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Political Narratives between Expressive and Emotive Terms and their Translation

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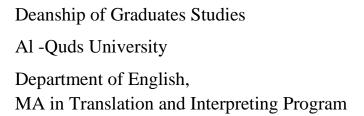
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Dedication

To the soul of my late mother who has always been my inspiration

Declaration

I certify that this thesis submitted for the degree of Master, is the result of my own research, except otherwise acknowledged, and that this study (or any part of the same) has not been submitted for a higher degree to any other university or institution.

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Date: January4th, 2016

Acknowledgements

Abstract

This study aims to explore the translation of political narratives dealing with the Israeli Palestinian conflict. The study shows the importance of building a Palestinian team with excellent translation skills to translate such narratives. Additionally, the study explores the methods Palestinian translation students at al-Quds University use in translating those narratives.

For data collection, different aspects from political narratives written by foreign, Israeli and Palestinian authors were chosen. For the purpose of analysis, a questionnaire was given to the translation students. The way those students reacted to the translation of emotive expressions was analyzed and compared to that of non-native translators.

The study concludes that Palestinian translators get the essence behind the proposed text better than non-native translators do in the Palestinian narratives. The study provides information on strategies students use in their translation. The study also concludes that the courses provided at al-Quds University do not qualify the students adequately to translate such narratives. Consequently, the study recommended that a course on translating political narratives be added to the ones given at the university. The study also came out with several important points that can shed light on the field of translation. The first point that the study revealed was that the narratives dealing with the Israeli Palestinian conflict are highly emotive. The second point is that native translators can provide better translation to the Palestinian narratives than non-native ones because for the native translators cultural barriers do not exist. The third point was that the students at al-Quds University lack the ability to provide equivalent translations to the terms used by Israelis in their narratives. Although those terms have deep, political and religious connotations related to the conflict. The fourth point was that lexical items could be managed in translation unlike political terms. The fifth point was that the students face difficulties in translating incongruent terms.

السرد السياسي ما بين العبارات التعبيرية المثيرة للمشاعر وترجمتها

إعداد: مي عزيز عبدو

إشراف: د. عمر يوسف النجار

ملخص الدراسة:

بحثت هذه الدراسة موضوع ترجمة السرد المثير للمشاعر في الروايات السياسية ذات العلاقة بالصراع الإسرائيلي الفلسطيني بأسلوب تحليلي لتبين الاستراتيجيات الأساسية المتبعة في ترجمتها . وقد أثبتت الدراسة أن طلاب الدراسات العليا في قسم الترجمة في جامعة القدس كانوا أكثر براعة في ترجمة العبارات ذات العلاقة بالثقافة الفلسطينية من المترجمين الاجانب لعدم وجود الحاجز الثقافي وأكدت الدراسة على أهمية بناء فريق فلسطيني ذا مهارات عالية في الترجمة ليترجم تلك الروايات.

إستخدمت الدراسة جوانب عدة من السرد السياسي المتواجد في روايات ألفها أجانب اسرائليون وفلسطينيون. قامت الدراسة بمقارنة وتحليل ترجمة الطلبة الفلسطينيين للعبارات المثيرة للمشاعر في الروايات الفلسطينية بالترجمة التي قام بها مترجمون أجانب عن طريق وضع تللك العبارات في إستبيان وزع عليهم.

إستنتجت الدراسة أن الفلسطنينين أكثر قدرة على الوصول الى المعنى المراد في كتابات الرواة الفلسطينين من المترجمين الاجانب، ووفرت الدراسة معلومات حول إستراتجيات الترجمة المستخدمة من طلبة الدراسات العليا في قسم الترجمة في جامعة القدس. واستخلصت الدراسة أيضا أن السرد السياسي ذا العلاقة بالنزاع الاسرائيلي الفلسطيني يحمل عبارات عدة مثيرة للمشاعر . وأظهرت الدراسة أن طلبة قسم الترجمة لا يملكون القدرة على ترجمة العبارات ذات المغزي السياسي والثقافي في السرد الاسرائيلي على الرغم من أن تلك العبارات تحمل معان سياسية ودينية عميقة وذات صلة بالصراع. وبينت الدراسة أن طلبة قسم الترجمة في جامعة القدس يواجهون صعوبة في ترجمة العبارات ذات المعان المتضاربة. وتضيف الدراسة أن المساقات المتوفرة في قسم الترجمة لا تؤهل الطلبة لخوض ترجمات تلك الروايات، ونتيجة لذلك أوصت الدراسة بإدخال مساقا حول ترجمة السرد السياسي لطلبة قسم الترجمة.

Contents

Chapter I

Introduction

In the wake of the second Intifada, a great interest arose among Palestinians residing in the 48 areas to look for changes in textbooks used in Arab schools. Their main concern was the expressions used in those textbooks that stirred emotions in establishing meaning. Palestinians were dazed by the fact that the terminology used by the Israeli Ministry of Education always related Arabs with only cultural terms as خيمة، ركوب الخيل، قهوة سادة (tent, horse riding, black coffee). Their demand was to add terms of value to them as a Palestinian nation. In 2005, they came out with the first booklet carrying the title of هوية وانتماء (Identity and Belonging). The terms and names used in this booklet are of important religious and political connotations. Examples on those terms are: حق تقرير المصير ـ أقلية قومية ـ التمييز العنصري ـ حق العودة ـ كنعان ـ المسجد الأقصى المبارك ـ كنيسة القيامة ـ أحمد ياسين ـ غسان كنفاني (أبو صالح وآخرون،2005:جمعية إبن خلدون) right of self-determination, a national minority, racial discrimination, the right of return, Kanan, al-Aqsa Mosque, Church of the Holy Sepluchre, Ahmad Yassin, Ghassan Kanafani)

Soon after, the battle of writing came out to the surface; as foreign, Israeli and Palestinian writers started, writing narratives on the theme of the Israeli, Palestinian conflict. Most of which were written in English. A few were written in Hebrew but then were immediately translated into English. The writers tended to utilize specific terminology that would trigger different emotions among readers based on their identity. Moreover, writers used specific linguistic styles to highlight emotional attitudes of the issue being discussed. Each of these terminologies can be affected in translation based on the identity of the translator. Hence, the question: 'Can translators perform their task while preserving the emotiveness and produce an equivalent translation?

It is of great importance to note here that the study at hand is not about a translator being neutral, whereas, it is about reaching higher accuracy closest to the connotation.

For the aim of this study, data of several categories with emphasis on emotive expressions have been collected from a variety of narratives shown below.

* Five short stories by Ghassan Kanafani that were translated by the Americans Barbara Harlow and Karen Riley.

* Suad Amiry`s narrative: *'Nothing to Lose but your Life'* also translated by the Egyptian Sahar Tawfiq.

* The American author Sandy Tolan's narrative: *'The Lemon Tree'.* Terms reiterated in Israeli media and narratives were taken from this narrative.

* David Harris-Gershon's narrative: *'What do you Buy the Children of the Terrorist who Tried to Kill Your Wife?'*[1]. Terms with religious connotations used by Israeli authors were taken from this narrative.

At this stage of the research, it is rather important to shed some light on the authors of those narratives and the professional translators who translated them to get some information on their background.

Ghassan Fayiz Kanafani: - ''was born in Acre in 1936, i.e. in the time of the British Mandate on Palestine, to Sunni Muslim Palestinian parents. His father, a lawyer, sent him to a French missionary school. During the 1948 Arab-Israeli War, Kanafani and his family were forced into exile. They fled to Lebanon, but soon later moved on to Damascus, Syria, to live there as Palestinian refugees. Kanafani completed his secondary education in Damascus and received a United Nations Relief and Works Agency for Palestine Refugees (UNRWA) Teaching Certificate in 1952. Kanafani was able at an early age to deeply comprehend the Palestinian cause and suffering, and wrote stories with the aim to raise the awareness of his nationals aware of their past''.

Barbara Harlow ''is a professor of English at the University of Texas at Austin where she is currently at work compiling an archive of documents on imperialism. Professor Harlow is a longtime Palestine solidarity activist and is responsible for the

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[1] Has not been translated yet.

English translation and publication of many works by the Palestinian revolutionary writer Ghassan Kanafani".

Suad Amiry " is a Palestinian writer and architect who has been living in Ramallah since 1981. Born in Damascus, Amiry grew up between Amman, Damascus, Beirut and Cairo. She studied architecture at the American University of Beirut".

Sahar Tawfiq: " born in Cairo, a writer and a translator. In 1994, she was granted the Award of The University of Arkansas Press for Arab Literature in Translation. She translated Amiry`s narrative 'Nothing to Lose but your Life".

Sandy Tolan " is a journalist, teacher, and documentary radio producer. He is an Associate Professor of Communication and Journalism at USC (University of Southern California). He has reported in well over than 30 countries, especially in the Middle East, Latin America, the Balkans and Eastern Europe. He has produced dozens of documentaries for the National Public Radio and Public Radio International, and has written for more than 40 newspapers and magazines, including the New York Times, the Los Angeles Times, the Christian Science Monitor, USA Today, and The Nation. Much of his focus has been on land, water, natural resources, ethnic conflict and indigenous affairs".

David Harris Gershon: "a writer for Tikkun Magazine. He received an MFA (Master of Fine Arts) in creative writing from the university of North Carolina".

1.1 Overview
This chapter presents the purpose and significance of the study. It also provides the statement of the problem, followed by the limitations and questions of the study. It has the hypotheses upon which this study has been based. Moreover, it presents the definition of terms and a preview of translation, equivalence, expressive terms and emotiveness.

1.2 Purpose of the study
The study aimed to give a brief commentary on a number of political narratives related to the Israeli Palestinian conflict. It also aimed to examine the strategies students use in translating emotive expressions and it compared them with professional translations. In

addition, it aimed to see how students manage incongruent terms in translation. Moreover, it aimed to see if native translators are able to provide better translation than non-native yet professional translators are; and if the students at the Department of English, Translation and Interpreting at al-Quds University are ready to conduct such translations.

1.3 Significance of the study

Language is not only a means of social communication, but it could rather, be related to different political and religious realties. Some language expressions can evoke specific feelings related to different issues. This study is concerned with political narratives and their translation. The importance of these narratives lies in the fact that they portray the conflict in such a way that can touch a substantial percentage of the public than any other form. It is important to concentrate on narratives because not only many people enjoy reading them but they are also made into films. This makes them available to a high percentage of people. In the case of the Israeli Palestinian conflict, such narratives play a crucial role in gaining support for either side. If those narratives are written in Arabic it is preferable to translate them into English in order to get the required influence they are meant to give. For in those narratives lie the philosophical aspect of the conflict; hence comes the importance of the accurate translation.

> Literature is not and cannot be a historical reference, and all the novels and poems, both Israeli and Palestinian, that related fragments of the Nakba, cannot be treated as documents, but they can be conceived as mirrors of the different trends in the ideological scene (Khoury, 2012:3)

The translation of such narratives needs specific skills as they need to portray the same equivalence of the original text. The role of the translator is as important as that of the author.

> Translating emotiveness is a process which involves three parties, the author, the translator, and the reader where each one of them has a different role to play. The author of the text has his own reading of his text including his emotions and what he wants to convey to his readers, the translators and the reader also have their own interpretation and readings of the text according to their mood, age, background, encyclopedic knowledge, gender, context of reading. What should be noted is that each language has its own specificity when it comes to emotions and emotive expressions (Mahasneh, 2010:34)

Palestinian authors use their narratives as vehicles for their prominent issues related to their cause. For that reason, getting an equivalent translation is important. "Such terms form a challenge when it comes to translation. It is worth mentioning here that

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such terms occur a lot in the Palestinian political narratives and more complex terms appear in those narratives" (Mahasneh: 2010: 2).

Language is structured of signs carrying a cultural value. Speakers of the same language identify themselves through their use of language, which they view as a symbol of their social identity (Kramsch, 1998: 2). Consequently, the translated form of that language is expected to impose a similar effect the source language intended to. To do that a good relation has to be established between the translator and the source text and nothing is better than having a translator from the same source text who, if well trained, would certainly have the ability to deeply analyze the text and get to the true essence behind it. That said, we move to the important aspect of the cultural side, which needs comprehensive understanding from the translator. A translator's job is challenging, and being aware of both the source and the target texts eases that challenge. It is rather common knowledge that good command of a pair of languages is not all it takes to produce a 'good' translation. "The fact that culture and language are two sides of the same coin makes translation activity quite challenging" (Thawabteh, 2012:1). This study aims to expose the importance of having sound knowledge of the cultural aspect of the narrative translated. Not to mention the fact that it will give attention to political narratives and their translation, which has been rather neglected in the Palestinian society.

Thus translating key emotive expressions in political narratives is of great value. For, if the translator fails to articulate the meaning in the translation not only the emotiveness would be lost but also the whole purpose behind the narrative.

1.4 Statement of the problem

The research at hand aims to tackle the translation of emotive narratives dealing with the Israeli Palestinian conflict. The available translations of the narratives dealing with the Israeli Palestinian conflict have come into light in the English language by foreign translators. The researcher was not able to find political narratives translated by Palestinian translators. In Palestine, two major universities have postgraduate programs in translation studies. However, none of them handles the topic of translating narratives in

courses aiming at translation form Arabic to English and vice versa. The study attempted to obtain the translation of emotive expressions in political narratives by postgraduate students in Translation and Interpretation at al-Quds University. The study compared the translation to those of non-native ones in order to get to a sensible comparison between the two. The study also attempted to see if the students can manage incongruent terms.

1.5 Limitations of the study

The researcher selected a number of terms from narratives dealing with the Israeli Palestinian conflict. These were used in a questionnaire that was given to students pursuing graduate studies in Translation and Interpreting at the Department of English and Literature. The students were asked to translate the terms concerning the passage those terms appeared in.

1.6 Questions of the study

The study attempted to answer the following questions to reach to one clear justification of the problem imposed by the study.

1. What are the major strategies of translating expressive and emotive terms?

  a) Do students follow the concept of equivalence at its various levels while translating?

  b) Do students follow the text analysis in their translation?

  c) How do students deal with incongruent terms related to emotive expressions?

2. Can students provide suitable equivalences for terms used by Israelis?

  a) Political terms

  b) Cultural terms

3. Are the students` translations of the Palestinian narratives closest to the original than the ones made by the non-native translators?

1.7 Hypotheses

1) Political narratives depicting the Israeli Palestinian conflict are highly emotive

2) Regardless of which strategy is more frequent, the translation is affected by the identity of the translator.

1.8 Definitions of terms

The following part presents the interpretation of crucial terms that are of great importance to the study.

- Source text (ST): The language from which we translate, might also be referred to as source language (SL)
- Target text (TT): The language, into which we translate, might sometimes be referred to as target language (TL).
- Incongruent: "used to describe something that is out of place or incompatible".
- Non-native translators: Translators who are not Palestinians.
- Narratives: "everyday stories we live by and they are highly transparent and intuitively satisfying concept that can be easily understood by everyone" (Baker, 2006:3).
- al-Aqsa Mosque, Jerusalem: "al-Aqsa Mosque is the second oldest mosque in Islam after the Ka'ba in Mecca, and is third in holiness and importance after the mosques in Mecca and Medina".
- The Temple Mount: "is the holiest site in Judaism, the third holiest site in Islam, and a revered site to Christians. To the Jews it is known as Mount Moriah and Temple Mount; to Muslims it is known as Haram el Sharif ".
- Menorah: " one of the oldest symbols of the Jewish faith is the menorah, a seven-branched candlestick used in the Temple. The rabbi lights the menorah in the Sanctuary every evening and cleans it out every morning, replacing the wicks and putting fresh olive oil into the cups ".
- Hanukah: " also, written Chanukah is the Jewish festival of lights. It remembers the rededication of the second Jewish Temple in Jerusalem. It lasts for eight days".
- Israeli Palestinian conflict: "the conflict between Palestinian Arabs and Israelis is a modern phenomenon, which began around the turn of the 20th century. The views of the opposing sides are generally very polarized and many historical events continue to be the subject of argument, which can be very off-putting for anyone who is just beginning to find out about the issues. In a way, we could talk about there being an

'Israeli narrative' and a 'Palestinian narrative' – representing the different perspectives on the conflict ".

- Colored identity cards: colored IDs: "Israel rigorously controls the identities of the four million Palestinians living under its control in the West Bank, the Gaza Strip and East Jerusalem. Israeli government – through the Civil Administration – issued identity cards to the residents of territory occupied in 1967. Those living in the West Bank had orange cards, those in the Gaza Strip had maroon ones and East Jerusalemites carried blue cards that indicate Israeli residency but not citizenship. Today, ID-holding residents of the West Bank and Gaza are entitled to change the color of their ID cards to green, the color of ID cards issued by the Palestinian Authority, though some still carry the older Civil Administration versions. East Jerusalemites still hold blue ID cards".

- Right of return: " UN resolution 194, passed by the General assembly in 1948, it upholds the right of all Palestinians to return, and the right of those who do not wish to do so to receive compensation ".

- The Key: " is the symbol of the right of return. The inference is that Palestinians have the actual keys to their former homes ".

- The wall: "in 2002, Israel started building a barrier around the West Bank that actually cuts into the West Bank. The barrier that is not yet complete, has already affected the lives of hundreds of thousands of Palestinians. The barrier encircles Palestinian towns and villages, separating communities and families from each other, farmers from their land; workers form their workplaces, students and teachers from education and the sick from healthcare. The route of the barrier has been determined by the location of Israeli settlements in the West Bank-often leaving additional land around them so that they can expand".

- Second Intifada: " the al-Aqsa intifada began in September 2000 as a response to the continuation of the occupation, and in opposition to what many felt was a deeply flawed "peace process" initiated at Oslo - a process which did not lessen the hardships for ordinary people/ The second intifada was bloodier than the first. As in the previous intifada, Palestinians threw stones and Molotov cocktails at Israeli soldiers, who

responded with rubber-coated steel bullets and live ammunition. But both sides employed greater force than in the first intifada ".

- Checkpoints: " checkpoints are barriers run by the Israeli army, which control the movement of Palestinians. The West Bank is crisscrossed by a web of checkpoints. Most checkpoints are within the West Bank not between it and Israel, splitting the area into separated islands. To get through the checkpoints you need a permit. The rules for acquiring permits are complicated and often change without warning".

- Settlements: " are communities for Jews only in the Occupied Palestinian Territories. The settlements are illegal under international law, but Israel continues to expand them in the West Bank. Some settlers are attracted by the promise of subsided housing; others believe the land to be part of "Greater Israel" granted by God to the Jews and refuse Palestinians right to exist there ".

- The color orange: " Israel is divided these days by colors. Orange belongs to the right-wing opponents of prime minister Ariel Sharon, protesting his "disengagement" plan proposed in 2004to remove the Jewish settlements from the Gaza strip and northern West Bank ".

- MEMRI: " The Middle East Media Research Institute; it explores the Middle East and South Asia through their media. MEMRI bridges the language gap between the West and the Middle East and South Asia, providing timely translations of Arabic, Farsi, Urdu-Pashtu and Dari media, as well as original analysis of political, ideological, intellectual, social, cultural, and religious trends. Founded in February 1998 to inform the debate over U.S. policy in the Middle East, MEMRI is an independent, nonpartisan, nonprofit, organization. MEMRI's main office is located in Washington, DC, with branch offices in various world capitals. MEMRI research is translated into English, French, Polish, Japanese, and Hebrew".

1.9 Translation

Different scholars have introduced major concepts and models on translation throughout the years. Hatim and Munday define the term translation "as a broad notion which can be understood in different ways" (2004:3). For that reason, translation scholars have put forward different definitions for this seemingly simple word.

Some scholars compared translation to building bridges (House, 2009:3) as translation does its work in clarifying different cultures. Another definition by the same book is that translation is a process of replacing a text in one language by a text in another (House, 2009:4).

Other scholars have placed translation within a linguistic frame that involves only two languages. One is the language of the original communication called the source language and the language of the communicator receiving the translation. Translation occurs when a communicator and the corresponding party are assumed not to share the language of the communicator. A third party called the translator who is obviously proficient in the use of both languages intervenes to fill in the communication gap (Uwajeh, 2007: 5). Translation refers to a much higher quality than the written text, which is the product of the translation process (Munday, 2001:6). It can refer to a rewriting process.

Hewson and Martin (1991:35) refer to translation as the act of rewriting and improving on the original. Thus creating an addition in which the translator has to step in and bridge the gaps or improve on the original text and explain any doubts that he might come across. Translation scholars have seen translation in different perspectives.

> Translation has been seen within the theory of translation as three types. The first type resources to literal translation in which dictionary meanings of lexical items of the foreign text are produced in the translated text; following the linear ordering of sentences of the original. The second type seeks to be faithful to the original but observes target-language specifics and expectations to produce a text that is natural for the target language reader. The third type endeavors to imitate or reproduce some sort of the interpretation of the original, which observes of the TL and is inclined towards a free rendering of the original (Steiner, 1992:266).

It becomes appropriate here to state that getting a thorough understanding of the text through close reading is useful for translators. Newmark gives translators the following advice.

> In reading you search for the intention of the text, you cannot isolate this from understanding it, they go together and the title may be remote from the content as well as the intention. Two texts may describe a battle or a riot or a debate, stating the same facts and figures, but the type of language used and even the grammatical structure (passive voice, impersonal verbs often used to disclaim responsibility) in each case may be evidence of different points of view. The intention of the text represents the SL writer`s attitude to the subject matter (Newmark, 1988:12).

Such a statement forms a vital key for the translators of political narratives, as they should opt for the meaning intended by the author. Moreover, a translator should take into consideration the product of a 'good', i.e. well understood translation.

> The task of the translator consists in finding that intended effect [Intention] upon the language into which he is translating which produces in it the echo of the original. This is a feature of translation which basically differentiates it from the poet`s work, because the effort of the latter is never directed at the language as such, at its totality, but solely and immediately at specific linguistic contextual aspects (Venuti, 2000:19-20)

Different definitions have been made for translation however, one of the oldest ones by the French humanist Dolet,seem to be very efficient. Dolet outlined the translation theory in the following points:

> 1) The translator must fully understand the sense and meaning of the original author, although he is at liberty to clarify obscurities.
> 2) The translator should have a perfect knowledge of both SL and TL
> 3) The translator should avoid word for word renderings.
> 4) The translator should use forms of speech in common use.
> 5) The translator should choose and order words appropriately to produce the correct tone.
> (as cited in Das, 2008: 15-16)

Dolet's view about 'avoiding word for word rendering' is particularly important especially in translating narratives as the meaning intended by the author would simply be lost in narratives. For instance when the translators Harlow and Riley translated Kanafani`s narrative (Doctor Qassim talks to Eva about Mansour) many terms have lost their meaning in the translation. That usually happens when the reader`s response to the translated text would get to a different understanding than the response given to the original text.

Original Arabic text	Translated text
''الدكتور قاسم يتحدث لإيفا عن منصور الذي وصل الى صفد''(كنفاني، 1978:643)	"Dr. Qassim Talks to Eva About Mansour Who Has Arrived in Safad" (Harlow & Riley, 2000:59).
A	''لو كنت رجلا قد المقام لنسفت رأسك برصاصة واحدة'' (كنفاني ،1978 :650)	"If you were a man this would be the place to blow your brains out with just one bullet'' (Harlow, & Riley, 2000:59).
B	'' لو كنت رجلا لنزلت''(كنفاني،1978: 651).	"If you were a man you`d get down" (Harlow & Riley, 2000:59).

In this specific narrative Kanafani stresses the gender issue of men having pride and

power. The translator has not been able to get the right message. The researcher thinks the translation for segment A should be something like: You are not worth the bullet; otherwise, I would have blown your head off.

As for segment B the researcher believes the author meant to refer to the bravery of men who are not supposed to be afraid of any challenge and so the translation should be something like: if you were man enough, you would get down.

Nida (1984:3) states: "the accuracy of content should not be judged primarily in terms of being true to the author but in not causing misunderstanding of the message by those for whom the translation is intended."

For Palestinians writing narratives on the conflict it becomes of great importance for them to get the accurate message through translation. Thus, a huge burden lies on the shoulder of the translator that should be taken seriously. Nida (1984: 3) adds that what clients need and generally, aim to get at, is first and foremost, accuracy. If a translated text is also easy to read, this is indeed an added factor and if it can be culturally appropriate, it is obviously done well.

All the stress in those studies is on the importance of understanding the source language text as a primary requisite. The previous studies also emphasize the important role translators have in making a suitable translation that does not sway away from the original text.

1.10 Equivalence

Equivalence is an original correspondence and it is the general essence of translation. Successful translation requires a suitable level of equivalence between the original text and the translated one. For translators finding equivalence can be quite hard, as a word can carry different meanings .The issue of equivalence is of huge importance in the translation of narratives. Nord (1991: 23) holds the view that translated texts, which do not observe the idea of equivalence, are not considered part of the translation practice. Hewson and Martin (1991: 131) stress that the issue of equivalence is the cornerstone in many translation theories, and they advocate that cultural equivalence has to be part of translation, both in theory and in practice.

Eugene Nida created the famous formal and dynamic equivalence theory, which is of great importance in translation. Formal equivalence tries to remain as close to the original text as possible, without any kind of addition from the translator. Formal equivalence is appropriate in certain circumstances. For instance, at some point in diplomatic negotiations, interpreters find themselves in need to translate word for word, rather than take responsibilities for formulating what they judge to be equivalent in meaning and in effect. On the other hand, dynamic equivalence is that which sways the translator away from word to word translation into communicative translation. Translators find relief in using dynamic equivalence as it can save them from the cultural bumps (Shakernia, 2014:002). For example, the expression passengers in Palestine use to have the taxi driver drop them at their convenient spot is 'يعطيك العافية'.Lexically the meaning of 'يعطيك العافية' is 'May Allah grant you good health'. In such a case, the translator has to give the dynamic equivalence as in 'could you drop me here please?' rather than the formal one. Palestinians use this phrase as it is politer than the phrase 'نزلني عندك'،which carries the same meaning of drop me here please. When using dynamic equivalence the translator is using a technique to get the true message and therefore avoid causing any kind of misunderstandings.

Due to its importance in translation, equivalence has taken a huge part in translation studies.

> In his definition of translation equivalence, Popovič distinguishes four types: (1) Linguistic equivalence, where there is homogeneity on the linguistic level of both SL and TL texts, i.e. word for word translation. (2) Paradigmatic equivalence, where there is equivalence of 'the elements of a paradigmatic expressive axis', i.e. elements of grammar, which Popovič sees as being a higher category than lexical equivalence. (3) Stylistic (translational) equivalence, where there is 'functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning'. (4) Textual (syntagmatic) equivalence, where there is equivalence of syntagmatic structuring of a text, i.e. equivalence of form and shape (Bassnett, 2002:33).

To conclude one can say that any kind of translation revolves around a text whether that text is of a narrative type or speech. Translators have to do their utmost to replace that text with the closest equivalence. "A translation is a text derived from another text in another

language, exhibiting qualities of equivalence to that source text, such that the derived text can be taken as a substitute for the original text" (Frank, 2008: 6).

1.11 Expressive terms

Some writers tend to use language expressions in a stylistic manner to achieve an expressive function in their writings. The writer conveys a special message in those expressive terms and it becomes the translators' job to do their utmost to reveal the specific message.

> Expressive meaning cannot be judged as true or false. This is because expressive meaning relates to the speaker's feelings or attitude rather than to what words and utterances refer to. The difference between Don't complain and Don't whinge does not lie in their propositional meanings but in the expressiveness of whinge, which suggests that the speaker finds the action annoying (Baker, 1992: 13).

A lexical word in a given text might challenge the translator in terms of finding the suitable equivalence. As it could have an expressive value. This makes the translation of expressive terms challenging.

> It is worth noting that differences between words in the area of expressive meaning are not simply a matter of whether an expression of a certain attitude or evaluation is inherently present or absent in the words in question. The same attitude or evaluation may be expressed in two words or utterances in widely differing degrees of forcefulness. Both unkind and cruel, for instance, are inherently expressive, showing the speaker's disapproval of someone's attitude. However, the element of disapproval in cruel is stronger than it is in unkind (Baker, 1992: 14).

Narratives are viewed as a work of art and as such, it is important for the translation of that work to leave the required effect. As citied by (Zuhair, et al. 200 6:46) Langer (1955:15) defines "a work of art as an expressive form of language created by the speaker or writer to be conceived by the receiver through sense or imagination and what it impresses in human feeling." In translated narratives, the translator is the one responsible for bringing the required essence behind the expressive terms used by the author.

The intention of the translator should usually be identical with that of the author of the source text (Newmark 1988:13). For that to take place, the translator has to be fully aware of the expressive terms and their connotations. "The core of the expressive function is the mind of the speaker, the writer, the originator of the utterance. He uses the utterance to express his feelings irrespective of any response" (Newmark 1988: 39).

1.12 Emotiveness

As defined in Cassell`s New English Dictionary "emotiveness is anything emotional tending to produce emotions [Emotion as defined in the dictionary] is the agitation of the mind; a state of excited feeling of any kind, whether of pain or pleasure; excitement" (Baker, et al. 1953: 467).

That said it becomes clear how certain linguistic items can have the power to make big changes; "When a word tends to express or arouse cognitive states of mind, we may call its meaning emotive" (Potter, 2006:31). In political narratives, the usage of emotive terms is found abundantly in an attempt by the author to win the readers` side.

The emotive meaning of a word tends to evoke parallel feelings or attitudes to whom the speaker`s or writer`s remarks are addressed (Stevenson, 1964:21-22). To elaborate this crucial point further an addition will be made to the definition of emotive terms. "[A]n emotive meaning is a function of responses to words (i.e. certain words tend to produce emotive responses showing that there is emotive meaning" (Shunnaq, 1993: 39).

The emotive meaning is seen as a trend in the language that is directly related to feelings and the psychological attitude of the speaker or writer when expressing something. Hence, this expression might in turn produce affective responses in people towards the matter addressed. To illustrate this more the study provides the following example 'The New Middle East', this expression has a denotative equivalent in Arabic 'الشرق الأوسط الجديد' but does not have the same connotations in English. In English, this expression stands for an American policy that seeks liberty, democracy and reform in the region. On the other hand, in Arabic this expression symbolizes an American policy that seeks to establish a new order in the Middle East serving Israel᾿s interests. In other words, this expression carries negative emotions for Arabs and positive ones for Americans. The study states that in both languages the same expression stimulates different psychological and emotional responses. (Al-Hamad et al, 2011:150).

It is rather important here to add a definition for euphemism and dysphemism as these figures of speech usually carry emotive implications. A dictionary defines euphemism "as

the use of soft or pleasing term for one that is harsh or offensive" (Baker et al.1953:493). The online dictionary defines dysphemism as "the substitution of a harsh or unpleasant expression for a more neutral one"

Euphemism is actually used daily and it has existed throughout recorded history and has probably been around since human language first developed. People get to substitute neutral words such as toilet with ladies room (Allan & Burridge, 1991:11).

> A euphemism is used as an alternative to a dispreferred expression, in order to avoid loss of face: either one`s own face or, through giving offense, that of the audience, or of a some third party. It is an expression with connotations that are offensive either about the denotatum or to the audience, or both, and it is substituted for a neutral or euphemistic expression for just that reason. (Allan & Burridge, 1991: 26)

All that has been said supports the idea that the translations of emotive expressions pose a challenge and the challenge becomes bigger when it comes to the translation of those terms in narratives related to conflict. Such terms require translators to be quite confident in the field of translation.

1.13 Organization of the study

The following presents the sequential organization of the thesis:

The thesis consists of five chapters. **Chapter I** is a general introduction to the study at hand, it explains the purpose and significance of the study along with the statement of the problem and the limitations of the study and the questions and hypothesis **Chapter II** explains translation along with equivalence and correspondence. The chapter also presents a review of relevant literature and explanation of emotiveness, cultural, religious and political expressions and ideology. **Chapter III** presents the population of the study and the instrument used. It also presents the data selected from different writings and the methodology used in the study. **Chapter IV** presents the results of the thesis and their analysis in accordance with the questions the study proposes. **Chapter V** presents the conclusion and highlights the most important points of the study. Moreover, it provides crucial recommendations for the translation department at al-Quds University and some general ones. The study also has important appendices that include the questionnaire used in the study and some relevant illustrations.

Chapter II

Relevant Literature

2.1 Overview
Chapter II provides a review of relevant literature.

2.2 Review of Relevant Literature.
It could be claimed that the translation of emotive expressions in political narratives related to the Israeli Palestinian conflict has not been investigated yet. However, a few studies have been conducted on the translation of emotive expressions in general, not to mention the fact that scholars in the field of translation have been through different notions that are related to discourse managing, text type translation of cultural bound words and ideology. The researcher will present here a preview on those studies as they are of great importance to the current study. The emotive expressions might pose a problem to the translator as different understandings might come out from one lexical item "speakers from different cultural backgrounds may have different interpretations of what it means to be true, relevant brief or clear with regard to conversations" (Kramsch, 1998:23).

An example on that is the word terrorist. In the narrative carrying the title of '*What Do You Buy the Children of the Terrorist Who Tried to Kill Your wife?*' the word terrorist is of great emotiveness. As the translation of the word is 'إرهابي'the connotation of the word for the Palestinians stands for a fighter, a hero attempting to free his country. On the other hand, the emotive intention of the Israeli author is that of a wicked human, a heartless one who killed innocent people living peacefully in their land. It is a word that for someone who is ready to kill indiscriminately.

> Definition of terrorism vary widely, and it is therefore difficult, if not impossible to find a single definition that covers all aspects of terrorism as they exist in today`s world. A certain event can be defined as an act of terror in the views of one country and at the same time be defined as a "fight for freedom" by another. (Berrebi 2007: 10)

To further illustrate this point we need to elaborate the following: cultural words, connotations, and denotations

- Cultural words: a translator can be considered a mediator between different cultures. For the importance of this issue, cultural aspects of translation have emerged into a set of theories about cultural translation. In Duranti`s opinion culture is " something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to –face interaction and of course through linguistic communication" As citied in (Durdureanu, 2011:51). This definition is a clear clue that language plays a very important role in a culture. (Newmark 1988: 94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expressions" thus the translator`s job becomes one of a transcultural mediator between communities. According to Newmark (1988: 95) there are thousands of "culture-board" terms, deeply rooted in culture that the translator has to deal with. It goes without saying that part of the translator`s job is being fully aware of the culture of both the target text and the source text. "A translator can never be called a translator without being competent in two languages and cultures. Translation competence is taken for granted to include not only language competence, but also communicative, cultural among many others" (Thawabteh, 2012:103). An example on a Palestinian culture word is the word 'الثوب' meaning the dress in English. A translator should indicate in the translation that this is a special embroidered dress. Hence, in that sense, the translator becomes an ambassador for cultural aspects.

- Connotation and Denotations: comprehending the two aspects is of ultimate importance. A translator must be able to differentiate between both concepts. The connotative meaning is associated with emotions connected to a certain word. Knowing the connotative meaning enables the translator to choose a word or term in translation that renders the same effect as intended in the source language. The connotative meaning is "an aspect of meaning which concerns the emotional attitudes of the author and the emotional response of a receptor. It can be good or bad, strong or weak" (Nida, 1964:91). Hence, emotiveness is a result of interaction of the writer of the text and consequently the translator of that text and the readers of the text. That kind of meaning which is fully supported by ordinary semantic conventions, such as the convention that window refers to a particular kind of aperture in a wall or a roof" (Dickins, et. al., 2002:52). For example, the denotative meaning of the word ball consists in the fact that all over the world one

may find similar objects that are included in the category of ball and of course all sorts of other objects that are excluded from it (Dickins, et. al., 2002: 53). "To define a denotative meaning is to specify a 'range' covered by a word or phrase (in the relevant sense) in such a way that one knows what items are included in that range of category and what items are excluded" (Dickins, et. al.2002:53).

In the light of the above, it becomes clear that the connotative meaning is related to emotiveness. For example, in many Palestinians narratives the word 'المفتاح' or 'the key' has an emotive connotation that stands for the Palestinian right of return. That meaning is seen in several Palestinian drawings displaying a large key. That key signifies the Palestinian homes whose owners fled during the 48 war and kept the key to their residence in the hope of getting back. The key holds a known image for Israeli Arabs and it is a common symbol for refugees to the extent that a monument of what can be said the largest key in the world has been placed at the entrance of Aida refugee camp. (see Appendix II, Figure 1 & 2).

What is important for the translators, however, is that they must be aware that what may be considered as a highly emotive text in Arabic does not necessarily turn out to be a highly emotive one in English. Thus, an expression as '*ard al-burtuqaal al-haziin*' (related to Occupied Palestine) looks odd to native speakers of English when rendered as "the land of the sad orange trees," although such rendering preserves the emotive overtones of the Arabic expression. However, the denotative meaning is "Palestine" (Shunnaq, 1993: 38).
In political narratives, translators face difficulty in rendering given lexical items.

> An Arab translator translating certain lexical items from English into Arabic, for instance, should take into consideration: (a) the emotive aspect, (b) that the translations of certain expressions look incongruent despite strenuous efforts that would be excreted by translators and (c) in most cases, translators fail to convey their connotative meanings and they manage only to convey the denotative meanings (Hannouna, 2010:73).

Emotions flourish in political narratives and translating them is not easy, as they might present different connotations to the translator than the one intended by the author. Emotions are characterized as neutral, positive or negative. Examples of negative emotions are anger and horror. Examples of positive emotions are amusement, pride and gladness.

The positive emotions are pleasant and attractive, while the negative ones, on the other hand, are usually unpleasant and obnoxious. To further illustrate this point Shunnaq adds that the text receiver can receive a lexical item negatively, positively or neutrally. Shunnaq 1993 presents a perfect example to illustrate this point. The lexical item the gravedigger: 'حفار القبور' by default has a negative connotation for a person who has lost a beloved one, while it may have positive connotation for the gravedigger who makes his living from digging the graves (Shunnaq, 1993:39). Another example on the point of emotiveness in political narratives can be presented here from the study conducted. Suad Amiry mentions 'the wall' 'الجدار' in her narrative. 'Nothing to lose but your life' (لا شيء تخسره سوى حياتك). This particular narrative describes the difficulties Palestinians encounter on a daily basis because of the wall. The wall has only negative connotation to the Palestinian readers. It arouses in them the emotiveness of despair and apartheid. However, for the Israelis it has a positive connotation. It stimulates in them a feeling of security. As to them, this is the wall that has stopped suicide bombings. As such when translated as "the wall", it does not convey the denotative meaning, which is 'The Apartheid Wall'

The Arabic political narratives are full with such non-congruent terms such as مقاومة،' عملية إستشهادية' (resistance, martyrdom attack) and this is what distinguishes this study. For the current study, related to political narratives is full of emotive situations which need to be handled carefully by the translator. The possibility of translating emotive expressions and creating the same equivalent that ought to produce the same effect on the target language receiver is the issue in the translation of such narratives .The translators should pay attention to the emotive aspect of the message and emotive stylistic devices used in achieving it considering the cultural and ideological differences between both English and Arabic languages. The translators should pay attention to the emotive aspect of the message and emotive differences between both English and Arabic languages. (Zuhair et al. 2006: 57).

Emotive expression rise from many sources (Shunnaq, 1993:40) .As the current study is confined to political narratives significance will be placed here on the cultural, religious and political sources of emotive expressions. For these sources are amongst the main causes of the Israeli Palestinian conflict.

2.3 Sources of emotive expressions:

The Israeli Palestinian conflict stems from many aspects such as religious, political and cultural ones. These aspects are full of emotive expressions that can put the translator in a difficult challenge. The following part presents the main sources of these emotive expressions.

2.3.1 Cultural expressions:

Translation of narratives may bear many aspects as it is not merely translation of lexical items, but a translation of a culture related to that narrative. It is worth noting here that in the process of translating political narratives, the translators have a vital role on the power of that specific narrative as they are responsible for the outcome.

"Arabic and English are two languages which may be said to have sharply contrasting cultural backgrounds" (Shunnaq, 1993: 44). For that reason, a translator translating in these languages should be aware of both cultures.

> [A] translator dealing with these languages should be both bilingual as well as bicultural. Whenever the translation problem is lexical or grammatical, it could always be overcome, but sometimes when it is cultural it is more difficult to be overcome particularly when this cultural problem is associated with some emotive overtones. In numerous cases, it is extremely difficult not only to find appropriate equivalence, but even find an equivalence at all"(Shunnaq, 1993:44-45).

Knowing the culture of the language translated eases the process of translation and hence makes the translated text flawless and clear.

> Many translation theorist speak of the significance of culture in any translation activity, and that disposing of the Source Language (SL) cultural components in the translation would make the Target Language (TL) audience forge its own interpretation which may defy the expectations of the SL audience (Thawabteh, 2012:103)

Merriam Webster Dictionary defines culture as`` the beliefs, customs, arts, etc. of a particular society.`` By this set of definition culture can be compared to a set of specific codes that needs special knowledge of it before translation. The following example would help illustrate more:

> ظهره مسنود \ his back is supported\ he is backed up. This is an idiom which illustrates the fact that Arabs prefer big families with many sons and brothers since they believe that it supports social rank and influences in their society. Therefore, the Arab feels proud to be a member of a big family (Al-Shawi etal, 2012: 142).

All that had been said shows the pressure the cultural issue has on the translators. Studies show that bridging different cultures may be rather hard:

> Translation is a process that involves looking for similarities between language and culture-particularly similar messages and formal techniques- but it does this because it is constantly confronting dissimilarities. It can never and should never aim to remove these dissimilarities entirely. A translated text should be the site at which a different culture emerges, where a reader gets a glimpse of a cultural other and resistance. A translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures (Venuti, 1995; 305).

Translation scholars agree with the point that states that a translator has to be well acquainted with the cultural aspects of the source language. "problems caused by culture-specific words arise due to the fact that they are intrinsically and uniquely bound to the culture concerned and therefore are related to the context of a cultural tradition" (Newmark, 1988:78).

2.3.2 Religious expressions

Religion plays an important role in people`s lives as it regulates it.

> Religion is one of the sources from which people gain their cultural repertoire. It also teaches people about good and evil, it also teaches people about acceptable and unacceptable forms of behavior. The didactic nature of religion is intended to regulate not only people`s relationship with God, but also their relationship with other human fellows (Muhaidat, et al. 2011:15).

Arabic narratives have many religious references making them quite challenging to translate. "It is axiomatic to say that Islam and Quran have had a great impact on Arabic and that the emotive overtones of some Arabic religious terms will never be fully understood by the native speakers of English" (Shunnaq, 1993:45).

Narrative authors use religious expressions in their writing without any clues to their sources. This is normal because Arabic speakers do not need these clues, as the expressions are part of their background knowledge. Nevertheless, nonnative speakers might be eluded by these terms (Muhaidat et al. 2011:22). Translation is an active process that requires full interaction with all aspects of the source language and the target language. A translator has to be careful so as not to take the

shallow meaning of the word but to present the right equivalence intended by the author especially when dealing with subtle terms.

> It goes without saying that one of the main difficulties faced by a translator is the lack of sensitivity to the emotive overtones and the subtle distinction in the meaning of objects and events in Arabic religious discourse. For instance, in Arabic, the term خمار is positive emotive item which designates righteousness, politeness, being an orthodox female Muslim, among others. While, its English counterpart "veil" connotes segregation of the sexes, sexual suppression, lack of sexual emancipation of women, among other semantic features. However, the denotative meanings of the two items are identical: a piece of material won so, so as to fall over the head and shoulders on each side of the face forming a part of the headdress of a woman (Shunnaq, 1993:45-46).

That said, the job of the translator becomes more challenging as in such situations where the word has one clear denotative meaning but different connotations. The translator has to put the connotative side meant by the author in order to achieve the right equivalence.

2.3.3 Political expressions

"Political discourse has a substantial influence on the mind and conduct of the members of a speech community" (Al-Hammad & Shunnag 2011:150).Politicians aim to win public support through their actions and the language they use in their speeches. They do that either to remain in power or to win the people`s vote to get that power. Writers of political narratives do the same; they use their narratives as some kind of weapon to get support for the case they are defending. The difference between them and the political leaders might lie in the fact that they are writing what they really believe in with all their emotions. The Arabic language is full with emotive meanings that can be manipulated by both politicians and writers of political narratives putting an extra load on the translator.

> Arabic political terms are usually charged with emotive meaning which makes them difficult to render into English. The emotive function of a language involves changing the emotive state of the receptors. That is why politicians manipulate language to win their audiences emotive approval. Indeed, most political discourses intend to arouse the emotional reaction towards a special topic (Shunnaq, 1993:48- 49).

Translation can be a powerful weapon in any conflict if properly used. Mona Baker, the famous translation scholar, and in a message to her colleagues in translation studies concerning a cultural boycott of Israeli institutions around the second half of 2002 states that translation in particular is at the very heart of the current struggle for world domination.

Baker adds, "translation is openly used as a political tool in an increasingly violent and conflictual world" (Baker, 2002). As such, a translator must be able to render the true meaning meant by the author.

> In any case whether struggle or cooperation politics cannot be conducted without language; now naturally this language needs to be translated to different languages so that the political voice the writer is trying to circulate would get to as many people as possible. Therefore, a translator should do the best to render the author`s meaning (Bassnett, et al. 2010: 2).

In the light of the above, a specific text with political connotations has its own privacy. Political discourse has a significant influence on the mind and the behavior of the same speech community. Political connotations surround Palestinians throughout their whole lives. The color of the identity card they have to carry daily is politics. The green color of the identity card has its own specific connotation. When someone asks another about the color of his or her identity card, it will not sound strange to a Palestinian translator and would be translated with its correct connotation.

2.4 Ideology

Webster's Third New International Dictionary defines ideology as "a systematic scheme or coordinated body of ideas or concepts, especially about human life and culture, a manner or the content of thinking characteristic of an individual, group or culture". This definition brings out the importance of the ideological aspects in the political narratives which plays an important role in shaping the narrative. In Gershon's narrative, the Israelis are looked at as the refined, cultured humans who suffer from the brutality of the Palestinians the less cultured and developed. The title of the narrative "What do you Buy the Children of the Terrorist who Tried to Kill your Wife?" already puts the Palestinians within the negative frame. The following extract from the narrative is one example of the ideological look the Israelis have for Palestinians.

> One morning, while walking toward the hospital, I encountered a Palestinian man lying on the sidewalk, face up. He was clearly in distress, and had either passed out or succumbed to something greater than he could bear. His eyes were closed, his breathing slow. A small crowd of Israelis had gathered around him, encircling the fallen at a comfortable distance. I stopped. Looked at him. Then looked at the towering hospital structure one hundred yards away. Curiously, nobody moved to help-we just watched, mute, as if stumbling upon a wild animal in the wilderness. I scanned the body, looking for wires, for something bulging from underneath the shirt, for a sign of danger. I was not alone in this. Fear had paralyzed us, a group of onlookers afraid to recognize the poor man`s humanity as we clutched at our own (Gershon, 2013: 77).

The segment shows how the writer justifies the degrading looks Israelis have for Palestinians. The Palestinian was resembled to a wild animal although it was clear for them that he was in pain. Nobody moved to help because they were afraid of the bomb he might be carrying. Narratives cannot go without ideology that might be considered as a factor affecting the translation process.

> In recent decades translation theorists have viewed translation in a different way and they have focused on different factors that may affect translation. In other words translation is not seen as a finding lexical and grammatical equivalence process, but it is seen as a process in which the translator is involved in a challenge of selecting lexical and grammatical choices from a wide range of choices available to him which many factors influence the translator to select one of them. One of these factors can be ideology which many translation scholars and researchers have investigated its role in translation (Karimnia, et al, 2013: 77).

The term ideology has long been related to political disputes and conflict. In Shuping study (2013:57) it is stated that the term ideology was invented in France at the time of the French revolution by the philosopher Destutt de Tracy and his friends, who referred to it as the genetic theory of ideas. That said it becomes clear that the writers of political narratives are powerful and hence the translators of those narratives too are powerful. Translators do not work in empty space, as there are different factors playing a role in the narrative and should be taken into consideration while translating. "[T]translation is not made in a vacuum. Translators function in a given culture of a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate" (Lefever, 2003: 14) Ideology is simply imposed in narratives and should be imposed in translations in a way that provides the same equivalence the writer intended it to. "[I]deology is often enforced by patrons, the people or institutions who commission or publish translations. A translator should not worry about rendering word for word, but render sense for sense" (Lefever, 2003: 14-15).

A translator belonging to the same culture of the author would be able to render almost the exact meaning meant by the author and will not fall in the trap of mistranslation. To further illustrate this point the researcher would present here an example from Kanafani`s narrative carrying the title: "Suliman's Friend learns Many Things in One Night" " صديق سليمان يتعلم أشياء كثيرة في ليلة واحدة". The officer asked the character where he was the other night and who can verify his answer. The character answered that he was sleeping at his home and turned to his mother and said: "إسألها إنها أمي" (كنفاني:1973:746) and at this point the officer

says: (1973:746 كنفاني): "كنت نائما مع أمك يا صبي أمك". The non-native professional translator Harlow translated this segment as the following: "were you sleeping with your mother, you son of a bitch" (Harlow, et al, 2000: 118). The translator added the word bitch, which carries a negative connotation referring to a lewd woman. The researcher does not believe that this is what the author meant and believes the translation should be something like: "You were sleeping with your mum, you mama`s boy". The researcher believes that the translator should not have added the word bitch here as the text in Arabic shows that this specific sentence meant to refer to the character as being spoiled. However, because the translator is not related to the Arab culture, the word bitch was used here; although it was not actually put in the source text.

All studies made in this section support the importance of ideology in translating political texts. As such, it is of great importance to have a translator fully aware of the ideology of the source text.

Chapter III

Population and Data of the Study

3.1 Overview

Chapter III provides a glimpse on the methodology and procedures followed in the research. The chapter also throws light on the population and sample of the study and the instrument and data collected.

3.2 Population

The population of the study consisted of Palestinian translation students who were enrolled in the MA program of translation during the second semester of 2013/2014. A sample of eleven students was asked to fill the research questionnaire on ground of their availability. Table one shows some background information on the population of the study.

Table 1: jobs of students and places of residence

Jobs students have	Number of students having these jobs	Places of residence	Number of students Residing in these places
English teachers	3	ar-Ram	1
Teachers	4	Ramallah	3
Teacher at al-Quds University	1	Abu Dis	3
Proposal writing specialist	1	Jerusalem	1
Taxi driver	1	Hebron	1
Unemployed	1	Bethlehem	1
		Jericho	1

3.3 Instrument used

Since the study takes the empirical aspect, a questionnaire has been designed by the researcher to fulfill the purpose of the current study (see Appendix I) The instrument was designed in a way to help answer the questions the study raises.

3.4 Data selection

Translation research uses a number of empirical materials. Naturally, the material being used is the actual translations along with their source texts. In addition to that material, there are the translated texts in the target language. "Terminological research also uses data available in term books and glossaries, as well as texts in special fields"

(Chesterman, et al 2002: 90). Since the study takes the empirical aspect, the researcher designed a questionnaire to examine the product translations made by students. "[A]n empirical study, like any other descriptively oriented studies in translation, can be product, process or function oriented, empirical methods can only be applied to strictly observational data" (Toury, 1995:221). In this study, the researcher will use the questionnaire`s answers that are related to the study.).

3.5 The data of the study

The researcher chose narratives written by Israeli, Palestinian and foreign writers in order to collect different emotive and expressive terms from different views. The reason here was to support the first hypothesis of this research that stated that, political narratives depicting the Israeli –Palestinian conflict are highly emotive.

The researcher also depended on segments translated by non-native translators and compared them with those translated by Palestinian students for the purpose of checking the second hypothesis which stated that regardless of which strategy is more frequent, the translation is affected by the identity of the translator. The researcher chose the data carefully to provide efficient answers for all the questions the research proposed. The questionnaire was divided into four parts.

3.5.1 Part one of the questionnaire

This part consists of general questions about the years spent in translation study at al-Quds University in order to know the number of courses the student has taken. The second was about the current profession and the third was about the area of residence.

3.5.2 Part two of the questionnaire

This part consists of different multiple choice questions that aimed to answer questions related to the strategies students use in translating emotive expressions. The questions in part two were targeted towards the following points.

a) The importance of having translators fully aware of the political conflict.

b) Having a translator for political narratives from the same source text the narrative was written would help get the right meaning behind the political narrative

c) Translators should be aware of the culture they are translating the narrative from

d) Which is more important in the translation of political narratives, the dynamic or the formal equivalence?

3.5.3 Data from narratives written in English

The third part of the questionnaire contains segments for students to translate from books written in English. To get the true essence behind the required parts to be translated the researcher has assigned the whole text related to the specific part to be translated. Furthermore, the students were given enough time to answer the questionnaire and to do the translation. The researcher has deliberately chosen parts that are highly emotive for students to translate. At this stage, the researcher will present highlights of the parts required for translation and the reason behind choosing them.

a) Transit camp, holocaust survivors, holocaust complex: such terms are of prominent importance to the Israeli Palestinian political narrative and they play a high role in the conflict. Those terms are used constantly by Israelis to assemble sympathy and compassion. Israel has 'Yad Vashem' which is an organization especially built for holocaust studies. From all that one can see the importance of those terms and the importance of having the local translators know them too.

b) Terrorist, Hamas terror cell, terror attacks, the destruction of the State of Israel, suicide bombing have their unique spot in translation.

> Regions widely designated, as a security threat is now a big industry. Much of the industry relies heavily on various forms of translation, and is some cases is generated by a team of dedicated translators working on full-blown, heavily funded programs that involve selecting, translating and distributing various types of text and emanate from Arab and Muslim countries: newspaper articles, film clips, transcripts of television shows, selected excerpts from educational material, sermons delivered in mosques (Baker, 2010:1).

It is important here to render a suitable equivalence for the previous terms as translators should keep away from falling into the trap of mistranslation. This is explained more in the following example. Baker states that ``MEMRI tends to fall in the trap of mistranslation by choosing the wrong words. In the video clip subtitled by MEMRI from a children`s program entitled The Pioneers of Tomorrow, aired on Hamas TV in April 2007 a young girl, Sanabel, is shown in conversation with another young girl, Saraa, and a Mickey Mouse character   .

Saraa asks Sanabel: "what will you do for the sake of al-Aqsa Mosque?"

Sanabel answers: "I am going to draw a picture".

This sentence is subtitled by MEMRI as: "I will shoot".

Then the cartoon character of Mickey Mouse poses a question: "Sanabel, what should we do?"

Here Sanabel replies in Arabic: "بدنا نقاوم"

MEMRI does not choose to subtitle it, as "We want to resist" but chooses the subtitle "We want to fight."

MEMRI does not choose the normal translation of resist, but gets to choose a more aggressive term. The cartoon character continues to ask Sanabel:" What else?"

Sanabel answers in Arabic: "اليهود بطخونا" (The Jews are shooting at us). This segment is translated by MEMRI as "We will annihilate the Jews". At this point, Saraa says: "We are defending al-Aqsa with our blood and souls , aren't we, Sanabel?"

Sanabel says: "راح أستشهد" (I will become a martyr) those words are translated my MEMRI as: "I will commit martyrdom" (Baker, 2010: 348).

The translation provided by MEMRI shows, an agenda which aims at having a selective translation in the favor of Israel. Moreover, it shows that Hamas allegedly recruits terror and encourages killing Jews in a cruel manner on the tongues of children. Thus, it becomes clear that these terms have a special place in translation and as such, the researcher chose them to be in the data with the aim of seeing how Palestinian students get to translate them.

a) Hanukah: a term for a Jewish holiday with political and religious connotation.

b) Arab shekels: The researcher has provided here the whole text from which the students can realize that what is meant with this phrase is the money one gets from working for the Arab employers.

c) Orange seemed to reign: Palestinians are involved in the Israeli Palestinian struggle on a daily basis. Palestinians are aware of what settlements are as they suffer a lot from settlers and from settlements. The orange color is for settlers. It stands for a racist figure and the researcher wanted to see how the translation student would actually comprehend this term.

3.5.4 Data collected from narratives written in Arabic

The researcher depended mainly on narratives written by Ghassan Kanafani as his narratives are considered important political discourse in the Palestinian literature.

> Kanafani was more than writer, a painter, an editor, a spokesman, and a politician. This combination of qualities is what distinguishes him from the countless other Palestinian literary figures. He was a prolific writer who, as a person involved in politics, practiced what he wrote, or perhaps wrote what he practiced. In other words he was a committed writer continuously trying to change the status quo of his fellow Palestinians whether through politics or through writings. To him, the two issues were means to the same end with no distinction between either. He was able at an early age, to comprehend the Palestinian cause, misery and suffering (Shammout, 1995:1-2).

The following is a presentation of the data gathered from different narratives by Kanafani and put in the questionnaire of the research.

"ربما كانت تلك هي المرة الأولى في حياتي التي أسمع فيها كلمة مفتاح مجردة من (ال). كان دائما المفتاح فما
الذي جعله ((مفتاحا)) فقط" (كنفاني، 732:1980)

The word key or the photo of the key represents the right of return. The researcher meant to see how Palestinian translators would translate such a text compared to a professional foreign translator.

''البقية في حياتك`` (كنفاني:732:1980) A phrase expressing social emotiveness that is usually used by Arabs to lighten the news of some one`s death. The researcher wanted to examine how Palestinian translators would translate it compared to the foreign translation of the same term that was "[y]our life is before you" (Harlow et al, 2000: 108).

The phrases that follow deal with the issue of the extended family and the importance of having as many male members in the family as possible. Examples of these phrases are:

كنا نسكن مع سبعة أخوة كلهم ذكور شديدو المراس (كنفاني،715:1980)

وحين تهدا الاصوات يميل أقرب الصبيان اليه ذلك أنه لم يكن يثق بالبنات (كنفاني، 716:1980

> Patriarchy privileges males and elders (including elder women in the Arab world), and justifies this privilege in kinship terms. Females are generally taught to respect and defer to their fathers, brothers, grandparents, uncles, and, at times, male cousins. Young people are taught to take responsibility for their females` kin, and elders are taught to protect and take responsibility for those younger than themselves. Gender and age privilege generally enhance the power and authority of elder males, although elder women also come to have a degree of authority over those younger than themselves. Once males reach adulthood, they generally have more authority and power than even elder females (Joseph,1994:195-196)

Such family ties and relations are hard to understand for the Western mind, and local translators can present better translations for them. "Americans of Arab heritage have

been described as one of the most misunderstood ethnic groups in United States, frequently misrepresented and vilified" (Abudabbeh, 2005: 423).

Certain adjectives carry a huge emotive value for the Palestinians as they represent the tragic events that they went through. Such specific items are highly emotive and can lose some of their value if mistranslated. The following example shows one aspect.

"اتعرفين الشئ الفاجع الذي حدث في نيسان 1948" (كنفاني، 1980:12)

The adjective 'الفاجع' was translated by the non-native translator as 'terrible'

The researcher wanted to see how such a term would be translated by Palestinians who suffered most of it.

3.5.5 Part four of the questionnaire

The last part of the questionnaire had an open question about whether students believe a course on translating political narratives dealing with the Israeli Palestinian conflict should be added or placing another course from those given at al-Quds University. The students were also asked to clarify their answer. That was the researcher attempt to see if the students are well aware of the importance of such narratives to the conflict.

3.6 Methodology

The procedure of the research is analytic and could be summarized as follows:
A brief general introduction on the research will be given through the analysis of the result of question one from part one in the questionnaire. Samples of students` translations from part three of the questionnaire were analyzed and compared with the translation of the professional non-native translators. "Research methods will involve text analysis (also called text linguistic analysis) and contrastive analysis if you are comparing two texts or kinds of texts" (Chesterman, et al, 2002: 90). The research tackled the main issues in translating political narratives. The comparison between professional translations and that of students came to provide an analytical analysis for the whole thesis. The next chapter will present the discussions and results.

Chapter IV

Results and Discussions

4.1 Overview

Chapter IV provides the results of the research and the analysis of those results. It provides answers to the questions the research proposed at the beginning and offers their analysis and the researcher views towards them.

4.2 Part one of the questionnaire

Table 2: Years spent by sample of study in translation courses.

	Answers of the study`s sample										
Years spent studying translation at al-Quds University	2	1	1	1	3	1	3	1	1	3	1

Table 2 shows that all the students answering the questionnaire and translating the requested segments have at least finished one year in their translation study; meaning that they are all aware of the basic terms used in the questionnaire such as equivalence and text analysis. They also show that eight of the students have jobs entitling them to have at least a good level of English. In addition, they show that the sample is diverse in terms of place of residence, which enriches the research as it provides different areas but all in the jurisdiction of the Palestinian culture and background in relation to the Israeli Palestinian conflict. The researcher made sure that all of the students had enough time to answer the questionnaire.

4.3 Results and discussions of question one

Table 3 and table 4 present the answers the sample of the study has posted in the second part of the questionnaire. The researcher preferred to pose each question in a separate table for better analysis.

Table 3: answers of the sample study

Question				
When translating a word from a political narrative it is important for a translator to:	Be well aware of the political conflict in general	Be aware of only the whole tale being translated	Other	Refrained from answering
Number of answers	10	-	-	1

Ten students believe it is crucial to be well aware of the whole conflict in general, while only one refrained from answering. The researcher explained that word 'conflict' refers to the Israeli Palestinian one.

4.3.1 Results and discussions related to question 1.a

This part will provide answers to part a of the first question the study posed

Table 4: strategies used in translating emotive terms in the study

Questions	Number of answers for the choices given				
When translating political narratives, a translator should aim for		Dynamic Equivalence 7	Formal Equivalence 3	Other 1: a variation of both __	Refrained from answering __
When translating political narratives a translator should use text analysis		Yes 11	No ___	Other ___	Refrained from answering _

The highest percentage voted for dynamic equivalence to be used in the translation of political narratives. All the sample study have agreed on the point of text analysis. A translator cannot translate a word in isolation from its text. All those points come in support with the argument most translation scholars have made in this field. Nida states that:

> There are no two stones alike, no flowers the same, and no two people who are identical. Although the structures of the DNA in the nucleus of their cells may be the same, such persons nevertheless differ as the result of certain development factors. No two sounds are ever exactly alike, and even the same person pronouncing the same words will never utter it in an absolutely identical manner (as cited in Yinhua, 2011: 169).

That said, it becomes clear that translators should not apt for formal equivalence not only because the meaning would be lost but also because no matter what translators do, they will not be able to come out with an identical text. Therefore, opting for dynamic equivalence is the right thing to do. "The issue of equivalence is of great importance in translation as the act of translation itself means the act of finding a suitable equivalence for the source text" (Yinhua, 2011:170).

Newmark also indicates the importance of dynamic equivalence, which is seen in the way in which he defines translation as "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1988: 5).

The definitions stated above have the essence of equivalence and they concentrate on the meaning and not the syntax. As for text analysis all the sample of the study agreed on the importance of using text analysis which is actually crucial in comprehending the text. Newmark indicates the importance of reading the text thoroughly in order to get the right point the author wants to depict. Moreover Newmark adds that close reading helps the translator get the meaning of a specific word from the context as ignored from its context it might not make sense. Newmark states that reading the text has two main objectives (Newmark,1988: 11): first, to understand what it is about; second, to analyze it from a translator's point of view, which is not necessarily the same as that of a linguist's or a literary critic. You have to determine its intention and the way it is written for the purpose of selecting a suitable translation method and identifying particular and recurrent problems (Newmark, 1988: 11). The coming part of the study has a few examples of the students` translations in order to analyze them.

4.3.2 Results and discussions related to question 1.b
Based on the analysis of the sample`s translation This part will provide answers to part b of the first question the study posed.

The terms chosen for this section need a thorough look at the whole text before translating them. Therefore, the translation of students will show clearly, if they have used text analysis or if they have merely translated isolated words.

Table 5: Samples from students' translations
Nothing to lose but your life by Suad Amiry
مراد مراد لا شئ تخسره سوى حياتك ترجمة سحر توفيق

Required translation Students were asked to translate the underlined words	Professional translation	Sample translations written exactly as students wrote on the questionnaire(exact translations were not repeated)

If he quits smoking then perhaps the fifty or seventy Arab shekels would be enough. (Amiry,2010:27)	عندها قد تصبح الخمسين أو السبعين شيكلا العربية كافية اذا ما توقف عن التدخين (ترجمة سحر توفيق، 2010:48)	*عملة عربية \ *عملة الشيقل * شواقل عربية\ * الشيكل العربي *الشواقل العربية*الاجور العربية *نقود العربي *الشواكل التي يتقضاها من العرب *(شواكل) أجرة العمل لدى العرب *العمل في المصانع العربية\الاماكن العربية

While the text cited for the students clearly indicates that the writer meant the money taken from working for Palestinian Arab employers only four of the students were able to present the closest translation. Although all students conceded that text analysis is necessary in the translation of narratives, yet they failed to get the right meaning from the text. This synchronizes with the fact that knowing the theory is insufficient, as this knowledge needs practical training. The researcher believes that the closest translation can be something like:

لربما كانت الخمسون أو السبعون شيكلا التي يتقاضاها من مشغليه العرب كافية لو ترك التدخين

4.3.3 Results and discussions related to question 1c

The researcher has compared the students translation in relation to different studies made in that specific area and several points have been clarified.

Table 6: translation of incongruent terms (students` translations)

Required translation Students were asked to translate the underlined words		Sample translations written exactly as students wrote on the questionnaire. Researcher will not include repeated similar translations
What do you buy the children of the <u>Terrorist</u> who tried to kill your wife?	Terrorist	*المظلوم * المنتقم *الانتحاري *الارهابي\ *المتطرف *ارهابي بالنسبة لإسرائيل أما للفلسطينيين مجاهد *ارهابي *المخرب\ *المدافع
Hamas terror cell	Hamas terror cell	*خلية حماس الارهابية *خلية إرهابية تابعة لحركة حماس\ *خلية إرهابية بشرية*مجموعة مقاتلي حماس *خلية انتحارية حمساوية * خلية حماس المقاتلة
Terror attacks	Terror attacks	*الهجمات الارهابية *هجوم إرهابي *هجمات الانتحارين*هجوم المقاومة *هجمات المقاتلين
Suicide bombing	Suicide bombing	*التفجير الانتحاري*هجوم انتحاري *عمليات استشهادية *عملية استشهادية *انفجار انتحاري*تفجير *الهجمات الجهادية

The translations above make it clear that those terms are highly incongruent. The fact that one student has used in the translation of terrorist 'mujahid' for the Palestinians and terrorist for the Israelis proves the fact that those terms are highly emotive and challenging for translators.

The same goes for the word suicide bombing, having different connotations for Israelis and Palestinians. Israelis consider them terror acts that have physical and emotional casualties.

> As part of the violence perpetrated by the Palestinians during the second intifada, suicide bombings played a particularly prominent role and served as the primary effective weapon in the hands of the planners. Since the outbreak of the second intifada in late September 2000 until today, there have been a total of 146 suicide attacks, and more than 389 suicide attacks have been foiled. Although the relative representation in the total number of hostile activities waged by Palestinian organizations was not high, suicide attacks were without a doubt the most significant component in the death and destruction they sowed. In the decade since September 2000, 516 of the 1178 deaths (43.8 percent) were caused by suicide attacks. In addition to the attacks on Israeli civilians, which also resulted in thousands of physical and emotional casualties, suicide bombings helped the Palestinian organizations instill fear among the Israeli public and create a sense-even if temporary- of danger on the streets, on public transportation, and at places of entertainment (Schweitzer, 2010:39)

On the other hand, Palestinians view it as a way of legal resistance that will grant them martyrdom, which carries a positive connotation among Muslims. In a book review on (The Making of a Human Bomb), in which Nasser Abu Farha examines the phenomena of Palestinian suicide operation, Asa Winstanley writes

> Abu Farha traces the development of the concept of self-sacrifice in Palestinian society from the 1960s to the first Palestinian intifada (1987-1992). During the 1960s, Palestinian resistance fighters were known as the Fedayeen or those who sacrifice for a cause. Contrary to common portrayal in the Western media, anyone fallen in the course of resistance to the Israeli occupation is honored in Palestinian society as a shahid, or a martyr, whether armed guerrilla or unarmed protestor. Following the signing of the Oslo accords in the mid-1990s the bombings by Hamas and Islamic Jihad were not supported by the majority of Palestinians, who mostly still hoped the 'peace process' would lead to a Palestinian state. The two Islamic groups had to actively recruit for such operations. By the outbreak of the second Palestinian Intifada in 2000, the stone throwing children for the first Intifada had grown up. Having watching their friends fall as martyrs to Israeli brutality, volunteers began to offer themselves to the armed factions: if they were to be killed anyway, it was surely better to choose the manner of their death. In the words of one of Abu Farha's interview subjects: 'we are all martyrs with execution on hold.' The new concept of istishhad arose actively seeking martyrdom as an act of resistance. (Electronic Intifada, 2009)

The issue tackled here by the study is dealing with these emotive expressions in a way that will not change the author's intended meaning.

> [A translator] should also be aware that some English lexical items could lose their emotive overtones when rendered into Arabic. For instance, the word 'rat' in English could be used negatively to refer to a person who is a 'coward', whereas, its Arabic equivalence 'جرذ' can-not be used to convey the same connotation. However, some emotive expressions could be congruent as in: 'stupid as an ass' which its counterpart in Arabic is غبي كالحمار 'a hungry man is an angry man, الرجل الجوعان رجل غضبان` (Shunnaq, 1993:40)

The political narratives are full of challenging incongruent terms that should be dealt with carefully to render the right equivalence.

To summarize the answers for questions two to four we can say that students are well aware of the issue of equivalence in the translation process; however, they do not use text analysis practically. Theoretically they all agreed that text analysis is crucial in translating narratives. This shows that more attention should be given to the practical side at the university. As for the emotive terms that are incongruent, they too need to be treated carefully and students should be given methods to deal with them.

4.4 Results and discussions of question 2

The second question in the research had two parts related to the political and cultural terms used by Israelis.

> Culture is an essential part of conflict and conflict resolution. Cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways (Le Baran, 2003).

To answer the question an analysis will be provided based on the students՝ translation compared to the actual meaning behind the symbol.

Table 7 the color orange as a political symbol taken from Suad Amiry ՜s narrative

Required translations\students were asked to translate the underlined terms	Professional translation	Sample translations written exactly as students wrote on questionnaire	Number of students unable to answer
Even though we were driving in the very heart of the West Bank, in theory "Palestinian territory" orange seemed to reign (Amiry,2010:53)	على الرغم من أننا نسير في قلب الضفة الغربية وهي نظريا ((منطقة فلسطينية)) بدا أن اللون البرتقالي هو المهيمن (ترجمة سحر توفيق،2010:79)	*طغى عليها اللون البرتقالي *أرض البرتقال *سيطر اليهود على المنطقة *وعلى ما يبدو فان اللون البرتقالي سيحكم *تحت سيطرة اسرائيل *اليهود يسيطرون	5

Note: five students from the sample had a cross put here as a sign of not understanding the phrase.

The color orange has become famous in Palestine as it symbolizes settlements that have a negative emotiveness for the Palestinians. Clearly, this is one issue that caused a problem for students. Five did not know what it meant and one translated it as the land of oranges; only three students from the sample study were able to grasp the meaning behind the phrase. This shows how students lack the true connotations of the very important terms that are an essence to the Israeli Palestinian conflict. The researcher believes that the professional translator failed to put the equivalence intended by the author and believes that a better translation can be something like: على الرغم من أننا كنا نسير في قلب الضفة الغربية إلا أن اللون البرتقالي الدال على المستوطنات كان مسيطراً'

Table 8 extracts from: "The Lemon Tree"

Required translations\students were asked to translate the underlined terms	Students` translations	Number of students unable to do the translation
One observer of an early <u>transit camp</u> in Israel referred to <u>Holocaust survivors</u> as `<u>difficult human matter</u>" and said `these people have known such hell that nothing more can move them now. Their senses are blunted.` David Ben-Gurion famously called Holocaust survivors `human dust` and said that `turning these people of dust into a cultured independent nation with a vision will be no easy task`	*مخيم لجوء \ ناجين من النازية\قضية انسانية بالغة التعقيد *مخيمات متنقلة\الناجين من مذابح اليهود المزعومة\أمر إنساني صعب *مخيمات متنقلة\ناجي المحرقة \ قضية ومشاكل الناس *مخيمات الفصل\ ناجو المحرقة \قضايا انسانية صعبة *مسالة انسانية صعبة (تكررت 3 مرات) *مخيمات اللجوء\ الناجون من المحرقة مسألة إنسانية معقدة *جيتو \ الناجون من المحرقة\كارثة انسانية *مخيم غير ثابت\ الناجون من المحرقة\قضية انسانية حرجة *مخيم مؤقت\الناجين من المحرقة\حالات انسانية صعبة *مخيم مؤقت\الناجين من مذبحة الهولوكوست\ حالات انسانية صعبة	*one was not able to translate any of the terms *another was not able to translate: transit camp, Holocaust survivors

Holocaust is defined in the an-Nafees English Arabic dictionary

"*مجزرة عامة بالحرق
*حرق القربان تعبدا في الوثنية
*مجزرة عامة
*خراب ودمار (وهبة، 2000:573)

The on line free dictionary defines the word as:

"Great destruction resulting in the extensive loss of life, especially by fire. A massive slaughter: A sacrificial offering that is consumed entirely by flames.

The term Holocaust is used a lot by Israelis in their narratives who have even established an institute by the name *Yad Vashem* to keep the history of this term alive. Every political visitor or public figure coming to Jerusalem has to pay a visit to *Yad Vashem*, which makes it a very well-known institution

> The principal institution of the 1950s and the 1960s devoting resources to the study of the Nazi persecution and murder of Jews was Yad Vashem, established in Jerusalem in 1953. Starting in 1957 and through the period in which the term 'holocaust' became the dominant English-Language referent to the systematic Nazi mass murder of Jews, Yad Vashem published the only English-language journals devoted to examining the Jewish catastrophe (Petrie, 2000).

Transit camp is also related to the term holocaust and is defined in the An-Nafees English Arabic dictionary as (2000:1767 ،معسكر انتقالي (وهبة"

The researcher believes that such terms have a fixed translation, a suitable equivalence; meaning that incongruence does not roam over them. Human dust the researcher believes is some kind of metaphor referring to them as helpless people in need of safety and translators can use different terms to translate them as long as the intended meaning is there. Although, the previous terms do have specific equivalences that can best fit the required meaning such as the ones used by the students: المحرقة. Nevertheless, one can see that the students` emotions played a role especially in this translation: مذابح اليهود المزعومة here the student added an adjective that was not in the text. Such adjective might actually cause some change in the meaning the writer intended to convey. By inserting this adjective, the translator has made himself visible and invisibility is something the translator must opt for. Norman Shapiro the famous translator has a famed statement on the translation invisibility

> I see translation as the attempt to produce a text so transparent that it does not seem to be translated. A good translation is like a pane of glass. You only notice that it is there when there are little imperfections-scratches, bubbles. Ideally, there should not be any. It should never call attention to itself (Venuti, 1995:1)

It can also be noted that two of the students did not know the meaning of the required term. The previous translations lead us to the following discussions. Not all the students are well aware of the terms used by Israelis\ Jews and as such need to be aware of them and their translation so as to strengthen their ability in the translation of political

narratives. To further support this need the researcher here will put another translation segment from Gershon's narrative:

> I nodded, looking at the Channukiot left over from Hanukah in the window at duty free, the lights gone. "Want some scotch? "I asked. She grabbed my hand. We walked into the plane, silent, feeling abandoned, feeling as though we were abandoning a life we once loved, a life taken away. The terrorist won, I thought. They fucking won. (Gershon, 2013:94)

The researcher here was much interested in the term Hanukah as it has a great political and religious connotation that will be displayed in the following points:

* The *Menorah* used during the *Hanukah* is a symbol for the destruction of the Aqsa Mosque and the building of the Temple Mount.
* Israelis have established more than one huge *Menorah* made of gold in preparation for their Temple Mount (see Appendix 2 Figures 3 & 4)

* The *Hanukah* and the *Menorah* are large symbols of the religious conflict and the status of the city of Jerusalem. The following quote from the Jewish bible is put here to support the previous points.

> The Dome of the Rock is a Muslim shrine that was built on the Temple Mount in Jerusalem in AD 691. The Dome of the Rock is part of a larger Muslim holy area that takes up a significant portion of what is also known as Mount Moriah in the heart of Jerusalem. The Dome of the Rock gets its name from the fact that it is built over the highest part (the dome) of Mount Moriah which is where Jews and Christians believe Abraham was prepared to offer his son Issac as a sacrifice to God (Genesis 22:1-14)

The *Hanukah* has a negative connotation among Muslims in East Jerusalem as on this day Israelis enter the Aqsa and provoke the Muslims praying there with their Hanukah songs; as they consider the Aqsa the place of the *Hanukah* miracle (see Appendix II, Figure 5)

Such a term the researcher believes should be known by the translators and they should know the connotation behind it and why the author of that specific narrative chose to have it his narrative. It is of serious and religious connotation.

Table 8 students' translation of the word Hanukah

Request translation	Students` translation	Students who did not know the term
Hanukah	*مهرجان هنوكة اليهودي *مهرجان يهودي *عيد لليهود *مراسم البلوغ * عيد الانوار اليهودي *عيد الانوار اليهودي *هانوكا	4

The students` translations indicate that they have problems with religious and political terms that are used by the Israelis in the conflict. It shows the deficiency they have in this field although this knowledge is of great importance to Palestinian translators whom the researcher believes are bound to translate things related to the conflict.

4.5 Results and discussions of question 3

The last question of the questionnaire aimed to see if Palestinians can provide more suitable translation to the Palestinian narratives than the translation provided by the non-native ones. To answer this question data will be used from Kanafani`s narratives as they are rich with cultural connotations closely related to the Palestinians. The following will depict extracts from students` translation compared to ones made by a professional nonnative translator.

Table 9 Segment taken from
الدكتور قاسم يتحدث لايفا عن منصور الذي وصل الى صفد
Doctor Qassim Talks to Eva About Mansour Who Has Arrived in Safad

Requested translation	Professional translator of a non-native translator	Translation of Palestinian students, similar translations will not be added	
عصا تنزل على جبينك	Damn,you, or else this stick will beat you instead	*you need to be hit by a stick *shut up what you say is nonsense *your head should be broken *God may punish you *The hell with you *Go to hell *To hell *Damn you	

The scenario that took place here was that a young man by the name of Mansour was proudly carrying a rifle when a car passed by him and three of the men laughed at his rifle and called it a stick. The dialog that took place before that in the original text was as follows:

"وحين صارت السيارة أمامه أشار أحد الرجال الثلاثة إليه بكعب مسدس طويل كان يضعه في حضنه:
ـ ها هو ذا فلاح يريد أن ينقذ صفد. إنه يحمل عصا.
كانت السيارة تسير ببطء شديد بين زحام الناس، وضحك رجلان الاخران. كان أحدهما يحمل بندقية فرنسية قصيرة ويصالب صدره بالأمشاط فيما أخذ الاخر يعلك شيئا.
ـ بكم اشتريت هذه العصا؟
ـ عصا تنزل على جبينك
قالها بهدوء ولكن بصوت ملتهب. كان قد أحس بإهانة مريرة له ولبندقيته" (كنفاني:1980: 650)

"When the car passed in front of him, one of the three men pointed at him with the end of a long revolver which he had placed on his arm: "So this is the peasant who wants to get through to Safad. Look, he`s carrying a stick The car was moving very slowly among the crowds of people. The other two men laughed". One of them was carrying a short French rifle. The cartridge clips were slung across his chest. The other man was chewing on something.

"How much did you pay for this stick?"

"Damn you, or else this stick will beat you instead" (Harlow et al, 2000:63).

Before the researcher begins in the analysis of the students' translation a point will be put here concerning the definite article 'the'. Although it is clear that in the Arabic text, there seems to be no significance of the necessity of putting 'the' in front of the word 'peasant' as it is 'فلاح' and not 'الفلاح' yet the translator has put the definite article 'the' before peasant. The researcher believes that the definite article was used by the translator here to portray that this is the one who wants to do the job. The job here being freeing a country from the occupier and to the reader it will look like that this is the only one who believes in saving his country. For using the article 'the' has stripped the word out of its uniqueness. The car in the narrative has three armed men on their way to clash with Jews, which is the same goal the character Mansour has in mind. When they see him with his gun, they stop and say in what seems to be a provoking sarcastic tone: ها هو ذا فلاح they refer to him as ذا فلاح because they don't know his name and they use the word فلاح obviously because of the way he was dressed. The Arabic language is clear when it comes to the issue of the definite article "Arabic has a definite article, but no indefinite

articles. The definite article 'al' is sometimes attached to a word as a prefix" (Chen, A. et al.2001: 2)

Not only did the translator use the definite article when it was not necessary to do so but the word "ينقذ" was not mentioned in the translation but was replaced with get through. The researcher believes that an equivalent translation of the author words can be something like "There is a peasant, who wants to retain Safad, he is carrying a stick."

Now moving to the data the research collected concerning the translation of the phrase (عصا تنزل على جبينك) the researcher believes that all the translations represented by the students maintain a better equivalence than that of the translator. The non-native translator had put (damn you or this stick will beat you instead) this, the researcher believes suggests to the reader of the translated text that the holder of the rifle actually agrees to calling it a stick. While in fact, he meant to curse the speaker and to glorify his rifle by speaking some kind of swear words meant to let the speaker retreat from what he has said. This comes to prove right the hypotheses the research provided at the beginning of this research which stated that native translators provide better translations.

Table 10 segment taken from: The child goes to the camp الصغير يذهب الى المخيم

Requested translation	Professional translator of a non-native translator	Translation of Palestinian students. Researcher will not include repeated similar translations
كنت أسكن مع سبعة اخوة كلهم ذكور شديدو المراس (كنفاني،1980:715)	I lived with seven brothers, all of them strong (Harlow, H, et al,.2000:99)	*seven strong males *seven male brothers, all stubborn * with seven boys all of them strong *we were living with seven solid brothers * with seven brothers all of them had bad temper *with seven brothers who were strict and bad tempered *with seven brothers, all were stubborn *with seven brothers who were robust

The original text states the word (أخوة) which itself carries the meaning of males, but the author added the word (ذكورا) to it to stress a point. If we search the word in any

dictionary, it will tell us that the word itself implies the meaning of males, as in the following dictionary section:

("أخٌ: (اسم)

الجمع : أُخْوان و إخْوان و أُخْوَة و إخْوَة ، مثنى أخَوان ، المؤنث : أُخْت ، و الجمع للمؤنث : أخَوات
مَنْ جمعك وإيّاه صلبُ أبٍ أو بطن أمّ أو كلاهما معًا ، أو رضاعة { وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأخٍ لَكُمْ مِنْ أَبِيكُمْ }
{ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا }
{ إنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ }
الأخُ من الرضاع : من يشارك في الرضاعة
صديق أو صاحب كالأخ مرآة أخيه : إذا رأى من صاحبه ما يُنكره عليه أخبره به ،
أخوك من صدَقك لا من صدَّقك : أخوك من يصدُقك الحديث عن عيوبك ، (مجمع المعاني الجامع)

The dictionary segment comes as a proof that in Arabic the word أخوة is already male and there is no need to add the word ذكور to it unless the author aims for something. The translator seemed to ignore the word ذكور, which the author has put here to emphasize a certain aspect related to the Arab families.

From reading the whole story, it is clear that the author was portraying a cultural aspect related to the Arab society, which is the domination of the males. The translator has not grasped the point although the whole text was in front of her.
The researcher believes an equivalence would be something like:
(I lived with seven dominating brothers). Some of the students` translations provides a better equivalence than the one used by the professional translation. Such as strict and bad tempered\, which give a meaning closest to the one the researcher believes, the author intended. This again comes to comply with the hypotheses the researcher has put at the beginning that states that getting a translator from the same culture would help provide the translation with the suitable equivalence.

Table 11 segments from
(الصغير يكتشف ان المفتاح يشبه الفأس)

The Child Discovers that the Key Looks Like an Axe

Requested translation	Professional translator of a non-native translator	Translation of Palestinian students
ربما كانت تلك هي المرة الأولى في حياتي التي أسمع فيها كلمة مفتاح مجردة من	Maybe because it was the first time in my life that I	*perhaps that was the first time in my life to hear the word key without the article (the) it was always with the article the

(ال). كان دائما المفتاح فما الذي جعله مفتاحا فقط؟ (كنفاني:1980:732)	heard the word key without the definite article. It has always been "the key". What was it now that made it simply "key" (Harlow, B. et al. 2000:109)	*maybe this is the first time through my life I hear the world of key without 'the', this word was always with 'the', how it became just 'key' *that was perhaps the first time in my life that I hear the word key without the definite article "the". It was always 'the key'. So how come it changed into 'a key' only? *it was the first time I hear the word key without the article "The" it always started with "The" why this time it didn't?
البقية بحياتك (كنفاني 1980:732)	"your life is before you" (Harlow, B. et al. 2000:109)	*condolences *I am sorry for your loss *I condole you for your father *God have mercy on his soul

The research has pointed out previously the connotation of the word key and its importance among Palestinians. As such when the word comes in a narrative that concentrates on that aspect; a translator should actually stop and think intensively of the right equivalence. The researcher believes that the non-native translator has taken the real value from the word when put without the article "a" as explained previously. The researcher thinks that a better translation would be: `Maybe this was the first time in my whole life that I hear the word "key" stripped off the definite article "the". It has always been "The key", so what turned it into just "a key." The researcher believes that the author actually meant to say that the definite article "the" provides it with some kind of protection. A protection of a sentimental value that stays deep in the Palestinian`s hearts and minds where they keep that key, that specific key which will help them return one day to their homes. As such, not only the translation should be modified but also the article definite article 'the' should start with a capital letter to highlight it and a key should be put in parentheses to stress its connotative value. From the students` translation, it can be seen that only one translation came with "a key", not to mention that the first letter was capitalized. This shows that our students lack the knowledge of the importance behind such emotive terms.

Now moving to the expression (البقية بحياتك) usually said to pay condolences for someone's death, it was translated as (Your life is before you) which does not portray the wanted meaning. The students however have provided translations of better equivalence to the term. The researcher went on as to ask native speakers if they use the term (your life is before you) to pronounce the death of someone and the answer was negative. One stated

that they use this term to encourage the youth to be positive in their life path.(see Appendix 2 Figure 6)

Table 12 segments from عائد الى حيفا تأليف: غسان كنفاني
Returning to Haifa; translated by Karen E. Riley

Requested Translation	The professional translation	The students translation
أتعرفين الشئ **الفاجع** الذي حدث في نيسات 1948 (كنفاني،1998:12)	You know the **terrible** thing that happened in April, 1948 (Harlow et al.2000:151)	*tragic *catastrophic+2 *terrible *the calamity * Al-nakba *horrible *sad *horrible *terrible

The date 1948 is greatly associated to Palestinians; terms such as Arab Israelis or Arab of 48 are used in our culture greatly. That date changed the lives of Palestinians dramatically and the adjective the author used implies something of huge calamity and not merely terrible which is defined in the dictionary as extremely bad or serious, something probably said to describe the weather or some bad party or gathering but not to describe the tragic turning point of a whole nation. The students provided adjectives that as the researcher sees bring closer equivalents to the adjective in the source text. One of them is Al-nakba, which is the Arabic term that has become very famous even among foreigners. Although not all the students have provided a sufficient adjective, yet some used adjectives are more appropriate such as catastrophic. The researcher believes that the adjective provided by the translator does not actually provide the right equivalence needed here. Even google translate has even provided a better adjective than the one provided by the professional translation which is (tragic) (see Appendix 2 Figure 7) The researcher believes that a better translation here would have been catastrophic. "Do you know the catastrophic thing that happened in April, 1948?"
As citied by Mahasneh Khalidi states "Palestinians and other Arabs refer to the event of 1948 as Nakba , the catastrophe "(Mahasneh, 2010:97) .

   The oxford on-line dictionary provides these definitions for the adjectives used the by translators to replace the word الفاجع

terrible	extremely bad or serious

catastrophic	an event causing great and usually sudden damage or suffering
Tragic	causing or characterized by extreme distress or sorrow
al-Nakba	the Palestinian term for the events of 1948, when many Palestinians were displaced by the creation of the new state of Israel.

The Arabic English on line dictionary translates the word (الفاجع) as tragic. Moreover, Elias` Modern Dictionary Arabic-English provides these connotations for the adjective (الفاجع)

Painful; grievous; distressing	فجوع، فاجع: مؤلم ومحزن:
Disaster; Calamity (Elias, 1972: 493)	فاجعة: رزيئة

None of the previous sources has provided terrible as an equivalent for فاجع **as** did the non-native translator. This supports the view stating that Palestinian translators provide more suitable translations to the Palestinian narratives than the non-native ones.

Table 13 segment from عائد الى حيفا تأليف: غسان كنفاني: Returning to Haifa; translated by Karen E. Riley

Requested translation	Professional translator of a non-native translator	Translation of Palestinian students
أفتش عن فلسطين الحقيقية. فلسطين التي هي أكثر من ذاكرة، أكثر من ريشة طاووس، ... (كنفاني،1986:73)	I am looking for the true Palestine, the Palestine that is more than memories, more than peacock feathers, … (Harlow & Riley, 2000:186)	*Palestine is bigger than being a memory *Palestine means everything to me *Palestine is more than a memory in our mind *Palestine that is more than a memory *Palestine is greater than to be a memory *Palestine is beyond memory *Palestine will not die *Palestine which is more than a memory or a name *Palestine is more than a memory *Palestine times for ever *Palestine is not just a memory

It is true here that the professional translator has managed to put a suitable equivalent yet there seems to be some coldness in the translation compared with that of the students`. One student has written Palestine means everything to me; another Palestine will not die. It seems here that the term has initiated the emotive aspect among the Palestinians students. A case from Darwish`s poem presented in Mahasneh`s study comes to mind here.

In another example from a poem titled (If You Return Alone), the poet is referring to his homeland as Manfa (excile) because he feels that even inside Palestine, Palestinians are refugees, imprisoned, discriminated against and deprived from living a normal life. (Mahasneh, 2010:97).

Here it is the same case as Kanafani does not want this Palestine with strangers occupying his place, even if they allow him to live in it. For it is not the Palestine he has in mind, not the Palestine he wants which is the free Palestine.

Chapter V

Conclusion and Recommendation

5.1Overview

The last Chapter is intended to depict the conclusions the study came out with. It will also provide the necessary recommendations and the highlights of the research.

5.2 Conclusion

This research tackled an important issue related to a very old and obviously continuing conflict. It is important to qualify translators who can stand on solid ground when it comes to the translation of political narratives. Not only is it important to translate the Palestinian narratives to English but it is also important to translate the Israeli narrative to Arabic. As it is important for the Palestinians to know how the Israelis display them to the world.

This research intended to examine the emotiveness behind the translation of specific items. It also aimed to find out how students deal with incongruent terms. The research started with a general introduction on depicting the fact that political narratives have increased after the second intifada. Politics has become among the daily talks among Israelis and more especially among Palestinians who face political connotations continuously. For instance, Palestinians go through checkpoints on a daily basis. Not only Palestinians` mobility is hindered by checkpoints but there is also the issue of colored identity cards forced on them. The research posed three major questions along with two hypotheses. For the sample of the research, the researcher used the translation answers of eleven students at al-Quds University in their graduate years of translation studies.

After examining and analyzing the translation of the students, the study came out with more emphasis on the fact that the translation of emotive expressions is a challenge and needs high skills.

The study concluded that most of the students lack the ability to translate terms used by Israelis in their narratives. This actually puts them in a problematic situation because if they cannot understand the political and religious connotations behind the terms Israelis use; they might not be able to defend their religious and political status. The study also concluded that getting native translations to do the task of translating the political Palestinian narratives is much preferable than getting a non-native translator. A Palestinian translator knows the true meaning of colored identity cards, the true effect of the wall and of the checkpoints not to mention other cultural signs stated in the study. The study proved that through comparing the translation of students with that of the non-native ones.

In conclusion, one can say that translators of political narratives should be well acquainted with the expressions of political, cultural and religious connotations implying that translators must be well aware of the culture of both the source text and the target text.

5.3 Analysis of part four of the questionnaire

For the sake of getting the accurate recommendations, the fourth part of the questionnaire posed the following open question as to whether the students at the translation department support the idea of adding a course on translating political narratives. Ten students agreed that adding such a course is necessary while one student refrained from answering the question. The answers can be summarized in the following points:

- The Israeli Palestinian conflict is our reality and issue
- The Israeli Palestinian conflict is our cause and to have a course on the translation of the conflict   is important. There are certain expressions that we should learn in order to be able to defend our cause
- The Israelis are stronger when portraying their point of view. This makes the world ignore our issue so translation of political terms should be taught
- Political terms are related to our lives and culture

- We have to be familiar with the terms used in this conflict. If we want to work as translators we are going to get many texts to translate and the percentage of having a text about the Israeli Palestinian conflict is high.
- Palestinians are going through an extremely sad situation which is not clear to most of the western world.

  The notes the students pose here are of great importance and should be taken seriously. The notes show that the students are aware of the conflict and aware of the deficiency they have in translating political narratives. Knowing and acknowledging the problem or the deficiency would actually make it easier to find a solution for it

5.4 Highlights of the research

 The following points are some highlights of the research

- The narratives dealing with the Israeli Palestinian conflict are highly emotive.
- The lexical items can be easily managed by translators but the political and ideological ones need to be worked upon.
- The thesis highlighted that some political terms have buried connotations behind them and need manipulative translation strategies to get to the right equivalence the author intended.
- Non – native translators do not really have the ability to give the right equivalence behind the translated terms although they are professionals
- The students lack the knowledge lying behind terms used in the Israeli narratives that are crucial to the conflict and more importantly to the Palestinian cause.

5.5 Recommendations for al-Quds University

Since the study was confined to analyzing the students` translations, the researcher would like to suggest a few recommendations for the Deanship of Graduate Studies, the Translation and Interpreting Department at al-Quds University.

1) The translation program at al-Quds University should train students in text analysis. That should include the text analysis at its different stages.

2) The translation program should include a course on political narratives and their translation. Such a course should take the practical side where students with the supervision of the professors carry out the act of translation of different narratives.

3) The university can encourage the students by publishing their translated narratives after editing them on a Facebook page or a web page specially made for that purpose

4) The translation program at the university should have practical side along with the theoretical one

5) The translation program can collaborate with certain organizations that deal with the conflict and translate some significant substances associated with the conflict.

6) The translation program can build a translation team be in charge of the translation of political narratives

5.6 General recommendations

The research discussed an issue that takes a huge place in the worldwide media in all its forms. For that reason, the researcher would like to post some general recommendations

1) The researcher believes that it is worthwhile to conduct more research dealing with the translation difficulties in the political discourse.

2) The research believes that translators should be aware of the main features of political discourse to have the power to produce effective translations that can achieve the goal of political language.

3) The researcher suggests writing the stories of all the civilian martyrs unjustly killed in the last war on Gaza and translating them into English.

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Appendices

Appendix I

The questionnaire used in the thesis

Questionnaire to examine strategies used in the translation of emotive
Expressions in political narratives that deal with
The Israeli Palestinian conflict

Dear all:

I am conducting a research on the translation of emotive expressions *in political narratives dealing on the Israeli Palestinian conflic*t. For my data, I would greatly appreciate it if you can answer the following. Your answers will only be used for research purpose. It is very important to note here that each time the term political conflict is mentioned in the questionnaire, the reference is to the Israeli Palestinian one.

With my sincere gratitude

Mai Abdo

Translation studies

al-Quds University

Part one:
Year of translation study at al-Quds University: _____
Your current profession: _____
Area of residence: _____

Part Two
Tick the most appropriate answer in the following questions:

1- When translating a word from a political narrative it is important for a translator to:
a- Be well aware of the political conflict in general
b- Be aware of only the whole tale being translated
c- Other: _____

2- To get the right meaning behind a political narrative it is better to get a translator from the same ST

a- Yes
b- No
c- Other:_____

3- A translator should be well aware of the culture of the narrative he is translating from
a- Yes
b- No
c- Other:_____

4- When translating political narratives, a translator should aim for:
Dynamic equivalence
Formal equivalence
Other: _____

5- When translating political narratives, a translator should use text analysis

1- Yes
2- No
3- Other: _____

Part three
Based on the different translation courses you took at al-Quds University; provide a translation for the underlined words. You can put a cross beside the term you could not translate
1- One observer of an early <u>transit camp</u> in Israel referred to Holocaust survivors as <u>*"difficult human matter"*</u> and said "these people have known such hell that nothing more can move them now. Their senses have been blunted." David Ben-Gurion famously called <u>Holocaust</u> survivors "<u>human dust</u>" and said that "turning these people of dust into a cultured, independent nation with a vision will be no easy task."

Transit camp: _____

Holocaust survivors: _____

Difficult human matter: _____

Human dust:_____

2- Bulgarians, however they were labeled, <u>were widely respected in Israel</u>. They had none of what would come to be known as the "<u>Holocaust complex</u>". As Israel grew up, the Bulgarians would gain a reputation as fair-minded and hardworking, with a passion for European high culture.

Were widely respected in Israel: _____

Holocaust complex: _____

3- What do you buy the children of the <u>Terrorist</u> who tried to kill your wife? (A Memoir)

Note: this is the title of the tale written by David Harris that talks about the bombing at the Hebrew University in Jerusalem in 2002

Terrorist: _____

4- I nodded, looking at the <u>Channukiot</u> left over from <u>Hanukah</u> in the window at Duty Free, the lights gone.
Want some scotch? "I asked.
She grabbed my hand. We walked onto the plane, silent, feeling abandoned, feeling as though we were abandoning a life we once loved, a life taken away. <u>The terrorists won, I thought. They fucking won.</u>"

Channukiot: _____

Hanukah: _____

The terrorists won, I thought. They fucking won: _____

5- Nine days later, on July 31, a <u>Hamas terror cell</u> blew up the cafeteria at Hebrew University. It was a Hamas cell taking orders from a Hamas organization that, according to media reporters, had finally hinted, during ceasefire negotiations with Fatah, a willingness to shift away from <u>terror attacks</u> and their all or nothing stance: the <u>destruction of the State of</u> Israel by any means. Not a change in ideology. That never changed. But strategically, Hamas seemed on the unprecedented verge of scaling back its violent strategy-even if temporarily. It was aware of the punishment Palestinians were enduring because of its suicide bombing, aware that the Israel Defense Force`s brutal and incessant presence in West Bank towns, the choking checkpoints and curfews were partly a response to men strapping their bodies in explosives and walking into fruit markets, restaurants, shoe stores.

Hamas terror cell: _____

Terror attacks: _____

Destruction of the state of Israel:_____

6- There were hundreds of cars lined up in both directions at a <u>flying checkpoint</u> at the Israeli settlement of Dolev.

Flying checkpoint: _____

7- "Find me a job in Ramallah or anywhere else and I `ll take it."
    "No, you won`t."
    "No, I won`t."
    "Hell… what do Arabs pay, fifty shekels a day, seventy max? When you can earn a hundred and fifty in Israel?"
If he quits smoking then perhaps the fifty or seventy <u>Arab shekels</u> would be enough. He spends most of the money he makes in Israel either on cigarettes or on that <u>Russian slut</u>

Arab shekels:_____

Russian slut: _____

8- As the bus engine rattled along winding roads, every now and then I would spot some faint white light on the far hills indicating an Arab village, or strong orange lights indicating an Israeli settlement. Even though we were driving in the very heart of the West Bank, in theory "Palestinian territory" <u>orange seemed to reign</u>.

Orange seemed to reign: _____

9- You know, Abu Yousef, if you were an Israeli citizen you would have made a fortune out of these ten kids, but unfortunately you`re a Palestinian, no <u>social security</u> and no <u>child allowance</u>."

Social security: _____

Child allowance: _____

10- A Zionist Among Palestinians (note this is the title of the Hillel Bardin`s book)
A Zionist among Palestinians: _____

11- When we walked back to the police station, Tzachi said to me, "This is the last time I`ll go with you on a patrol. You disobeyed my order. You caused shame to <u>Tzahal</u>. I `m finished with you."

You caused shame to Tzahal:

_____

1- وفجأة ارتد العالم كله ووقف أمامي دفعة واحدة ، ربما كانت تلك هي المرة الأولى في حياتي التي اسمع فيها كلمة مفتاح مجردة من (ال). كان دائما المفتاح فما الذي جعله ((مفتاحا)) فقط؟ لقد بدا لي الامر معقدا والى حد ما ينذر بالشر، وانتظرت يحي الى ان اتى الليل، فسلم علي ببرود وجلس وأخذت انظر اليه بريبة، وبعد قليل أخذ صوته ينهمر بذلك البرود الذي يتسلح به رسول النبأ التعيس:

-البقية بحياتك
-من؟
-والدك

ربما كانت تلك هي المرة الأولى في حياتي التي اسمع فيها كلمة مفتاح مجردة من (ال). كان دائما المفتاح فما الذي جعله ((مفتاحا)) فقط؟

_____

_____

-البقية بحياتك

_____

2 - هو المفتاح الوحيد الذي لم يستطع الزمن ان يضيعه ، لقد كان كل رجل في القرية، كل طفل كل امراة يعرفون ان هذا المفتاح هو مفتاح دار جابر

_____

_____

3- عصا تنزل على جبينك

_____

_____

4- ساعة رأيت مجندة يهودية تعبث ضاحكة بليحة ابي عثمان وعمي ابو عثمان ليس عمي بالضبط نناديه عمي احتراما وتقديرا

_____

_____

5- كنت اسكن مع سبعة اخوة كلهم ذكور شديدو المراس

_____

_____

7- ولكن حجارة الجرمق هي الحجارة الوحيدة التي لا تستطيع ان تسلب منها روحها أو تعطل انتسابها الى الجبل حتى اذا وضعتها في جدار مستقيم وانيق

_____

_____

8- ويظل جدي متمسكا بالجريدة وهو يتصدى للاصوات بسكون الشيخ الذي عاش وقتا كافيا للاستماع الى كل انواع الضجيج والشجار دون ان يرى فيه ما يستحق الجواب او الاهتمام.... وحين تهدا الاصوات يميل اقرب الصبيان اليه ذلك انه لم يكن يثق بالبنات

_____

_____

_____

9- لو كنت رجلا لنزلت

Part four
Do you think a course on translating political narratives dealing with the Israeli Palestinian conflict should be added or placing another course from those given at al-Quds University. Please clarify your answer

Appendix II
Illustrations related to the thesis

Figure 1: Illustration showing the key as a symbol for the right of return

Figure 2: Palestinian children hold up pictures of keys, symbolizing the homes they left behind

More information available at URL
http://www.middleeasteye.net/news/israelis-slowly-wake-nakba-1384311849#sthash.H9q8XUsR.dpuf
and at URL
http://www.middleeasteye.net/news/pictures-nakba-day-protests
Retrieved March 2014

Figure 3: Illustrations portraying the Menorah

This Menorah made of pure 24k gold is currently on display in the new location overlooking the Temple Mount and the Mount of Olives.

More information available at URL   www.thirdtemple.com/OldCity/gallery.htm

Figure 4: Menorah 24k \ A view of the Menorah in the old Cardo location
More information available at URL
www.thirdtemple.com/**OldCity**/gallery.htm

Temple Mount Closes After Jewish Visitors Sing Hanukkah Songs

Despite it being the site of the Hanukkah miracle - the defeat of Zionists over Greek invaders - police shut down Temple Mount for Jews.

, Dec 01 '13, 12:10 PM

Israeli police closed the Temple Mount Sunday after Jewish visitors to the Mount - which is Judaism's holiest site and the exact spot of the events of the Hanukkah holiday - broke out into Hanukkah songs, enraging Muslim worshippers.

Following the song a scuffle broke out between Jews and Muslims. Four people were arrested.

Police have decided to close the Mount to all visitors until further notice.

The Temple Mount is Judaism's holiest site, where the two holy Temples of Israel stood prior to their destruction, and where some Jewish traditions teach that the creation of the world began. The site is also the location of the Hanukkah miracle, where the Maccabees rededicated the Second Temple after 3 years of defilement by Greeks and Greek sympathizers.

It is also the site of the Al-Aqsa Mosque, one of the largest mosques in the region.

More information available at URL
www.israelnationalnews.com/News/News.aspx/174670

Figure 6: Facebook message to a native English teacher requiring information on the connotation of 'Your life is before you'

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May Mai Abdo
hi Jack
hope all is well
i am doing a research about translated terms.
those are terms being translated from Arabic
to englsih
i came across this term
Jul 26

May Mai Abdo
(your life is before you)
could you please tell me if you have ever used
this phrase and what does it mean
thanks Jack in advance
Jul 26

Jack Pillemer
Yes I have seen and heard this term. It means
you are young and your path in life is open. Go
and define it with your actions. Said to a teen
or young adult.

Figure 7 a screenshot of google translate of the term: الشيء الفاجع