

Presidents issued these waivers under the belief that delaying the recognition of Jerusalem would advance the cause of peace. Some say they lacked courage, but they made their best judgments based on facts as they understood them at the time. Nevertheless, the record is in. After more than two decades of waivers, we are no closer to a lasting peace agreement between Israel and the Palestinians. It would be folly to assume that repeating the exact same formula would now produce a different or better result.

Therefore, I have determined that it is time to officially recognize Jerusalem as the capital of Israel.

While previous presidents have made this a major campaign promise, they failed to deliver. Today, I am delivering.

I've judged this course of action to be in the best interests of the United States of America and the pursuit of peace between Israel and the Palestinians. This is a long-overdue step to advance the peace process and to work towards a lasting agreement.

Israel is a sovereign nation with the right like every other sovereign nation to determine its own capital. Acknowledging this as a fact is a necessary condition for achieving peace.

It was 70 years ago that the United States, under President Truman, recognized the State of Israel. Ever since then, Israel has made its capital in the city of Jerusalem — the capital the Jewish people established in ancient times. Today, Jerusalem is the seat of the modern Israeli government. It is the home of the Israeli parliament, the Knesset, as well as the Israeli Supreme Court. It is the location of the official residence of the Prime Minister and the President. It is the headquarters of many government ministries.

For decades, visiting American presidents, secretaries of state, and military leaders have met their Israeli counterparts in Jerusalem, as I did on my trip to Israel earlier this year.

Jerusalem is not just the heart of three great religions, but it is now also the heart of one of the most successful democracies in the world. Over the past seven decades, the Israeli people have built a country where Jews, Muslims, and Christians, and people of all faiths are free to live and worship according to their conscience and according to their beliefs.

Jerusalem is today, and must remain, a place where Jews pray at the Western Wall, where Christians walk the Stations of the Cross, and where Muslims worship at Al-Aqsa Mosque.

However, through all of these years, presidents representing the United States have declined to officially recognize Jerusalem as Israel's capital. In fact, we have declined to acknowledge any Israeli capital at all.

But today, we finally acknowledge the obvious: that Jerusalem is Israel's capital. This is nothing more, or less, than a recognition of reality. It is also the right thing to do. It's something that has to be done.

That is why, consistent with the Jerusalem Embassy Act, I am also directing the State Department to begin preparation to move the American embassy from Tel Aviv to Jerusalem. This will immediately begin the process of hiring architects, engineers, and planners, so that a new embassy, when completed, will be a magnificent tribute to peace.

In making these announcements, I also want to make one point very clear: This decision is not intended, in any way, to reflect a departure from our strong commitment to facilitate a lasting peace agreement. We want an agreement that is a great deal for the Israelis and a great deal for the Palestinians. We are not taking a position of any final status issues, including the specific boundaries of the Israeli sovereignty in Jerusalem, or the resolution of contested borders. Those questions are up to the parties involved.

The United States remains deeply committed to helping facilitate a peace agreement that is acceptable to both sides. I intend to do everything in my power to help forge such an agreement. Without question, Jerusalem is one of the most sensitive issues in those talks. The United States would support a two-state solution if agreed to by both sides.

In the meantime, I call on all parties to maintain the status quo at Jerusalem's holy sites, including the Temple Mount, also known as Haram al-Sharif.

Above all, our greatest hope is for peace, the universal yearning in every human soul. With today's action, I reaffirm my administration's longstanding commitment to a future of peace and security for the region.

There will, of course, be disagreement and dissent regarding this announcement. But we are confident that ultimately, as we work through these disagreements, we will arrive at a peace and a place far greater in understanding and cooperation.

This sacred city should call forth the best in humanity, lifting our sights to what it is possible; not pulling us back and down to the old fights that have become so totally predictable. Peace is never beyond the grasp of those willing to reach.

So today, we call for calm, for moderation, and for the voices of tolerance to prevail over the purveyors of hate. Our children should inherit our love, not our conflicts.

I repeat the message I delivered at the historic and extraordinary summit in Saudi Arabia earlier this year: The Middle East is a region rich with culture, spirit, and history. Its people are brilliant, proud, and diverse, vibrant and strong. But the incredible future awaiting this region is held at bay by bloodshed, ignorance, and terror.

Vice President Pence will travel to the region in the coming days to reaffirm our commitment to work with partners throughout the Middle East to defeat radicalism that threatens the hopes and dreams of future generations.

It is time for the many who desire peace to expel the extremists from their midst. It is time for all civilized nations, and people, to respond to disagreement with reasoned debate -- not violence.

And it is time for young and moderate voices all across the Middle East to claim for themselves a bright and beautiful future.



So today, let us rededicate ourselves to a path of mutual understanding and respect. Let us rethink old assumptions and open our hearts and minds to possible and possibilities. And finally, I ask the leaders of the region — political and religious; Israeli and Palestinian; Jewish and Christian and Muslim — to join us in the noble quest for lasting peace.

Thank you. God bless you. God bless Israel. God bless the Palestinians. And God bless the United States. Thank you very much. Thank you. (The proclamation is signed.) END.

[www.whitehouse.gov](http://www.whitehouse.gov)

## Appendix B

### النص الأول

مصر تتهم مراسلة "ذي تايمز" المبعدة بـ"مخالفة القانون"

القاهرة \_ أ ف ب

السلطات المصرية: ترو قامت بتصوير لقاءات في الشارع بالفيديو والتصوير الفوتوغرافي دون الحصول على التصريحات اللازمة.

قالت الهيئة العامة للاستعلامات في الحكومة المصرية الأحد، إنه تم طرد مراسلة صحيفة "ذي تايمز" البريطانية من البلاد بسبب مخالفتها القانون وإجراءها مقابلات دون الحصول على التصريح اللازم. وكانت الصحيفة البريطانية قالت السبت، إنه تم إبعاد مراسلتها بيل ترو الشهر الماضي "في إطار الأجواء القمعية" التي يتعرض لها الإعلام في مصر. وأضافت الصحيفة أن ترو اقتيدت إلى المطار وأجبرت على المغادرة في شباط/فبراير الماضي، إلا أن الصحيفة لم تعلن ذلك في مسعى للتفاوض على عودتها لتغطية الانتخابات الرئاسية التي تبدأ الاثنين. وقالت متحدثة باسم الصحيفة، إن "ذي تايمز" تأسف لمحاولة ترهيب تغطيتنا وإلغائها". وذكرت الهيئة العامة للاستعلامات التي تنظم الإعلام الأجنبي، أن ترو أجرت مقابلات دون التقدم بطلب لاستخراج البطاقة الصحفية المؤقتة لعام 2018 بانتظار حصولها على التصريح السنوي، الذي يسلم لكل المراسلين الأجانب "نتيجة ظروف فنية". كما قامت ترو بتصوير لقاءات في الشارع بالفيديو والتصوير الفوتوغرافي دون الحصول من المركز الصحفي على التصريحات اللازمة لهذا من الجهات المعنية"، بحسب بيان الهيئة. وأضاف البيان: "نتيجة لهاتين المخالفتين الصارختين،

اتخذت الجهات المعنية المصرية قرارها بإبعاد الصحفية البريطانية من البلاد". وقالت الهيئة إن ترو تقدمت بطلب للحصول على تصريح لتغطية الانتخابات الرئاسية هذا الأسبوع وحصلت عليه. وهاجمت الهيئة الإعلام الأجنبي بسبب "نشر وترويج رواية (بيل ترو) عما جرى دون أي تمحيص لها، أو سؤال أي جهة رسمية مصرية حول حقيقتها".

: مصر ترخّل مراسلة "التايمز" وتعدّها "غير مرغوب" فيها. وكانت وكالة فرانس برس، التي نشرت نبأ طرد الصحفية، اتصلت بالسلطات للحصول على تعليق على طرد ترو. وقالت صحيفة "ذي تايمز"، إن بيل ترو التي كانت تعيش في مصر منذ سبع سنوات، "أوقفت قبل ثلاثة أسابيع بعدما أجرت مقابلة مع أحد أقرباء رجل توفي على مركب للمهاجرين كان متوجهاً إلى أوروبا". وصرح المتحدث باسم السفارة البريطانية في القاهرة للصحيفة، أن وزير الخارجية البريطاني بوريس جونسون "ناقش هذه القضية مباشرة مع وزير الخارجية المصري" سامح شكري. ويدلي المصريون ابتداء من الاثنين بأصواتهم لانتخاب رئيسهم، في اقتراع سيؤدي من دون مفاجآت إلى منح الرئيس المصري عبد الفتاح السيسي ولاية ثانية.

[www.arabi21.com](http://www.arabi21.com)

## النص الثاني

بوتين: اليهود ربما تلاعبوا بالانتخابات الأميركية 2018/11

ماذا عن التلاعب بانتخابات الرئاسة الأميركية لعام 2016 ما مدى التدخل الروسي المزعوم فيها، ولصالح أي مرشح رئاسي أميركي؟ وإلى من وجه المحقق مولر لوائح اتهام بهذا الشأن؟ وما رد فعل موسكو، وما المفارقة في تصريحاتها؟

في هذا الإطار، تقول مجلة نيوزويك الأميركية -على لسان محررها توم بورتر- إن الرئيس الروسي فلاديمير بوتين يتهم اليهود وأقليات أخرى في روسيا بأنهم ربما يكونون وراء التدخل بنتيجة الانتخابات الأميركية.

وسألت الصحفية ميغان كيللي من محطة "أن بي سي" الأميركية بوتين عن ما إذا كان قد تغاضى عن تدخل 13 روسيا بالانتخابات الأميركية، والذين تم تحديدهم في لائحة اتهام من جانب المحقق الخاص روبرت مولر.

فأجاب بوتين في هذه المقابلة التي بثتها المحطة في وقت متأخر من الجمعة الماضية بأنه "لا يعنيني أمرهم فهم لا يمثلون الحكومة الروسية، وقد لا يكونون روسا حتى، فقد يكونون أوكرانيين، أو تتارا أو يهودا يحملون الجنسية الروسية، ويجب التحقق من هذا أيضا، وقد يكونون مزدوجي الجنسية أو أن الولايات المتحدة هي التي مولتهم".

[www.aljazeera.com](http://www.aljazeera.com)

## النص الثالث

برفض طلب إيران لتحويل أموال واشنطن -تطالب- برلين

طالب السفير الأميركي في #ألمانيا، السلطات في برلين برفض طلب #إيران سحب 300 مليون هامبورغ، وأن تقوم بتجميد هذه الأموال امتثالا. يورو من حسابها البنكي من أحد البنوك في للعقوبات الدولية على طهران وقال السفير الأميركي في ألمانيا، ريتشارد غرينيل، في مقابلة مع بشأن خطط طهران لنقل . "صحيفة "بيلد" الألمانية، الاثنين، إن الحكومة الأميركية "قلقة للغاية

مئات الملايين من اليورو نقدا إلى إيران وكانت صحيفة "بيلد" قد نقلت عن عدة مسؤولين في نقدا إلى داخل .الحكومة الألمانية أن طهران كانت على وشك تحويل 300 مليون يورو من " البنك التجاري الأوروبي - الإيراني ووفقا للصحيفة، فإن السبب في ذلك هو قلق ( "Eihbank) إيران مسؤولي النظام في إيران من أن الوصول إلى هذه الأموال سوف يتم منعه بعد إعادة فرض الأميركية في شهر أغسطس المقبل وكانت إيران قد أبلغت هيئة الرقابة المالية في ألمانيا .العقوبات بأنها بحاجة إلى دفع 300 مليون يورو (350 مليون دولار) لتوفير عملة أجنبية للمسافرين الإيرانيين للرحلات الخارجية وأعلنت وزارة المالية الألمانية في نفس اليوم أنها تدرس طلب إيران، . نشجع أعلى مستويات ".ما دفع السفير الأميركي إلى أن يطالب بوقف هذه العملية، قائلا: "إننا وكانت مؤسسة الإقراض الألمانية قد أعلنت .الحكومة في ألمانيا على التدخل وإيقاف هذا البرنامج أنها ستوقف جميع المعاملات المالية مع إيران بدءا من شهر يوليو/تموز الجاري.

وبحسب صحيفة " واشنطن تايمز"، عندما تم تنصيب #السفير\_الأميركي\_في\_ألمانيا ريتشارد الرسمية الأولى هو دعوة الشركات الألمانية إلى التوقف ".غرينيل أخيرا في برلين، كان أحد أعماله عن التعامل مع النظام الإيراني الذي وصفه بـ "النظام المجرم الداعم للإرهاب وتأتي هذه الخطوة الإيرانية لمحاولة نقل عملة صعبة داخل البلاد، في حين وجه المرشد الأعلى للنظام الإيراني، علي خامنئي، الرئيس حسن روحاني، بفتح تحقيق حول أسباب انهيار العملة وتدهور الوضع الاقتصادي بالتزامن مع انتشار أنباء حول سحب أبناء كبار مسؤولي النظام. الإيراني عملة صعبة تفوق احتياطي الدولة.

وذكر نواب البرلمان الإيراني أن 5000 من أبناء المسؤولين الكبار في النظام أخرجوا مبالغ طائلة من العملة الصعبة بلغت 148 مليار دولار. وأودعوها في حساباتهم في البنوك الأجنبية، في خطوة فسرها مراقبون بأنها تحسبا لانتهيار وشيك للنظام بفعل تصاعد الاحتجاجات الشعبية.

[www.alarbiya.com](http://www.alarbiya.com)

## النص الرابع

### اعتراف ترامب بالقدس عاصمة لإسرائيل (نص وثيقة)

نص الخطاب المتلفز الذي أعلن فيه الرئيس الأمريكي دونالد ترامب، الأربعاء، مدينة القدس

عاصمة لإسرائيل

إسطنبول / عبد الجبار أبوراس / الأناضول

فيما يلي ترجمة إلى العربية من الأناضول لنص الخطاب المتلفز، الذي أعلن فيه الرئيس الأمريكي دونالد ترامب، الأربعاء، مدينة القدس عاصمة لإسرائيل، والمباشرة بنقل سفارة بلاده من تل أبيب إلى المدينة الفلسطينية المحتلة.

عندما تسلمت السلطة (في 20 يناير / كانون الثاني الماضي) كنت وعدت بأن أنظر للتحديات التي يواجهها العالم بعيون مفتوحة، وبتفكير مرن. نحن لا نستطيع حل مشاكلنا بتقديم نفس الفرضيات الفاشلة، وتكرار نفس الاستراتيجيات القديمة. جميع التحديات تتطلب اتباع نهج جديد.

قراري اليوم يمثل بداية لنهج جديد تجاه الصراع بين إسرائيل والفلسطينيين. عام 1995، تبنى الكونغرس قانونا يحث الحكومة الفيدرالية على نقل السفارة الأمريكية (من تل أبيب) إلى القدس، والاعتراف بأن تلك المدينة ذات الأهمية الكبيرة، هي عاصمة إسرائيل.

وقد مرر الكونغرس هذا القانون بأغلبية ساحقة من الحزبين (الجمهوري والديمقراطي)، وأعيد تأكيده بالإجماع من قبل مجلس الشيوخ (إحدى غرفتي الكونغرس) قبل 6 أشهر فقط.

لكن، ومنذ أكثر من 20 عاما، جميع الرؤساء الأمريكيين السابقين أخرجوا ذلك القانون، ورفضوا نقل السفارة الأمريكية إلى القدس أو الاعتراف بالقدس عاصمة لإسرائيل. تأخروا عن إعلان ذلك القانون بسبب اعتقادهم بأن تأخير الاعتراف بالقدس (عاصمة لإسرائيل) من شأنه أن يعزز قضية السلام. البعض قال إنه كان ينقصهم الشجاعة، وحكمهم ذلك كان مستندا إلى حقائق كما فهموها في ذلك الوقت. لكن بعد مرور عقدين على تقديم التنازلات، لم نحقق أي تقدم في التوصل إلى اتفاق سلام دائم بين إسرائيل والفلسطينيين.

وسيكون من الحماقة أن نعتقد أن تكرار النهج نفسه تماما سيخلص بنا إلى نتيجة أفضل أو نتيجة مختلفة لذا قررت أنه حان الوقت للاعتراف رسميا بالقدس عاصمة لإسرائيل.

كان الرؤساء السابقون وعدوا بذلك (بشأن القدس) خلال حملاتهم الانتخابية، لكنهم فشلوا في الإيفاء بوعودهم. اليوم أن أفي بوعودي، أنا رأيت أن اتخاذ هذا القرار يصب في مصلحة الولايات المتحدة الأمريكية، وفي مصلحة السعي إلى تحقيق السلام بين إسرائيل والفلسطينيين.

وهذه خطوة طال انتظارها للمضي قدما في عملية السلام، والعمل على التوصل إلى اتفاق دائم. إسرائيل دولة ذات سيادة، ولها الحق، حالها كحال أي دولة أخرى سيادية، أن تحدد عاصمتها. والاعتراف بذلك أمرا واقعا هو شرط ضروري لتحقيق السلام.

قبل 70 عاما، اعترفت الولايات المتحدة تحت قيادة الرئيس (هاري) ترومان بدولة إسرائيل ومنذ ذلك الحين، جعلت إسرائيل عاصمتها في مدينة القدس. عاصمة الشعب اليهودي، التي أنشئت في العصور القديمة. اليوم، القدس هي مقر الحكومة الإسرائيلية الحديثة. هي مقر البرلمان الإسرائيلي، كذلك المحكمة الإسرائيلية العليا، والكنيست (البرلمان). هي (القدس) موقع الإقامة الرسمي لرئيس الوزراء والرئيس، وهي مقر للعديد من وزراء الحكومة. على مدى عقود، اجتمع رؤساء الولايات المتحدة الأمريكية، ووزراء الدولة، والقادة العسكريون مع نظرائهم الإسرائيليين في القدس، كما فعلت أنا في رحلتي إلى إسرائيل في وقت سابق من هذا العام.

القدس هي ليست فقط قلب الأديان الثلاثة العظيمة (المسيحية واليهودية والإسلام)، لكنها الآن أيضا هي قلب أحد أنجح الديمقراطيات في العالم. القدس يجب أن تبقى مكانا يصلي فيه اليهود على حائط المبكى (البراق) ويتعبد فيه المسلمون في المسجد الأقصى، ويقيم فيه المسيحيون درب الصليب. مع ذلك، طوال هذه السنوات، رفض الرؤساء الذين يمثلون الولايات المتحدة الاعتراف رسميا بالقدس عاصمة لإسرائيل.

في الحقيقة نحن رفضنا الاعتراف بأي عاصمة إسرائيلية على الإطلاق، لكننا اليوم أخيرا نعترف بما هو واضح، وهو أن القدس عاصمة إسرائيل. وهذا ليس أقل أو أكثر من اعتراف بالواقع، بل هو أيضا الشيء الصحيح الذي يجب القيام به. إنه شيء يجب القيام به. لهذا السبب، وتماشيا مع قانون سفارة القدس، أوجه الخارجية الأمريكية للمباشرة بنقل السفارة الأمريكية من تل أبيب إلى القدس.

بموجب ذلك ستبدأ على الفور عملية توظيف مهندسين معماريين ومتعهدين حتى تكون السفارة الجديدة، بعد الانتهاء من بنائها، رمزا رائعا للسلام. في ضوء تصريحاتي هذه، أريد أيضا أن أؤكد



إلى نقطة أخرى. قراري هذا لا يعكس بأي شكل من الأشكال خروجنا عن التزامنا بتيسير التوصل إلى اتفاق سلام دائم. نحن نريد اتفاقا مناسباً للإسرائيليين والفلسطينيين. الولايات المتحدة تواصل بشكل كبير التزامها بالمساعدة على التوصل إلى اتفاق سلام يكون مقبولاً لكلا الطرفين.

وأعترمت بذل قصارى جهدي للتوصل إلى هكذا اتفاق. ولا شك أن القدس هي من أكثر القضايا حساسية في تلك المحادثات. وستؤيد الولايات المتحدة حل الدولتين (إسرائيلية وفلسطينية)، إذا ما وافق الجانبان على ذلك.

في الوقت نفسه، أدعو جميع الأطراف إلى الإبقاء على الوضع الراهن في المواقع المقدسة في القدس، بما في ذلك جبل الهيكل، والمعروف أيضاً باسم الحرم الشريف. وفوق كل شيء، أملنا الأكبر هو السلام الذي نتوق إليه كل نفس بشرية. وقراري اليوم، تؤكد من جديد التزام حكومتي الطويل الأمد بمستقبل يسوده السلام والأمن في المنطقة. سيكون هناك بالطبع خلاف واعتراض بشأن هذا القرار. ولكننا واثقون بأننا في نهاية المطاف، وبمعالجة جميع الخلافات، سنتوصل إلى سلام ومساحة أكبر بكثير من التفاهم والتعاون.

ينبغي للمدينة المقدسة أن تأتي بأفضل ما في البشرية، وأن توجه أنظارنا نحو كل ما هو ممكن، لا أن تسحبنا مرة أخرى إلى المعارك القديمة التي باتت من الممكن التنبؤ بها. السلام لا يمكن أن يكون بعيداً عن تناول من هم على استعداد للتوصل إليه. لذا ندعو اليوم إلى الهدوء والاعتدال وإعلاء أصوات التسامح على أصوات الكراهية. ينبغي أن يرث أطفالنا الحب، لا النزاعات.

وأكرر رسالتي التي قدمتها في القمة التاريخية والاستثنائية في السعودية، في وقت سابق من هذا العام.

الشرق الأوسط منطقة غنية بالثقافة، والتاريخ، والروح. شعبه رائع، وفخور، ومتنوع، ومفعم بالحياة وقوي، لكن المستقبل الباهر الذي ينتظر هذه المنطقة يتم صده من قبل سفك الدماء، والجهل، والإرهاب.

سيواجه نائب الرئيس (مايك) بنس إلى المنطقة في الأيام المقبلة، للتأكيد مجدداً على التزامنا بالعمل مع الشركاء في جميع أنحاء الشرق الأوسط، لهزيمة التطرف الذي يهدد آمال وأحلام أجيال المستقبل. لقد حان الوقت لأولئك الذين يرغبون في السلام أن يطردوا المتطرفين من وسطهم. لقد آن الأوان لكي تستجيب جميع الأمم المتحضرة والشعوب للآراء المغايرة بالنقاشات المنطقية، وليس بالعنف. وحان الوقت أيضاً لأن يطلب الشباب لأنفسهم في جميع أنحاء الشرق الأوسط مستقبلاً مشرقاً جميلاً. لذلك دعونا اليوم نُعد تكريس أنفسنا إلى طريق التفاهم والاحترام المتبادلين. دعونا نعد النظر في الافتراضات القديمة، ونفتح قلوبنا وعقولنا إلى الإمكانيات والاحتمالات.

وأخيراً، أطلب من قادة المنطقة، سياسيين ورجال دين، إسرائيليين وفلسطينيين، مسيحيين ويهود، ومسلمين، أن ينضموا إلينا في السعي النبيل من أجل تحقيق السلام الدائم.

شكراً لكم، بارك الله فيكم، بارك الله بإسرائيل، وبارك الله بالفلسطينيين، وبارك الله بالولايات المتحدة.

شكراً جزيلاً، شكراً لكم، شكراً جزيلاً لكم جميعاً. شكراً لكم شكراً لكم شكراً جزيلاً.

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# تأثير الأيديولوجيا على ترجمة الخطاب السياسي

إعداد

فوزية محسن الإسكندراني

المشرف

أ.د. رمضان أحمد المجراب

الملخص

تعد الترجمة وسيلة لتواصل مع الشعوب بمختلف ثقافتهم فقد أصبحت الترجمة في وقتنا الحالي نشاطاً ضرورياً بسبب الحاجة إلى التواصل مع شعوب تتكلم لغات أخرى ومعرفة الأخبار التي تزداد عبر وسائل الإعلام وشبكة الإنترنت وتبقي ترجمة النصوص السياسية من بين أصعب الترجمات نظراً للصعاب التي تعترض المترجمين و لذلك فإن الهدف الأساسي من هذه الدراسة هو اكتشاف الأيديولوجيا في النصوص السياسية المترجمة من الإنجليزية إلى العربية و بالعكس وتحاول هذه الدراسة معرفة مدى تأثير الأيديولوجيا على ترجمة النصوص السياسية وتغيير المرادفات بما يتماشى مع ثقافة اللغة الهدف فقد استعانا بالتحليل الخطابى النقدي والاستراتيجية التي يتبعها المترجم في عملية الترجمة حيث أن العائق الذي يواجه المترجم عند ترجمة النصوص السياسية هو إيجاد المرادف المناسب الذي يتناسب مع ثقافة اللغة الهدف مما يشكل أهمية بالغة في الإبقاء على نفس الأثر الموجود في الخطاب السياسي الأمر الذي يضعنا أمام إشكالية الأمانة في ترجمة النصوص السياسية.



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تحت إشراف

أ.د. رمضان أحمد المجرب

قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغة

الانجليزية

جامعة بنغازي

كلية الآداب

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