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الفهرس

- 1 ثقافة المترجم الأدي وتأثيرها في مسار الفعل خميسة علوي
- 12 المعضلات الأخلاقية في الدراسات الترجمة..... الحسن الغضبان، عديلة بن عودة، ياسمين قلو
- 25 صيغ التعجب وإشكالية نقلها إلى اللغة العربية..... هشام قيراط
- 44 تعليمية الترجمة الأدبية و خصائصها..... فتيحة جماح
- 62 تقنيات ترجمة مصطلحات الصيرفة الإسلامية إلى الفرنسية..... زينب بن علي، إيمان بن محمد
- 76 حالة الترجمة السمعية البصرية في الجزائر وآفاقها..... الحسين الغضبان، عديلة بن عودة، ياسمين قلو
- 87 دراسة في ترجمة المفاهيم القانونية الشرعية على ضوء نظرية التلاعب في الترجمة..... إيمان أمينة محمودي
- 110 ترجمة معاني الإشارات التداولية... حالة النص الشعري سهيلة مريعي
- 124 ترجمة مصطلحات الهندسة الطبية الحيوية من اللغة الإنجليزية إلى اللغة العربية: دراسة تحليلية وصفية لنماذج من معجم المصطلحات الطبية الإنجليزي-عربي أنموذجاً..... ياسمين طواهرية، سلمى عرابي
- 150 ترجمة غريب اللفظ في القرآن الكريم إلى اللغة الإنجليزية..... الزبير محصول
- 164 ترجمة الوثائق التاريخية القانونية في ظل الصراع ما بعد الكولونيالي..... هدى بولحية
- 179 ترجمة الخطاب الإشهاري في ظل الاختلافات الثقافية والاجتماعية..... صحراوي رضا ، يخلف زوليخة
- 195 المصطلح الدبلوماسي وأساليب وضعه في اللغة العربية والإنجليزية..... سفيان بوركايب ، رشيدة سعدوني
- المشترك اللفظي في القرآن الكريم وأساليب ترجمة معانيه إلى اللغة الإنجليزية: لفظ اللباس أنموذجاً
- 215 فلة بلمهدي، نبيلة بوشريف
- 231 المترجم بين سلطة ثقافة المتلقي وحرمة ثقافة المصدر..... ليلي فاسي فنتازية
- 242 الكفاءة النفسية المعرفية وأثرها على الأداء اللفظي للمترجم في الحقل الدبلوماسي..... نسيم أزو

- 263 العبارات المبهمة في الخطاب الدبلوماسي والتحديات التي تشكلها في الترجمة..... أميرة خيلية، رشيدة سعدوني
- 278 الدرس الترجمي، نحو مقارنة منهجية لتعليم الترجمة.....حنان رزيق
- 290 التوطين والتغريب في ترجمة المصطلحات الشرعية: دراسة مقارنة لترجمة مصطلحات العبادة في القرآن الكريم إلى اللغة الإنجليزية..... رابح حباش، سهيلة مريعي
- 308 التكافؤ في ترجمة المصطلحات السياسية المستحدثة من الإنجليزية إلى العربية..... حليلة نين، فيروز سلوغة
- 327 الترجمة والأرطوفونيا، أو عندما تتلاقح الاختصاصات..... دليلة خليفي
- 338 الترجمة كوسيلة لتدريس اللغة الإنجليزية: مركز التعليم المكثف للغات بالجزائر أنموذجا.... عبيلة-أمالو نعيمة، قلو ياسمين
- 359 الترجمة كخطاب: "حالة المعنى"..... عبد الرؤوف زايدي
- 375 الترجمة المصطلحية في ظل جائحة كورونا بين الثراء المعجمي و التشتت المصطلحي..... حياة سيفي
- 391 البحث الوثائقي كأداة للترجمة المتخصصة من العربية إلى الإنجليزية: تطبيق على نص ميكانيكا السيارات أنموذجا
..... طاوس قاسمي
- 411 استراتيجيات ترجمة أسماء سور القرآن الكريم إلى الفرنسية بين التوطين والتغريب..... ندى سعدي، دليلة خليفي
- 424 إشكالية الأسماء المختصرة في وضع المصطلح ونقله إلى اللغة العربية "وصف و تحليل"..... فاطمة الزهراء ضياف
- 436 أزمة كورونا و تأثيرها على تعليمية الترجمة عن بعد بجامعة الجزائر2..... فاطمة عليوي
- 445 أخطاء الترجمة واللغة في توطين المواقع الالكترونية وترجمتها: الأثر والانعكاسات..... توفيق ممد، جمال بوتشاشة
- نحو معجم موحد لمصطلحات الدراسات الترجمية من إشكاليات نقل المصطلح الترجمي للعربية إلى إبداع المترجم.....
- 466 نجاة بعيليش.....

Zum Einsatz von Theater und szenischer Interpretation im Deutschunterricht.....Kouider OUCI 483

Walking on a Tightrope The Ups and Downs of Diplomatic InterpretingIlhem Bezzaoucha 502

Traduction du discours vitupératif dans « Notes of a dirty old man » de Charles Bukowski : Entre éthique et stylistique Sara Lebbal 510

Zum Ausdruck des Präteritums im Deutschen und Arabischen: Eine kontrastive Analyse anhand literarischer Texte.....Meghouche Karima 520

The Plight of Women in Patriarchal Afghanistan in Yasmina Khadra's The Swallows Of Kabul (2002) and Khaled Hosseini's A Thousand Splendid Suns (2007)..... Assia Kaced 537

Traduire Assia Djebar à la lumière de la théorie du polysystème.....	Nesrine Boukhalfa Louli	553
L’impact de la traduction des caricatures politiques sur les représentations et les perceptions culturelles de l’Autre.....	Adila Benaouda	563
Cultural Ambivalence in the Translation of Algerian Popular Expressions into English	Fayrouz Selougha	585
The Impact of Ideological Constraints on Media Translation	Hana Saada	603
Neologie und Fachsprachen im modernen Deutsch: Untersucht an den Fachsprachen der Energie und der Chemie.....	Mounir Yousfi	622
Le « Domaine Traduction » dans l’université algérienne : plus qu’une nécessité	Mohamed Réda Boukhalfa	646
La traduction du contre-discours coranique à la lumière de la théorie des actes du langage	Djilali Aiad Nesrine, Souhila Meribai	655
Challenges and techniques of translating official and inflated language in diplomatic texts	Meriam Benlakdar	670

The Impact of Ideological Constraints on Media Translation

تأثير القيود الإيديولوجية على الترجمة الإعلامية

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Abstract: Culture, power, and most importantly, ideology- related questions are among today's most problematic issues, and they are being widely discussed. This study aims at investigating the impact of the ideological constraints on media translation. It tests the hypothesis that hidden ideologies in news texts are changed/re-presented (or maintained) when translated into another target culture, taking into account the socio-cultural practices followed by news institutions as well as the culture and orientations of the receptors. It also investigates strategies and techniques adopted by news translators to overcome those difficulties. To do this, a corpus of 5 examples relating to Palestine, Egypt, UAE and France, are examined to identify the ideological representation, alterations happening through translation and the techniques adopted to produce an ideology-laden translation. The cultural turn approach will be applied in this study.

The findings indict the TTs have been ideologically mediated in a way that is completely different from the STs and conform to the news organizations' political and ideological leanings. This resulted in reformulating a different Arabic version from the original, resorting to a range of strategies proposed by Lefevere.

Keywords: Ideology; Translation; Media; Media Translation; Ideological Constraints; Cultural Turn Approach; Lefevere

ملخص: يتناول هذا البحث تأثير القيود الإيديولوجية على الترجمة الإعلامية، خاصة مع أفراد كل مؤسسة إعلامية بتوجه خاص، حيث تخضع لعدة محددات إيديولوجية. سنحاول في هذا البحث تفصي أثر التصرف الإيديولوجي على الترجمة الإعلامية، والأساليب المعتمدة من طرف المترجمين لتحويل ترجماتهم بما يخدم مصلحة المستخدم، أو لتتماشى مع قناعاتهم الشخصية. ولإثراء بحثنا، سنحلل 5 أمثلة تتعلق بفلسطين ومصر والإمارات العربية المتحدة

¹ *Corresponding author:* Hana Saada

وفرنسا، معتمدين على نظرية التحول الثقافي في الدراسات الترجمة، للخروج بنتائج حول التدخل الإيديولوجي، والإستراتيجيات والإجراءات التي يتبعها المترجم لتحويل نصه وتلويين محتواه طبقاً لمصالح النظم السياسية والاقتصادية التي يتبعها. إتضح من الدراسة أن المترجم الإعلامي يُوظف جملة من الإستراتيجيات لتطويع نصه ومعانيه بما يخدم إيديولوجية مؤسسته الإعلامية، فالإعلام هو الابن البار لأيديولوجية معينة، يُحور ويسوق الأحداث بما يخدمها، ويرر خطوات مشرعها ويُشرعن سياساتهم ومواقفهم، ولا تشذ حالتنا العربية عن هذه القاعدة، فإعلام الدول العربية يخضع لأنظمة الدول المتواجد فيها، ولا يقرأ الأحداث إلا بمنظارها.

كلمات مفتاحية: الترجمة، الترجمة الإعلامية، الإيديولوجيا، القبول الإيديولوجية، التحول الثقافي في دراسات الترجمة، الإستراتيجيات.

1. INTRODUCTION

It is a truism that translation is as old as humankind and the exercise of ideology in this domain is, similarly, as old as the history of translation itself due to the cross-cultural-ideological trends which have permeated history. Throughout the centuries, individuals and institutions resorted to their particular beliefs for the production of certain effects in translation, hence; there is not much room for doubt that ideology, cultural and political divergences govern this sphere as the choice of a source text and its translation are determined by the interests and objectives of social agents which result in the distance between the ideology-laden source text (ST) and the target one (TT).

Since media sphere is considered as a scene for confronting ideologies because this latter impinges upon translation products in media institutions, is the translator called upon to adapt his text with a view to serving the interests of his/her patronage or abide by the source text regardless his culture or orientations and the socio-cultural practices dictated by some forces? In case the influence of the cultural, socio-political and ideological factors on translation is proved, what are the ideological strategies and tools employed to reproduce an ideological-oriented translation?

We suppose that media translation is manipulated by some extrinsic factors, namely; ideology as the translator evokes, while the process of translation, his tacit assumptions, beliefs and value systems or the dictations of his/her patronage, resorting to a range of strategies.

The Impact of Ideological Constraints on Media Translation

In the coming sections of this paper, the concepts of ideology and translation, with special focus the theories and strategies adopted to ideologically adapt news, will be deliberated. A corpus of 5 news articles collated from different news radios and websites under different themes (Palestinian cause, Egypt's protests, UAE's normalization of ties with the Zionist Entity, and French teacher's assassination) is presented to identify the ideological and institutional representations. The cultural turn approach will be applied in this study to yield insightful clues to ideological adaptation. The research method in this paper is both descriptive and analytic.

1- Ideology

There is a profusion of diverse definitions of ideology, defining the term from different perspectives that it is impossible to review all of them in this paper. According to most of them, ideology is a set of ideas and beliefs shared by social groups, adopted with a view to organizing their lives and helping them build a better understanding of the environment.

These ideas and beliefs are often imposed, whether by the majority within a democratic system or by force under an authoritarian system, or even by the manipulation of the media outlets spreading their influence under the directives of governments, political forces or oligarchs. In this vein, Van Dijk defines ideology as 'basic systems of shared social representations that may control more specific group beliefs' (Van Dijk, 1996, p.115).

However, the concept "ideology" was first introduced and defined by the French thinker Destutt de Tracy (1754-1836) as the 'science of ideas' as opposite to the metaphysical world of philosophy.

Later on, scholars presented a set of definitions; most of them were related to politics. As long as translation studies are concerned given that this field is a socially regulated activity, where the conflict of interests and positions is dominating to the extent to decide the production and then the reception of translation, a bunch of scholars have defined ideology in the field of language-related, cultural and translation studies. Hatim & Mason put it: "Ideology is a set of suppositions which indicate the ideas and benefits of a person, group, social institution, etc. which is finally presented in the form of language" (Hatim & Mason, 1997, p. 218).

2- Ideology and translation

St. Jerome opened heated debates that have continued for almost 2000 years since Cicero (1st century B.C.) following his major contribution to the field of translation by the introduction of the terms word-for-word and sense-for-sense. In 1952, new concepts emerged, relating translation, that is an empirical, synthetic discipline, to new disciplines of linguistics and literature, before linking it to other ones, including history, philosophy and anthropology, etc (Bassnett,1991, p. 167).

For decades, translation studies were literary, linguistic and interpretative. However, German translator Hans Josef Vermeer introduced, in 1978, Skopos theory (named after the Greek word Skopos that means 'purpose' in English) moving from the static linguistic perspective. In this theory, the process of translation is determined by the function of the translation. This function is specified by the addressee. Its functionalist approach aims at dethroning the source text (ST), believing that the translator is a creator of the target text (TT) whose role is to set a goal of the translated product and then prioritizing it (this purpose). This theory marked the beginning of the shift from the linguistic equivalence to functional appropriateness (Schaffner, 1998, p. 18).

The principles of the Skopos theory have nothing to do with the ST; they focus mainly on the purpose of the translation process. That is to say, the end justifies the means (Reiss, Vermeer, 1984, p. 101). Vermeer explains the Skopos rule as follows:

“Each text is produced for a given purpose and should serve this goal.” The Skopos rule, thus, reads as follows: “translate/ interpret/ speak/write in a way that enables your text/ translation to function in the situation it is used and with the people who want to use it and precisely in the way they want it to function” (Nord, 1997, p. 27). Accordingly, translations of a particular task may require a 'free' or 'faithful' translation depending on the purpose for which the translation is intended. In the 1990s, translation theories moved away towards a culture and ideology-oriented research, a move called the “cultural turn” as Mary Snell-Hornby (1990) termed it (Safaa Ahmed, 2014).

The incentive of this cultural turn is the inevitable and fast-paced globalization as each country in the world is becoming closely connected with others, thus, the exchange and communication in politics, economy, and culture become inescapable, in addition to the fact that translation has become, in recent years, the most

The Impact of Ideological Constraints on Media Translation

important means of communication, playing a major role in the transfer of information among individuals and nations.

Subsequently, linguistic theories governing the translation process have been sidelined, giving the floor to ideology and culture because the attention has centered on translation as a “cultural transfer”. Bassnett and Lefevere have conducted pioneering studies in terms of cultural interaction. Their work “Translation, History and Culture”, compiled in 1990 (Lisheng, 2010, P 95), surpassed the linguistic field, shedding light on the interaction between translation and culture, which leads, therefore, this latter to impact and constraint translation (Bassnett, Lefevere, 1997, pp. 11-12). According to Bassnett, translation is not merely “a process of replacing words and expressions in one language by their corresponding words and expressions in another language” (Schäffner, Bassnett, 2010, P.31). For her, the translator in this field is a “liberator” whose task is to liberate the readers from the boundaries of the ST and the ST author.

In her book entitled: “Translation Studies: An Integrated Approach”, she enthusiastically describes a culture-oriented translation theory, stressing that translation consists of a cross-cultural communication activities (Schäffner, 2003, P 23).

New concepts emerged as Susan Bassnett and André Lefevere introduced the terms “History”, “Function” and “Rewriting” in Translation Studies, stressing the need for translation to adapt to cultural and ideological requirements. New mechanisms and norms were put in place, giving birth to larger social and cultural contexts that translators should abide by. André Lefevere’s theory of “patronage, poetics and ideology” followed by feminist translation studies which purport to construct the feminist discourse (Zhang, 2012, pp. 23-42) and the postcolonial translation studies, opened the door for cultural interaction and manipulation. Based on their ideas, translation may be viewed as rewriting, creating interaction through facilitating cultural communication or even manipulation given its open and interdisciplinary nature and its exploitation to dominate a range of spheres, including media, where translation process is not restricted to the use of traditional linguistic research model. On the contrary, it includes taking into consideration the political, ideological, social and historical contexts of the event. This requires from the translator in these fields, a distinct cultural, historical and ideological awareness.

In this vein, three major trends of translation studies stood out; translation as rewriting, translation and feminist studies and translation and post-colonialism

(Safaa Ahmed, 2004). As long as translation and rewriting is concerned, Lefevere refers, in his book, entitled: “Translation, Rewriting and the Manipulation of Literary Fame” (Lefevere, 1992, p. 113), to power, ideology of the institution and manipulation (Lefevere, op.cit, p. 113). According to him, the rewriting is governed by three factors. First, the “professionals”: Coming from the inner literary system. Second, the “patronage”: It is operating outside the literary system, and embodied in persons or institutions, especially in the field of media. This latter can exercise influence on the translator or hinder him while the process of rewriting. The influence takes into consideration three components; ideological constraint, economic provision and social status. Third, the ‘dominant poetics’: It refers to the literary devices and the concept of the literary role.

3- Strategies of ideological adaptation

To produce ideologically-oriented and loaded texts, the translator should employ some manipulative methods proposed by Lefevere, to wit, among others:

- Addition
- Omission
- Use of explanatory note
- Rewriting

A. Addition: According to Lefevere, the translator in media translation would, on certain occasions, add some extra pieces of information in the translated text to insert the target of the translation. He says: “This fact is most apparent in the passages as various translators insert, in their translations, passages that are most emphatically not included in the original” (Lefevere, 1992, p. 42). Bassnett also argues that the translator can at times “enrich or clarify the source language texts during the translation process”.

Some scholars advocate this method when it comes to serve the purpose of facilitating cultural interaction, especially for nations with totally different cultural elements and components. Zhang, for his part, tolerates “Addition” just to manipulate the source texts for the sake of cultural interaction, not for ideological motivations. On the other hand, Roberto Vald on believes that “complementary information might be instrumental in underlining the hidden agendas of text producers” (Vald on, 2008, p.311).

B-Omission: This method is opposite to Addition. The translator would depend on deleting while translating. According to Lefevere, such kind of manipulative

The Impact of Ideological Constraints on Media Translation

methods can be called as “ideological omissions” (Lefevere, 2004, p.64). In his book entitled “Translation, Rewriting and the Manipulation of Literary” (Lefevere, op.cit, p. 58), he argues that the “translator omits passages, expressions or words of the source texts under certain constraints which include ideology, poetics and patronage. However, those constraints are hardly noticeable because they are not something floating on the surface of water, but lying behind the texts, for most of the time (Lefevere, op.cit, p. 59).

Culturally, Omission in the process of translation is a feasible method for a range of scholars; Qiu argues that, because of cultural differences, there might be some information in the source texts which are of little value to the target language texts (Qiu, 2008, pp. 95-98) . In order to deal with the meaningless or redundant information properly during the process of translation, Qiu suggests that translators should operate the source texts by means of omission (Qiu, op.cit, p 97). According to Stetting: “Deletion ranges from the exclusion of individual lexical items or deletion of clauses, sentences or complete paragraphs” (El Haj & Shabana, 2017, pp. 59-80).

C. Explanatory Note: The third manipulative method is “explanatory note”. This term is invented by Lefevere (Lefevere, 2004, p. 50). He argues that “faithfulness” is not the unique strategy; hence, one among multiple translational strategies, and translators could use the “explanatory note” to provide extra information, claiming that “translated texts as such can teach us much about the interaction of cultures and the manipulation of texts” (Zhang, 2012, p 56).

This manipulative method can be used in the translation of culture-oriented texts as the lack of cultural or historical background knowledge, push the translators to inject explanatory note to the translated texts. “Explanatory note” is another workable manipulative method in the process of translating culture-loaded tourism materials or other culture-specific source texts.” (Lefevere, op.cit, p. 50).

D. Rewriting: According to Lefevere, rewriting can “project the image of an author and/or a (series of) work(s) in another culture, lifting that author and/or those works beyond the boundaries of their culture of origin”(Lefevere, op.cit, p. 62).

Through rewriting, “some irrelevant or tenebrous information of the source texts can be weakened or even ignored during translation, while, some culture-oriented information related to the source language texts are highlighted, or at whiles, the original information is even replaced by culture-oriented information. This makes

the focus of a translation to demonstrating or transferring culture-oriented information from translating the source text with the principle of “fidelity” as traditional translation theories assert” (Zhang, op.cit, p 56). Other studies on media translation have been conducted, namely; Stetting’s transediting approach to translation, unveiling a range of transediting techniques, such as; selection, deletion, addition, synthesis, abridgement, retropicalisation and restructuring (Stetting, 1989, p. 59). The term transediting combines two terms; translating and editing. According to Stetting “certain amount of editing has always been included in the media translation task” (Stetting, op.cit, p. 371).

Stetting argues that translation process goes beyond word-for-word replacements and includes fundamental transformations and maneuvers via adding explanations or new pieces of information, or even deleting extra information, considered to be irrelevant or redundancy for the receivers, or changing the style and rhetoric of the source text (Stetting, op.cit, p. 380). Accordingly, Stetting introduces three different areas of transediting:

- a. “Cleaning-up transediting”
- b. “Situational transediting”
- c. “Cultural transediting” (Stetting, op.cit, p. 180)

4- Transediting’ Strategies

I. Deletion: Stetting argues that “Deletion” includes the exclusion of individual lexical items, clauses, sentences or complete paragraphs. That is to say; any unneeded information, which may result in redundancy, could be totally eliminated.

II. Addition: Stetting dubs the action of “Addition” as compulsory and necessary with a view to adding background information to cast more clarity on some cultural aspects that are necessary for better understanding of the text content. Hursti adds that this maneuver is used when the news agency’s story seems to take the complete understanding of a piece of information for granted while it is not the case with the target readership (Stetting, op.cit, p.382). highlighting that media translators add explanations in the ST that “have a unique reference in the source culture” (Stetting, op.cit, p.383).

III. Substitution: Substitution involves some transediting actions, namely; textual reorganization, addition and deletion. Substitution ranges from rounding up or

The Impact of Ideological Constraints on Media Translation

down figures, tallies and quantities and the change of ST titles and informative subtitles (Stetting, op.cit, p.384).

IV. Reorganization: Reorganization includes restructuring the text via changing the stylistic features of the text. For instance; Light could be shed on certain pieces of information through strengthening, weakening or backgrounding them in the paragraph. Some Western scholars contradict this school of thought, arguing that translators should not pull the translation in different directions, irrespective to the reasons and patronage. Nida states that “translation is the production in the target language of the closest natural equivalent to the message of the source language, first to meaning and then to style” (Horguelin, 1977, p.30).

Similarly; Peter Newmark opines that translation “is rendering the meaning of a text into another language in the way that the author intended the text” (Newmark, 1998, p.5).

5- Corpus

This part would be dedicated to surveying different translations to detect the blatant ideological adaptation by dominant global media with the aim to reshape public opinion.

We have chosen titles and excerpts from different media outlets, including (Jordanian and Zionist radios, Al Youm 7 news websites, BBC Arabic/ English versions, France 24 English/ Arabic versions, Al Bayan news website), dealing with different themes (Palestinian cause, Egypt’s protests, UAE’s normalization of ties with the Zionist Entity, and French teacher’s assassination) with a view to finding out whether media sphere has become a scene for confronting ideologies or not, and the strategies adopted for that.

Example 1

Source text

PLO Chairman Mr. Yaser Arafat opened the Palestine National Council meetings in Tunis today. The PNC will discuss the Palestinian participation in the proposed Mideast peace conference to be held in Madrid next month. Israel rejects any role

for the PLO in the conference and insists that it will only talk to Palestinian representatives from the occupied territories²."

Target text

– ترجمة الإذاعة الصهيونية:

إفتتح ياسر عرفات رئيس المنظمة اجتماعات المجلس الوطني الفلسطيني في تونس اليوم، وسط خلافات حول مشاركة الفلسطينيين في مؤتمر السلام المقترح حول الشرق الأوسط و المنوي إنعقاده في مدريد في الشهر القادم، و لن يكون للمنظمة أي دور في المؤتمر، و سيمثل الجانب الفلسطيني ممثلون من سكان المناطق.

– ترجمة الإذاعة الأردنية:

إفتتح السيد ياسر عرفات رئيس دولة فلسطين اجتماعات المجلس الوطني الفلسطيني في تونس اليوم، وسوف يناقش المجلس المشاركة الفلسطينية في مؤتمر السلام المقترح حول الشرق الأوسط، و الذي سوف يعقد في العاصمة الإسبانية مدريد في الشهر القادم.³

As can be observed from the first translation, the Zionist side, voluntarily, remodeled its translation in order to conform it to the anti-Palestinian ideology, in an attempt to create a narrative dimension familiar to the readers of the TT. MR, as a polite formula to address respectful high-ranking officials, was excluded from the Zionist translation. The adoption of this strategy aims at devaluating Mr. Yasser Arafat and undermining him. The acronym of Palestine Liberation Organization "PLO" was, also, omitted by the translator who sufficed by mentioning the word of the organization in order to clarify his position, rejecting the legitimacy of the Palestine Liberation Organization.

² Yasir Arafat, Letter to an International Conference of World Jew- ish Leaders, Tunis, 17 February 1990.
<https://www.jstor.org/stable/2537724>

Retrieved: April 15th, 2022.

³ Muhammad Forghoul, Ideological Adaptation in Translation, Kuwait University.

<https://platform.almanhal.com/Files/2/76954>

Retrieved: April 15, 2022.

The Impact of Ideological Constraints on Media Translation

This translation resorted to the ideology-laden Lefevere strategy of “rewriting” thought the addition of the culture-oriented sentence of “وسط خلافات حول مشاركة ”الفلسطينيين في مؤتمر السلام المقترح حول الشرق الأوسط”, and “و سيمثل الجانب الفلسطيني ممثلون من سكان المناطق” which are not mentioned in the source text at all. In addition to the total ignorance of the sentence “Israel rejects any role for the PLO in the conference and insists that it will only talk to Palestinian representatives from the occupied territories”. The aim of this adaptation is to manipulate the public opinion and undermine the legitimacy of the organization as the voice of the voiceless Palestinians. The translator suggested a split in the ranks of the Palestinians regarding the participation in the conference, neglecting the idea that the Zionist Entity is the only side opposing the participation in this event, and the purpose of that is to pre-empt events to obstruct Palestine Liberation Organization’s participation in the conference. In addition, the translation employed the strategy of “substitution”, by introducing the administrative term “territories” instead of “the occupied territories,” highlighting the position of the Zionists from the conflict, rejecting peaceful solutions and considering themselves owners of the lands and not occupiers.

As long as the second translation is concerned, the translated text reflected the position of the Jordanian government on the Palestinian-Zionist conflict, employing the strategy of “addition” for the word Palestine, presenting it as "the State of Palestine" to refer to Jordan's recognition of the state of Palestine. In addition, it attributed to Mr. Yasser Arafat the President's position, reaffirming that he is the only legitimate President.

However, the translator, deliberately, ignored the idea of the Zionist Entity’s refusal to participate in the Palestine Liberation Organization in the conference, indicating, wisely, Jordan’s willingness to blur its position, waiting for the image to get clarified.

Example 2

Source title

Palestinian gunman kills Israeli, wounds three in Jerusalem. (BBC).⁴

⁴ Palestinian gunman kills Israeli, wounds three in Jerusalem. BBC.

Target title

مقتل إسرائيلي وإصابة 3 آخرين خلال اشتباك مسلح بالقدس المحتلة. (اليوم السابع).⁵

As can be observed, the translator adapted his title culturally and ideologically to meet the orientations of Arab target readership, and to be in line with the Arab's official and popular principled, unwavering and unconditional stance regarding the sanctity of the Palestinian cause and the grievance endured by its defenseless people, employing a set of ideology-laden Lefevere strategies of rewriting. He resorted to "deletion" technique by omitting the word "Gunman", in attempt to swipe away the image portrayed in the source text that the "armed" Palestinian attacked the unarmed "Israeli". To back his narrative, the translator employed the strategy of "addition," stating that the death resulted from armed clashes, to implicitly convince the readers that both sides were armed, and the act perpetrated by the Palestinian was legitimate self defense. In addition, he added "occupied" to El Quds to further legitimize the act since the Israeli is an aggressive occupier and the Palestinian is the owner of the land.

On the lexical level, the translator employed the strategy of "substitution", by introducing the term "القدس" or "El Quds" instead of "Jerusalem," voicing his categorical refusal of the Judaization of El Quds, while rejecting to shirk his responsibility to counter the multiple attempts of the Zionists to hebraize places' Arab names, and replace them with biblical and Talmudic ones, being a tool adopted by the Zionists to further strengthen their ideology and portrate "Israel," as they claim, the only legitimate heir to the Holy Land.

Exemple 3

Link:

<https://www.bbc.com/news/world-middle-east-59365512>

Retrieved: April 17th, 2022.

⁵ مقتل إسرائيلي وإصابة 3 آخرين خلال اشتباك مسلح بالقدس المحتلة، اليوم السابع. الرابط:

<https://www.youm7.com/story/2021/11/21/%D9%85%D9%82%D8%AA%D9%84-%D8%A5%D8%B3%D8%B1%D8%A7%D8%A6%D9%8A%D9%84%D9%89-%D9%88%D8%A5%D8%B5%D8%A7%D8%A8-D8%A9-3-%D8%A2%D8%AE%D8%B1%D9%8A%D9%86-%D8%AE%D9%84%D8%A7%D9%84-%D8%A7%D8%B4%D8%AA%D8%A8%D8%A7%D9%83-%D9%85%D8%B3%D9%84%D8%AD-%D8%A8%D8%A7%D9%84%D9%82%D8%AF%D8%B3-%D8%A7%D9%84%D9%85%D8%AD%D8%AA%D9%84%D8%A9/5546525>

أطلع عليه: 17 أبريل 2022.

The Impact of Ideological Constraints on Media Translation

Source title

Egyptian police disperse protesters demanding removal of president Al-Sisi.” (France 24 English version, 2019).⁶

Target title

مصر: توقيف عدد من المحتجين في مظاهرات نادرة تطالب برحيل السيسي. (فرانس 24، النسخة العربية، 2019).⁷

As can be observed, the translator remodeled his translation on the textual and lexical levels, resorting to the strategy of “reorganization” that is appropriate, according to him, for the target readership. In fact, he adapted his translation to divert the content of the original sentence, especially that titles affect the meaning of what follows and delimit the interpretation of the content of the text. He assumed that the source title is ideologically-oriented as the author, who is French and working for the French-affiliated channel France 24, tended to shed light, at the outset of his report, on the Egyptian army’s suppression of popular protests in the Egyptian capital, Cairo, demanding Egyptian President Abdel Fattah al-Sisi to step down. The same political situation was prevailing in Paris with the outbreak of the yellow vests protests or yellow jackets protests that were a series of populist grassroots weekly protests in France, at first for economic justice and later for institutional political reforms. The translator, aware of the situation, depicted the author’s intention to divert the public opinion of the west from focusing on France’s political status-quo to that of Egypt, where violence is also resorted to by police apparatus. To this end, he opted for circumventing the ideology reflected in the ST

⁶ Egyptian police disperse protesters demanding removal of president al-Sisi. France 24.

Link:

<https://www.france24.com/en/20190921-anti-sisi-protests-break-out-egypt-several-arrested>

Retrieved : April 20th, 2022.

⁷ مصر: توقيف عدد من المحتجين في مظاهرات نادرة تطالب برحيل السيسي، فرانس 24. الرابط:

<https://www.france24.com/ar/20190921-%D9%85%D8%B5%D8%B1-%D8%AA%D8%B8%D8%A7%D9%87%D8%B1%D8%A7%D8%AA-%D8%B1%D8%AD%D9%8A%D9%84-%D8%A7%D9%84%D8%B3%D9%8A%D8%B3%D9%8A-%D9%85%D9%88%D8%A7%D9%82%D8%B9-%D8%A7%D9%84%D8%A%D9%88%D8%A7%D8%B5%D9%84>

أطلع عليه: 20 أبريل 2022.

by adapting his translation to go in line with Egypt's narrative. He deleted the part: "Egyptian police disperse protesters" to avoid tarnishing the image of the Egyptian security apparatus, and portraying the country's regime as a suppressor of freedoms and the right for peaceful demonstrations to denounce. In addition, he added the word "نادرة" or "rare" to help reduce the momentum of the protests, serving the interest of his patronage that is in line with El Sisi's regime. He also added "توقيف عدد من المحتجين" or "the arrest of a number of protesters" to portrate that the state is taking control.

Example 4

Source text

"The accord has initiated a historic breakthrough in normalizing ties between Israel and the UAE and has led to the suspension of Israel's plans to extend its sovereignty. The United States and the UAE urge Palestinian leaders to reengage with their Israeli counterparts in discussions aimed at achieving peace".⁸

Target text

"أطلقت المعاهدة فرصة تاريخية في إقامة علاقات اعتيادية بين دولة الإمارات ودولة إسرائيل والتي أدت إلى وقف خطط ضم دولة إسرائيل الأراضي الفلسطينية. وتحت الولايات المتحدة ودولة الإمارات، القادة الفلسطينيين على إعادة الانخراط مع نظرائهم الإسرائيليين في المناقشات الرامية إلى تحقيق السلام". (موقع البيان الإماراتي)⁹

⁸ Joint Statement by the United States, Israel, and the United Arab Emirates, The White House, issued on: August 31, 2020.

Link:

https://trumpwhitehouse.archives.gov/briefings-statements/joint-statement-united-states-israel-united-arab-emirates/?utm_source=twitter&utm_medium=social&utm_campaign=wh

Retrieved: March 18th, 2022.

⁹ البيان الإماراتي الأمريكي الإسرائيلي المشترك: معاهدة السلام فرصة تاريخية أوقفت خطط ضم الأراضي الفلسطينية، موقع البيان الإماراتي.
الرابط:

<https://www.albayan.ae/across-the-uae/news-and-reports/2020-09-01-1.3949594>

اطلع عليه: 18 مارس 2022.

The Impact of Ideological Constraints on Media Translation

UAE- affiliated El Bayan news website published the translation of the joint trilateral communiqué by the United Arab Emirates, “Israel” and the United States, issued after former U.S. President Donald Trump’s son-in-law Jared Kushner flew with U.S. and Zionist delegations on the first Zionist commercial flight to the UAE to cement the normalization accord, the first by a Gulf state.

The translator overstated the Zionist readiness to drop West Bank annexation plans, resorting to the strategy of “substitution,” rendering “halting” to ”وقف” or “... led to Israel’s plans to annex Palestinian lands being stopped”. The aim of this maneuver is to mislead the public opinion in the Arab world, distracting it from slamming the country for normalizing ties with the Zionists to hailing it for putting an end to the expansion of Zionists’ so-called sovereignty over Palestinian territories.

Example 5

Source text

France teacher attack: Suspect 'asked pupils to point Samuel Paty out. (BBC).¹⁰

Target text

ذبح مدرس قرب باريس: القاتل طلب من التلاميذ أن يدلوه على الضحية. (BBC عربي).¹¹

In the translation, the translator resorted to the textual modification and lexical selection, adopting a range of strategies to manipulate Arab target readership. The translator resorted to “substitution” for “attack” rendering it to “ذبح” or “slaughter.” In addition, the word "suspect" was rendered as القاتل or "murderer", with the aim to stir the sentiment of the Arabs to condemn the act and sympathize with France . He deleted the name of the victim because it is not important for the Arab readers.

¹⁰ France teacher attack: Suspect ‘asked pupils to point Samuel Paty out’. BBC.

Link:

<https://www.bbc.com/news/world-europe-54581827>

Retrieved: April 17th, 2022.

¹¹ ذبح مدرس قرب باريس: القاتل طلب من التلاميذ أن يدلوه على الضحية، موقع BBC عربي.
الرابط:

<https://www.bbc.com/arabic/world-54584167>

أطلع عليه: 18 أبريل 2022.

To further illustrate that France is under serious threat, the translator substituted “France” with “قرب باريس” to portrate that terrorism has reached the capital of the country.

Concluding remarks

The corpus analyzed in this paper demonstrates that ideology-driven media institutions usually change/re-present articles or statements while translating them to another target text, taking into account the socio-cultural practices dictated by some forces. Most media outlets instruct their translators to carry out minor or major alterations/ changes to a news story under translation to ideologically reorient its message according to their editorial policies. Sometimes, translators reformulate their translations to reflect their personal opinions and attitudes towards a given event.

Findings of the study show the traces of the translators’ intervention on the textual modification and lexical selection, adapting a range of strategies, such as, among others, deletion, addition, substitution, and reorganization.

This adaptation demonstrates the existence of a definite link between the ideology and the political and cultural affiliations of the translator or his/her patronage and the translation product, especially in the sphere of media where ideology functions as an invisible hand in translation practice and that the translator works in specific socio-political context, producing target texts according to the prevailing ideological orientations and specific purposes determined by his/her clients (in this case Arab readers).

4. CONCLUSION

In recent years and due to globalization, communication between countries has become imperative, hence, translation has imposed itself, setting up a foot in all spheres of life as a contributor to the harmonious development of the diversified cultures in the world. In the media, translation can have a critical and tremendous impact on people’s fate, waging or ending conflicts and wars at a time when the international public opinion is shaped and reshaped by the dominant global media. This study aimed mainly at investigating the ideological adaptation in media translation. It also attempted to shed light on the main theories advocating this trend as well as the strategies adopted by translators to circumvent the ideology-laden

The Impact of Ideological Constraints on Media Translation

source text and express their ideological attitudes through translation. To reach this end, a corpus of 5 examples was inserted to this research paper. The original texts had been produced by a range of Western news outlets and then translated by Arabic-speaking news outlets. It is evident that these media outlets follow different political paths in their news dissemination. The excerpts in this study relate to Palestine, Egypt, France and UAE.

Delving into the research, we found out that ideology is underlying the translation, dethroning word for word and interpretative translation theories that took ‘fidelity’ as the basic criterion. Following the decline of these linguistic-oriented studies of translation, and the invasion of cultural notions, cultural-oriented descriptive approach has been prominent over the past decades, placing the concept of ideology and power relation at the core of studies of translation since this latter is based on international communication, intercultural relationship, and ideological dictations. This divergence of schools of thought, hence, resulted in endless heated debates, with those proponents of faithfulness and exactitude in translation, and those who came up with some sort of mediatory ideas designed to reconcile the opposing views.

The corpus analyzed in this work demonstrated that translators tend to adapt their translations ideologically and distort the meaning of the ST with the aim of serving the ideologies and orientations of their patronage, relaying a different ideological point of view, conform to the news organization’s ideological orientations or political leanings. This maneuver would, inevitably, lead to different comprehension of the news item by the target audiences; a subversion of the true meaning conveyed in the ST.

To this end, the translator in the double-flow process of communication should operate as a transmitter and not a remodeler. His task is to produce a translation that includes linguistic and artistic effects, good form, and accuracy, based on the notion of faithfulness to the ideas and ideologies of the writer of the source text. In case of translating a blatant ideologically oriented-text that aims at distorting facts and attacking religious and national constants, the translator could resort to cliché evaluative expressions and verbs to circumvent the ideology reflected in the ST, demonstrating his/her objection to what is being said or what was written, such as;” As he claims, according to him, the so-called...etc”, while abiding by exactitude and fidelity to the source text. In case the translator, noteworthy, refrains from adding these evaluating words while translating an ideology-loaded text, no blame will be laid on him.

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