Deanship of Graduate Studies Al-Quds University



Non-Professional Translation in Times of Conflict: The Case of the Expulsion of Palestinians in the Sheikh Jarrah Neighborhood of East Jerusalem

Lamis Khaled Taha Adib

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Non-Professional Translation in Times of Conflict: The Case of the Expulsion of Palestinians in the Sheikh Jarrah Neighborhood of East Jerusalem

Prepared by: Lamis Khaled Taha Adib

BA in Literature and Society Major, Media Studies and T.V.
Minor

Al-Quds Bard College for Arts and Sciences
Jerusalem, Palestine

Supervisor: Dr. Ahmad Ayyad

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Thesis Approval

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Neighborhood of East Jerusalem

Prepared by: Lamis Khaled Taha Adib

Registration No.: 22012205

Supervisor: Dr. Ahmad Ayyad

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Names and signatures of the Examining Committee members:

1. Head of Committee: Dr. Ahmad Ayyad

2. Internal Examiner: Dr. Omar Najjar

3. External Examiner: Dr. Nabil Alawi

Signature.

Signature.

Signature (Ala)

Jerusalem, Palestine

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Dedication

To my parents, husband, and everyone who supported me in this journey.

Declaration

I hereby declare that this thesis, entitled Non-Professional Translation in Times of

Conflict: The Case of the Expulsion of Palestinians in the Sheikh Jarrah Neighborhood of

East Jerusalem, is bona fide and genuine research work that I have carried out under the

supervision of Dr. Ahmad Ayyad, and that this study has not been submitted as a higher

degree to any other university or institution.

Signed:

Lamis Khaled Taha Adib

Date: 9 July 2023

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Abstract

This thesis examines non-professional translation as a product on 'Twitter'. It examines how tweets and retweets are written, re-written, and shifted to support the Palestinian narrative in the context of the Palestinian-Israeli conflict, precisely on the issue of the attempted expulsion of Palestinian residents of the Sheikh Jarrah neighborhood of East Jerusalem. Drawing on Descriptive Translation Studies and Narrative Theory, this thesis focuses on translated tweets on the 'Twitter' platform to study how social media framed and written the attempted expulsion of Palestinians in the Sheikh Jarrah Neighborhood. The micro-structural analysis focuses on the tweets as the source texts (ST) and the retweets as the target texts (TT). Other examples discuss the texts on visual images and subtitles on videos as the STs and the tweets as the TTs. The main findings show that non-professional translators practice political activism on 'Twitter'. Furthermore, they, in the context of the events of the Sheikh Jarrah neighborhood, are guided by the stories they believe in to reframe the narrative and adopt a sense of activism to it. This thesis contributes to research on the non-professional translation of translating tweets that are politically motivated in the context of an ongoing conflict.

Keywords: Non-professional translation, activism, conflict, Sheikh Jarrah neighborhood, Palestinian-Israeli conflict.

الترجمة غير المحترفة في أوقات الصراع: قضية طرد الفلسطينيين في حي الشيخ جراح في

القدس الشرقية

إعداد: لميس خالد طه اديب

إشراف: د. أحمد عياد

الملخص

تتناول هذه الدراسة الترجمة غير المحترفة كمنتج على منصة تويتر. وتبحث هذه الدراسة في كيفية كتابة التغريدات وإعادة تغريدها وإعادة كتابتها وتحويلها لدعم السرد الفلسطيني في سياق الصراع الفلسطيني الإسرائيلي، وتحديداً فيما يتعلق بقضية محاولة طرد المواطنين الفلسطينيين من حي الشيخ جراح في القدس الشرقية. وبالاعتماد على دراسات الترجمة الوصفية ونظرية السرد، تركز هذه الدراسة على التغريدات المترجمة على منصة تويتر لدراسة كيفية تأطير وكتابة وسائل التواصل الاجتماعي لأحداث محاولة طرد الفلسطينيين في حي الشيخ جراح. ويركز التحليل الهيكلي الجزئي على التغريدات باعتبارها النص الأصلي وإعادة تغريد هذه التغريدات باعتبارها النص المستهدف. وتتأهر أمثلة أخرى النصوص الموجودة على الصور المرئية والترجمات على مقاطع الفيديو باعتبارها النص الأصلي والتغريدات باعتبارها النص المستهدف. وتظهر النتائج الرئيسية ممارسة المترجمين غير المحترفين النشاط السياسي على منصة تويتر. وعلاوة على ذلك، فإن المترجمين غير المحترفين —في سياق أحداث حي الشيخ جراح— يسترشدون بالقصص التي يؤمنون بها، لإعادة تأطير السرد وتبني حس النشاط فيه. وتساهم هذه الدراسة في البحث عن الترجمة غير المحترفة تأمير المعترفة التغريدات ذات الدوافع السياسية في سياق صراع مستمر.

الكلمات المفتاحية: الترجمة غير المحترفة، النشاط، الصراع، حي الشيخ جراح، الصراع الفلسطيني الإسرائيلي.

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Chapter I

Introduction

This thesis examines the non-professional translation as a product on the 'Twitter' platform. It examines how the tweets and retweets are written and re-written and later narrative shifted to support the Palestinian narrative in the context of the Palestinian-Israeli conflict, namely, on the expulsion of Palestinians in the Sheikh Jarrah neighborhood conflict. It examines tweets and retweets on the events of the Sheikh Jarrah neighborhood that happened between May 15, 2021, and April 20, 2022 (cf. Chapter III.1). It draws on the argument that translation seeks to achieve political aims (Schäffner, 2007, p.142). This thesis considers translation as a tool of political activism within the non-professional translation. In the Sheikh Jarrah neighborhood conflict, non-professional translators have produced English translations of the tweets and multimedia content (the texts on visual images and subtitles on videos) (cf. Chapter IV). These translations reflect the Palestinian narrative through activists' translational strategies, for example, re-narrations, additions, shifts, and omissions.

In recent years, non-professional translators have been involved in various fields such as conflicts, activism, and audiovisual translation. In this thesis, non-professional translators are defined as those who practice translation as part of their political activism and contribute "to give some visibility to marginal or peripheral groups" (Costales, 2012, p.11). Non-professional translation, as far as this thesis is concerned, focuses on the Palestinian narrative as well as on achieving an activist product to support a specific political and ideological position, i.e., a Palestinian narrative position. This thesis presents a product-oriented textual analysis of 25 Arabic-to-English tweets and aims to examine how non-professional translation of tweets is re-written and shifted to reflect an activist translation. Non-professional translators are taking part in their societies by being involved in conflict situations, fansubbing, scanlations, romhacking, web, and wiki

translation. They are not replacing professional translators but involving in certain aspects of the Translation Studies field. Activism in this thesis is defined as an intentional action that aims to apply a variety of methods and strategies to provoke political or social changes within conflict situations (Brownlie 2010, Baker 2020). Translation plays an active role in the case of the Sheikh Jarrah neighborhood by using 'Twitter' as a digital platform to disseminate the Palestinian narrative in English. In this context, translation is a social practice that focuses on text production used in conflict situations (Wolf 2007, Ayyad 2011). The term 'narrative' is defined as a dynamic action that cannot be set as stable stories and they are changeable when they are exposed to new experiences and stories (Baker, 2006, p.3).

The Sheikh Jarrah neighborhood conflict is one episode in the wider Palestinian-Israeli conflict that extends for many years, from the Nakba of 1948 to the present day. The role of non-professional translation in times of conflict is an under-researched area in Translation Studies, let alone in the context of 'Twitter'. Conflict here is defined as an asymmetric power struggle between "an occupying power, i.e. Israel, and people under occupation, i.e. the Palestinian people" (Ayyad, 2011, p.12).

Political activism is a form of political expression, mobilization, and engagement (Norris, 2004, p.2). In this thesis, there is another form of activism which is social media activism. This thesis defines social media activism as a protesting act against a conflict situation for a sense of belonging in the shared cause and to become ideologically involved in the conflict (Bennett & Segerberg, 2012, p.753). The thesis focuses on the 'Twitter' platform as a space for practicing political and social media activism. It applies Descriptive Translation Studies (DTS), particularly Product-oriented DTS and Narrative Theory (cf. Chapter III).

The micro-structural analysis herein focuses on the tweets as the Arabic STs and the retweets as the English TTs (cf. Chapter IV). Other examples discuss the texts on visual images and subtitles on videos as the STs and the tweets as the TTs (cf. Chapter IV). The data analysis (cf. Chapter IV) reflects the micro-structural analysis of the non-professional translations as products. Data analysis examines proper nouns, political

terms, intertextuality, the addition and omission of information, and translation shifts of the 'Twitter' examples (cf. Chapter IV.1- IV.6).

For many years, the Sheikh Jarrah neighborhood of East Jerusalem has been a zone for an asymmetric power struggle between Palestinians and Israeli settlers. The homes and estates of Palestinians in the Sheikh Jarrah neighborhood are part of the Palestinian Jerusalemite identity. The Palestinian narrative states that 28 Palestinian refugee families (over 500 people) have lived in this land for over 50 years (Avocats Sans Frontières, 2011, p.7). These 28 families were exiled from their homes during the Nakba of 1948 and settled in the Sheikh Jarrah neighborhood by the United Nations in 1956 (Avocats Sans Frontières, 2011, p.7). In 1956, the UNRWA and the Jordanian Government settled 28 Palestinian families in the Sheikh Jarrah neighborhood (Hughes, Derejko, & Mahajna, 2009, p.6).

The Palestinians in the Sheikh Jarrah neighborhood are continuously facing eviction and Israeli threats of eviction. The UNRWA and the Jordanian Government have promised these 28 Palestinian families to acquire property papers for their new houses, as a humanitarian initiative, but they never got them (Hughes, Derejko, & Mahajna, 2009, p.6). Not receiving these property papers is a legal threat to the Sheikh Jarrah neighborhood families. After the Naksa of the 1967 War, two Jewish committees requested from these families the property papers which they did not have, to prove the Jewish historical claims on their right to the Sheikh Jarrah neighborhood land (Hughes, Derejko, & Mahajna, 2009, p.6). Hughes et al. (2009, p.6) argue that "this primary form of ownership can have no impact on third parties occupying the land" as the attempt to evict four of the neighborhood's families' decision got denied in 1974. After that, the three most famous families of Mohammad Al-Kurd, Hanoun, and Al-Ghawi families are facing eviction in the Sheikh Jarrah neighborhood.

The Jewish Israeli practices in the Sheikh Jarrah neighborhood are not random but a deliberate plan to establish a 'ring of settlements' around Jerusalem (Avocats Sans Frontières, 2011, p.73-74). This plan aims to separate Occupied East Jerusalem from the West Bank to obstruct the possibility of East Jerusalem being the capital of the future State of Palestine (Avocats Sans Frontières, 2011, p.73-74).

In October 2020, the conditions in the Sheikh Jarrah neighborhood got worse for the Palestinian families after two decisions of the Israeli courts (Yousef & Thabet, 2021, p.3). Firstly, they issued an arbitrary decision stipulating the expulsion of 12 Palestinian families residing in the Sheikh Jarrah neighborhood (Yousef & Thabet, 2021, p.3). Secondly, they decided to transfer the ownership of the Palestinian homes to Jewish Israeli settlers through Israeli settler associations and organizations (Yousef & Thabet, 2021, p.3). These arbitrary decisions continued in 2021 after the 'Israeli District Court' issued a decision stipulating the eviction of four Palestinian families on May 2, 2021, and another four families on August 1, 2021 (Yousef & Thabet, 2021, p.3). The arbitrary decisions of the Palestinian families' eviction continue to constitute an unresolved conflict in the Sheikh Jarrah neighborhood. The Sheikh Jarrah neighborhood conflict is represented as a power struggle for existence between the Palestinians and Jews.

1.1 Purpose of the Study

This thesis aims to examine the non-professional translation as a product on the 'Twitter' platform and how the tweets and retweets are re-written and shifted to support the Palestinian narrative in the context of the Palestinian-Israeli conflict, namely, on the expulsion of Palestinians in the Sheikh Jarrah neighborhood conflict. It also aims to examine tweets and retweets on the events of the Sheikh Jarrah neighborhood that happened between May 15, 2021, and April 20, 2022 (cf. Chapter III.1). It studies the Sheikh Jarrah neighborhood conflict and its tweets and retweets investigating the thesis from political and activist contexts. The thesis aims to examine how non-professional translation is re-written and shifted to represent an activist translation. The tweets and retweets related to the Sheikh Jarrah neighborhood conflict "can yield many detailed and useful insights into the intricate political scenery" (Schäffner, 2007, p.147), for example, the Palestinian-Israeli conflict. Thus, the tweets and retweets are examined as political texts.

In the context of the Palestinian-Israeli conflict, the Sheikh Jarrah neighborhood conflict has been studied in other disciplines, including purely political, historical, legal, economic, and media points of view (cf. Chapter I.3) (e.g., Avocats Sans Frontières

(2011), and Almaghareez and Alazzam (2022), Hughes, Derejko, and Mahajna (2009), and Sabbagh (2016), Yousef and Thabet (2021), Sinijlawi (2022), and Klajnowska (2022). However, the case of the Sheikh Jarrah neighborhood conflict, let alone the non-professional translation of retweets, has been underexamined from a Translation Studies perspective (cf. Chapter II).

1.2 Significance of the Study

There is a growing interest in non-professional translation and translators as evidenced in the annual Non-Professional Interpreting and Translation International Conference (NPIT) and growing publications on the subject (e.g., Bey et al. (2007), Pérez-González and Susam-Saraeva (2012), Antonini and Bucaria (2016), En M. and En B. (2019), Yamada (2019), and Piróth and Baker (2020). In this thesis, non-professional translators take a significant part in translating tweets. For example, Ayyad (2011, p.102) found that politicians have acted as non-professional translators in conflict situations, namely, in the context of the Palestinian-Israeli conflict. The micro-structural level of the data analysis in this thesis shows that the ST, when translated, can be subject to different interpretations that serve particular political objectives (Schäffner, 2007, p.141). Schäffner (2007, p.146) makes the point that "[t]ranslations, as products, are thus used as tools for political action, i.e., they are politicized."

The ST producers are affected by their political positions (Hermans, 1995, p.6). This also applies to non-professional translators who are influenced by their political narratives. Non-professional translators produce translations to achieve political goals and expectations (Hermans, 1995, p.10) without following translational strategies, standards, and modes. According to Williams and Chesterman (2002, p.2), research in Modern Translation Studies should aim to "make a contribution to the field which increases the sum of our knowledge." This thesis contributes to Modern Translation Studies by presenting new data and examining an under-researched area, namely, non-professional translation. It aims to answer the following questions:

1. What translation strategies have achieved political activism and appeared in the translations of non-professional translators?

- 2. How does the 'narrative location' affect the translation strategies that have appeared in non-professional translations?
- 3. How do translations of non-professional translators reflect their political positions and interests?

Non-professional translators do not have the professional knowledge to use translation strategies, but their translations unintentionally fit in some of the translational strategies standards. They are either Palestinians or Arabs who supported the Palestinian narrative and reflected political activism in their translations. Also, they reflect their political positions and interests by re-narrating and shifting the narrative of tweets, texts on the visual images, and subtitles on the videos to achieve political activism.

1.3 Statement of the Problem

Published research on the Sheikh Jarrah neighborhood conflict investigates this topic from political, historical, legal, economic, and media perspectives (e.g., Avocats Sans Frontières (2011), and Almaghareez and Alazzam (2022), Hughes, Derejko, and Mahajna (2009), and Sabbagh (2016), Yousef and Thabet (2021), Sinijlawi (2022), and Klajnowska (2022). The tweets on the Sheikh Jarrah neighborhood conflict and their English translation are the focus of analysis in this thesis. As politically sensitive tweets, the STs and the TTs are investigated in their relevant political and historical contexts. A political tweet has a function in its source Arabic language that shifts when the tweet is translated into the target English language, namely, to produce the intended political impact on the target audience. In this context, the thesis reflects on the shifts in narrative and how these shifts shape the TTs. It also reflects on the TTs as translation products. It investigates the STs and the TTs of the Sheikh Jarrah neighborhood conflict. Finally, it reflects on the conditions of the STs and TTs production (cf. Chapter III.1) and attempts to examine the non-professional translation as a product and process (cf. Chapter IV).

1.4 Limitations of the Study

There are four main limitations in this thesis regarding the use of 'Twitter' as a corpus. First, it limits the process of analyzing the data. Some of the micro-structural analysis

examples are not available after choosing and analyzing the tweet. The problem occurs when there is no access to deleted tweets. Second, some accounts are deleted and the problem occurs in accessing the examples published by these accounts. Third, some accounts are suspended without having access to them. Fourth, the direction of the source and target languages are limited to Arabic STs and English TTs of the tweets. Many issues occur after using 'Twitter' as a corpus. Social media platforms stand as problematic matters when using them as a corpus of research studies. The microstructural analysis reflects on the limitations that appear in this thesis.

1.5 Questions of the Study

This thesis aims to examine the non-professional translation as a product and how the TTs are re-written on the Sheikh Jarrah neighborhood conflict. Accordingly, it attempts to answer the following questions:

- 1. What translation strategies have achieved political activism and appeared in the translations of non-professional translators?
- 2. How does the 'narrative location' affect the translation strategies that have appeared in non-professional translations?
- 3. How do translations of non-professional translators reflect their political positions and interests?

The thesis examines the English translation of tweets and retweets to answer these questions by using the theoretical framework of Product-Oriented DTS (Lambert and van Gorp 1985) and Narrative Theory (Baker 2006) (cf. Chapter III).

1.6 Structure of the Study

In addition to this chapter which includes an introduction followed by six subsections, this thesis contains four chapters. **Chapter II** provides a critical review of relevant literature published on activism, conflict, and non-professional translation and presents relevant contributions to these research areas. Section 2.1 reviews the major studies on activism in the discipline of Translation Studies. This section is divided into two

subsections political and social media activism. Subsection 2.1.1 discusses the role of political activism in times of conflict and the elements of achieving effective political activism in tweets and retweets. Subsection 2.1.2 discusses how social media activism works in times of conflict, and how translation is used in social media. Section 2.2 reviews how translation is perceived in conflict situations and the role of non-professional translators in times of conflict. Section 2.3 reviews how scholars define non-professional translation and the different roles of non-professional translators.

Chapter III presents the corpus and methodology of this thesis. First, the corpus of the study i.e., the tweets, and retweets on the Sheikh Jarrah neighborhood conflict are introduced. The chapter introduces the historical background and the production conditions of the translations. Section 3.2 represents the two theoretical frameworks of product-oriented DTS (Lambert and van Gorp 1985) and focuses on Narrative Theory (Baker 2006). The two theoretical frameworks are applied to explore the political and activist translation strategies that shape the translation. This thesis applies product-oriented DTS to analyze the STs and the TTs as activist products. Regarding Narrative Theory, this theoretical framework is used to reflect the reframing and the translation shifts in the narrative that is adapted to the TTs.

Chapter IV provides the data analysis of the tweets and retweets on the Sheikh Jarrah neighborhood conflict and its English translations at the micro-structural level. It examines proper nouns, political terms, intertextuality, the addition and omission of information, and translation shifts which are described and compared. It further focuses on interpreting data and discussing how tweets and retweets are re-written and shifted focusing on Narrative Theory.

Chapter V presents the major conclusions of the thesis and the contribution that it makes to the field of Translation Studies, specifically, non-professional translation. It also suggests future research on the under-researched area of non-professional translation in social media from the point of view of Translation Studies.

Chapter II

Literature Review

Overview

This chapter critically reviews the studies which tackle non-professional translation, activism, and conflict. It falls into four main sections. Section 2.1 focuses on the role of activism in translation from two aspects. The first aspect reflects political activism in translation. The second aspect reflects social media activism in translation, mainly focusing on 'Twitter'. Section 2.2 focuses on translation in conflict situations. Section 2.3 focuses on defining non-professional translation within the field of Translation Studies. Section 2.4 presents the conclusion of this chapter.

2.1 Translation and Activism

The term activism emerged in the 1960s and 1970s (Tymoczko, 2010, p.12). Tymoczko (2010, p.9) considers activism as a complicated act, structure, and text. She argues that "[r]esistance and activism in translation are therefore complex acts involving complex textual constructions and complex social positioning." However, the case study of the Sheikh Jarrah neighborhood in the context of 'translation and activism' has a simple communicative language in both STs as well as TTs. It was mainly used as a reference to the social protests taking place all over the globe in that period (Tymoczko, 2010, p.12). It is noted that the definition of activism has developed over time, to include conflict situations. Activism focuses on the strategies that are used effectively in translation (Tymoczko, 2010, p.14). Translation is employed to make a socio-political change (Tymoczko, 2010, p.14). She (2010, p.20) argues that "[b]oth translation and activism allow us to see that another world is possible." When there is activism, the conflict shifts to become a global issue. It may lead to solutions when different views and options are proposed to solve the conflict.

Fakioglu (2016, p.222) states that "[w]hen collaborative translation is intended for activism, it necessarily involves volunteerism and non-professional translation besides professional translation, making the process of research even more problematic." In other words, non-professional translators work collaboratively to achieve activism in their translations. It could be argued that non-professional translators have served the Palestinian cause and disseminating the Palestinian narrative of what is happening, particularly, in the context of the conflict in the Sheikh Jarrah neighborhood. Non-professional translators have done individual work translating tweets, texts on visual images, and subtitles on videos. Activism is seen to play a significant role in guiding the target audience's interpretation of events, and this usually stands as a direct challenge to the dominant interpretations of the same events within society (Baker, 2007, p.156).

For Gagnon (2010, p.252), activist translation means to translate within a political behavior. This form of translation has contributed in constituting the Palestinian narrative a global narrative. Activism aims to bring the intentional actions of socio-political aspects for achieving a change (Brownlie, 2010, p.45). Pérez-González and Susam-Saraeva (2012, p.152) point out that "non-professional translators are no longer simply a cheaper alternative to their professional counterparts." Thus, they play an active role in times of conflict. In this thesis, non-professional translators have contributed to the dissemination of the Palestinian narrative.

2.1.1 Political Activism

Activism applies different methods to provoke political or social changes (Baker, 2020). Translation practice is part of social responsibility (Drugan & Tipton, 2017, p.123). In times of conflict, translation is a socio-political act. Here Kung (2009, p.123) makes the point that "[t]ranslation is a socially regulated activity: the translation actors, their individual social impact, and their relations can be influential upon the final translation product." Indeed, non-professional translators use their translations as a socio-political power domain. In the case of the Sheikh Jarrah neighborhood, socio-political power was not restricted to a certain geographical area. However, translation becomes a geopolitical act to empower the non-professional translators' role as pro-Palestinians. The socio-

political activists, as individuals, influence their translations by re-narrating the STs. Translation does not achieve equivalence, but a socio-political resistance impact through interpreting the re-narration and shifts in the narrative. Socio-political power is used through the 'Twitter' platform to shed light on the events that are misrepresented for socio-political purposes.

Svirsky (2010, p.4) argues that "[a]fter Deleuze and Guattari, political activism may be approached in a fundamentally different way: without an image, without a form." In the context of the Sheikh Jarrah neighborhood, image, video, and form of text were the main elements of achieving effective political activism of tweets and retweets as they were evidence of accruing events. Thus, socio-political activists have employed translation of social media news to reflect on the cause of the Sheikh Jarrah neighborhood. Hence, the addition of narrative in the TTs has taken an important role in the aspect of socio-political activism.

Translation is used to achieve social and political change, through social movements, to achieve activism within the translated material (Brownlie, 2007, p.138). Indeed, sociopolitical activism engages with translation regarding conflict (Brownlie, 2007, p.138). As Carcelén-Estrada (2018, p.255) explains "[t]ranslation redresses power asymmetries and smuggles alternative meanings to incorporate different worldviews and concepts into an imperial grammar putting an end to monolingualism." When it comes to the Palestinian-Israeli cause, politics cannot be separated from translation. For this reason, politics is within this research, indirectly, as a backbone to examine the conflict in the Sheikh Jarrah neighborhood through a political lens. In brief, political activist translation is seen "as an act of solidarity" in a political matter (Baldo, 2020, p.43). Non-professional translators have not limited their translations to a language-level, but reframed the events and rewritten it to focus on the context. They have focused on producing tweets and retweets that are communicative and have a socio-political impact on the target audience.

2.1.2 Social Media Activism

Wåhlin (2018, p.65) points out that "social media is a powerful tool for sharing" news about the current conflict events that are happening globally. Furthermore, social media acts as a medium for transmitting news. Hence, social media can work as a space for various activities in translating knowledge, communicating, and interacting with the available information (Wåhlin, 2018, p.65). Social media is used as a space for protesting and has various forms of translation (Baker, 2016, p.12). Thus, 'Twitter' is used as a platform to protest against the ethnic cleansing that is happening in the Sheikh Jarrah neighborhood. The use of translation in social media has raised awareness of the Sheik Jarrah neighborhood conflict, specifically the event of ethnic cleansing. The conflict is not limited to the borders but has become a global matter through social media.

McTigue (2011, p.6) states that "media coverage greatly effects public opinion." This also applies to social media, which is not limited to affecting public opinion. It extends its role to spread awareness about all sides of the narrative and make them available to the target audience. The conflict is directly in line with people's voices and opinions. Hence, when the conflict intensifies, voices become louder and opinions abound (McTigue, 2011, p.34). Here comes the role of people (non-professional translators) as sociopolitical activists within conflict. McTigue (2011, p.34) argues that "Israel refused access to the media into conflict areas." This comes from the need, to keep its narrative as the only available one around the globe. He also (2011, p.52-53) argues that the European people "became more aware of Israel's actions and that the conflict was not as simple and straightforward as they might have previously thought." The role of non-professional translators as political activists has increased that awareness even further. In times of conflict, translation becomes more biased and has one side of the narrative to it.

'Twitter' is one of the most used social media networks. It is used as a platform for sharing news on different topics. According to Mallek, Belainine, and Sadat (2017, p.299) statistics, "[e]veryday, about 500 millions of tweets are published by users in more than 40 different languages." 'Twitter' among all social media platforms stands as an activist social media network. Social media stands as an online activism platform (Wonneberger, Hellsten, Jacobs, 2021, p.1694). However, only 'Twitter' stands as an

anti-bias social media platform. They (2021, p.1694) state that "online activism is coconstituted by actors and their usage of 'Hashtags', actor mentions, and retweets." Nonprofessional translators used 'Hashtags' and retweets to stand as socio-political activists in the case of the Sheikh Jarrah neighborhood. As Clark (2016, p.3) states "diverse voices of protest can turn into collective action on 'Twitter'." Furthermore, attaching a photo or video to a tweet helps in increasing social media interactions (Pancer & Poole, 2016, p.261).

In this thesis, non-professional translators use 'Twitter' as a political tool and a space to form a protest to stand with the Palestinians' side in the Sheikh Jarrah neighborhood conflict. They were the main platforms for organizing protests, and a key place to develop text and visual materials that contribute to the success of the protest goals (Lev-On, 2019, p.43-44). As for social media channels, they have impacted the spread of socio-political behaviors, such as protests – within conflict matters (Ahmad et al., 2015, p.220). As Ahmad et al. (2015, p.222) state, "[s]ocial media has changed the norms and perspectives, specifically in the context of social interaction"

Palestinians and pro-Palestinians have used social media platforms to talk about the conflict – Israeli attacks on them. AbuShanab (2018, p.4) points out that "Palestinian social media activities throughout 2017 have focused on expressing their frustration with various oppressive Israeli policies by launching campaigns and expressing their views on the current political events that are affecting their lives." 'Hashtags' were used in conflict events to expand the digital space of the target audience, where conflict narrative is not limited to Palestinians anymore. AbuShanab (2018, p.4) states that some of the 'Twitter' 'Hashtags' have considered the internal issues of Palestinians and tweeted about them. Palestinians have faced different kinds of discrimination for using their right of expression, and their freedom to talk. AbuShanab (2018, p.4) documents these discriminations, by saying:

All three authorities, including Israel, the Palestinian Authority and Hamas authorities, targeted Palestinians for their activism on various social media networks, specifically 'Facebook'. In 2017, Israel arrested about 300 Palestinians in the West Bank, including East Jerusalem for charges related to posts on 'Facebook' (AbuShanab, 2018, p.4).

In the past years, new forms of violations have appeared. They are the following: violating the digital rights of Palestinians, taking control of cyberspace, and targeting the Palestinians through spying on their activities on social media platforms (AbuShanab, 2018, p.6). In conclusion, AbuShanab (2018, p.7) argues that social media platforms have provided a space for the activists to tackle the conflict matters that are being unseen and the abuses which have been misused in the Israeli media.

2.2 Translation and Conflict

Translation is an essential element in providing different sides of the narrative, which avoids creating violent conflicts from intellectual and moral aspects (Baker, 2006, p.2). In conflict situations, the neutrality of translation is impossible (Brownlie, 2007, p.135). In other words, translation is not neutral or equivalent to the ST within conflict situations. Indeed, translation becomes increasingly important in times of conflict (Baker, 2008, p.1). On one hand, Baker (2008, p.9-10) makes the point that in times of conflict "professional translators and interpreters go about their work in a conflict-free environment and live happily ever after". On the other hand, non-professional translators share their translations as a socio-political act while they stand as visible translators. In other words, professional translators are 'neutral', while non-professional translators are socio-political activists, who put their lives at risk. As socio-political activists, the nonprofessional translators do not limit their translations to a language level but re-narrating the socio-political realities of events. Non-professional translator "in the context of Palestinian-Israeli conflict" should be seen "as an active social participant" (Thawabteh, 2012, p.225). The Palestinian narrative sees that the real strength lies in the power of narration, which contributes to spreading the facts, regardless of the difference in the asymmetric power or their view of reality and imagination (Thawabteh, 2012, p.217).

Abu Amer (2018) states the ways in which the Israeli media uses to cover Palestinian-Israeli events. First, Israeli media tries to influence the public opinion all over the world and have direct contracts with major companies that work in the advertising field (Abu Amer, 2018, p.2). Secondly, Israeli media sends Jewish media professionals and journalists to other countries to circulate the narrative they want to promote, by making

brochures, leaflets, and propaganda tools that contain the Jewish narrative and broadcast them across all capitals (Abu Amer, 2018, p.2). Thirdly, they regularly visit particular Arab journalists, aiming to change the stereotypical image that Arabs have of Israeli, and the last visits were in early February 2018 (Abu Amer, 2018, p.2). These points reflect the Israeli attempts to control the narrative related to the Palestinian-Israeli conflict. In addition, it tries to brainwash the West and Arabs to exonerate itself and its criminal acts as a means of defense.

The Palestinian-Israeli conflict is a long-lasting conflict matter. The real problem lies in reaching a peaceful solution between the Palestinians and the Israelis, with two main aspects: the refugee issue and Israel's attempts to Judaize Jerusalem and take it as its capital (Bazzi, 2009, p.2). Conflict has led to emerging people (non-professional translators) who want to be involved in this conflict situation. Being exposed to the Palestinian-Israeli conflict, people feel involved in it through the media which constantly covers what happens in this conflict area, in a sensitive way to their views and perspectives (Bazzi, 2009, p.2). Bazzi (2009, p.3) argues that "[t]he West, being the powerful party in the world's current civilization and media, can easily market its news representations through its dominant media sources." In fact, news representations of the Western countries are influenced by the Israeli narrative as Abu Amer (2018, p.2) stated. Hence, non-professional translators have influenced the Palestinian narrative to have an equal power domain. Hinge, they used language as "a powerful and aggressive tool" to represent their beliefs in the conflict (Bazzi, 2009, p.56). This is also applicable to news translation about conflict situations which are reframed to ideologically impact a narrative that stands along a certain party.

Spiessens and Poucke (2021, p.371) note that "[g]lobal news today relies heavily on translation of local news." Local news is guided and produced by certain ideological narratives and backgrounds. Translation plays a significant role "in international news reporting" (Schäffner & Bassnett, 2010, p.2). Briefly, in situations of conflict, framing news is followed by "specific ideological patterns" (Spiessens & Poucke, 2021, p.371). As Floros (2012, p.938) points out, translation follows its ethics when it comes to news production. Ideologies and socio-political behaviors affect the narrative of news (tweets,

texts on visual images, and subtitles on videos) and their translations (tweets and retweets) – the narrative is influenced by the "public and personal 'stories' that [news writers and non-professional translators] subscribe to and that guide [their behaviors]" (Baker, 2006, p.19).

2.3 Non-Professional Translation

Non-professional translation has become a major interest to Translation Studies scholars in the past years (e.g., Pérez-González and Susam-Saraeva (2012), Antonini and Bucaria (2016), and En M. and En B. (2019). In the advent of 2002 of International Conference on Non-Professional Interpreting and Translation (NPIT), scholars have aimed to define non-professional translation. According to NPIT, non-professional translation does not mean that the quality of translation is poor, or that the non-professional translator has no translational skills to do the translation process. In fact, the non-professional translator is an expert in the topic and field he/she is translating but lacks translation skills. Nonprofessional translation is "the most widespread form of translational action" (NPIT2 2014). NPIT defines the non-professional translator as someone who does not get paid, works voluntarily, did not take any training, and did not study translation as an academic major. Moreover, translation becomes part of the non-professional translator's interest. Non-professional translators take action to volunteer in different platforms - digital space. NPIT4 (2018) states the role of non-professional translators as those who play an important role in facilitating communication between different languages and cultures and reducing the linguistic and cultural gap in different contexts. Non-professional translators are seen as mediators of language who have more impact in the field than professional translators. Non-professional translators take direct action in times of wars and conflicts – when activism is required. They aim to linguistically aid in sensitive times, without taking time to produce a professional product.

Translation Studies scholars have viewed the concept of non-professional translation differently. Non-professional translators work for free, without any formal training, and volunteer in different contexts without linguistic mediation background (Pérez-González and Susam-Saraeva 2012; En M. and En B. 2019; Yamada 2019; Piróth and Baker 2020).

Furthermore, En M. and En B. (2019, p.218) consider non-professional translators as people who lack the "linguistic skills and knowledge of translation processes." This applies to the context of the Sheikh Jarrah neighborhood where non-professional translators, as activists, lack in their translation the correct structure, grammar, punctuation, etc. Non-professional translators consider themselves as "non-expert" translators – non-translators who commit mistakes all the time (En M. & En B., 2019, p.219). According to Antonini and Bucaria (2016, p.9), "[n]on-professional interpreters and translators are generally defined as untrained, unremunerated, not abiding by a code of ethics or standards of practice, and lacking in social prestige." Briefly, scholars agree that non-professional translators have not taken education in the Translation Studies field, lack experience, and are seen as a lower-profile in society.

Bey et al. (2007) view non-professional translators from a different perspective. Non-professional translators take part in performing a translation, individually or collectively, to improve the web content/computer-aided translation (Bey et al., 2007, p.88). Furthermore, non-professional translators are seen as online volunteer translators (Bey et al., 2007, p.88). They are part of the community translation activities that are categorized as "fansubbing¹, scanlations², romhacking³, web or wiki translation" (Costales, 2012, p.2). They produce translations for "commercial platforms, non-profit projects, popular media, and translation networks" (En M. & En B., 2019, p.213). Pym (2014, p.20) sees the volunteer translators as a group of "a range of community functions." In the case of the Sheikh Jarrah neighborhood, the non-professional translators play an individual role in representing themselves and their communities.

There is a stereotyped image of non-professional translation. It is considered as a shatter to the presence of Translation Studies. Non-professional translators or volunteer

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¹ "Fansubbing refers to the practice of subtitling audiovisual material by fans and for fans." (Ferrer Simó 2005; Díaz-Cintas & Muñoz Sánchez 2006; Pérez González 2006; O'Hagan 2008; Costales 2012)

² "Scanlations are [...] community translation in which non professional translators scan comic books and edit the dialogue boxes translating them into different languages." (Ferrer Simó 2005; Lee 2009; Costales 2012) Scanlations "is adapted by fans into those locales in which these products are not marketed or localized." (Costales, 2012, 10)

³ "[R]omhacking is the edition of classic videogames to adapt them to a particular culture." (Muñoz Sánchez 2008; Costales 2012)

translators are seen as a threat; they create an image of translation as a simple work that does not need to be paid for or have the experience to do the work, which makes professional translators seem less important with a lower profile (Pérez-González & Susam-Saraeva 2012, Pym 2014, Tesseur 2017). Non-professional translators are considered "the biggest threat to labor market structures, as well as to the identity and livelihood of translation professionals" (Pérez-González & Susam-Saraeva, 2012, p.151). Pym (2014, p.20) agrees with this when he states that "volunteers are by definition taking work away from professionals." Furthermore, Tesseur (2017, p.4) considers volunteer translators "as a threat to the professional status of translators." She (2017, p.14) describes the volunteer translation as a fearful act when saying:

These fears are based on the assumption that the use of volunteer translation increases an organization's expectations of receiving translations for free, and the assumption that volunteer translation encourages the view that translation is an easy activity for which no professional training is needed (Tesseur, 2017, p.14).

Yamada (2019, p.184) has brought up the term "the crisis of the experts" by Gee and Hayes (2011, p.43), by linking this term to professional and non-professional translator's issues. Yamada (2019, p.184) states that "[t]he rise of the non-professional translator leads naturally to a discussion of the 'crisis of the experts'" that becomes "a threat to professional translators that has been even more pronounced recently with the emergence of artificial intelligence (AI) and NMT⁴." In brief, non-professional translation has not yet received its well-established position in the communities. Tesseur (2017) aims that this stereotype –about non-professional translators— would be changed or shifted into a positive perspective. For her, "[r]ather than perceiving volunteer translation as a threat" it "can be viewed as an opportunity for Translation Studies to contribute more actively to the sector" (Tesseur, 2017, p.21).

Non-professional translators lack translation knowledge including, strategies, procedures, theories, problem-solving, and so forth, but might be experts in the field they want to translate its text. Volunteer translation is not limited to non-professional translation.

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⁴Neural machine translation (NMT)

Professional translators take part in volunteer translation and community servicing. Non-professional translators are the gatekeepers in constructing the socio-political reality.

They use translation to narrate personal stories, namely, Palestinians' stories, as a sociopolitical act. According to Baker (2005, p.5), narratives "are the stories we tell ourselves, not just those we explicitly tell other people, about the world(s) we live in." Narrative is the stories of the Sheikh Jarrah people that are reframed to shed light on what is happening in that area. As Ayyad and Pym (2012, p.84) state, "translations are always different from their sources." Non-professional translator's decisions will affect the target audience in specific and the global narrative in general. Non-professional translators take decisive actions through the narratives and discourses implemented in their translations. The aim behind these narratives is to shed light on the events of the Sheikh Jarrah neighborhood. Furthermore, they want to resist the Israeli narratives that are supported by the Israeli media worldwide. They play a role in this conflict as mediators of truth.

Non-professional translators take part to "translate for humanitarian reasons in war conflicts, volunteers in legal and medical settings, and translators contributing to give some visibility to marginal or peripheral groups" (Costales, 2012, p.11). In fact, people constantly translate to share what they like with other people in their language (Costales, 2012, p.15). For the Sheikh Jarrah neighborhood conflict, non-professional translation is required to share the Palestinian narrative and stories of that conflict area. Also, to raise awareness of the violations and intimidations that the Sheikh Jarrah people are facing. Pérez-González and Susam-Saraeva (2012, 157) argue that "it is professional – rather than non-professional – translation that should be taken as the exception within the wider context of translation." Non-professional translation has been normalized and stands out in comparison to professional translation.

Non-professional translators take an active part in translating and disturbing news (Salzberg 2008, Baker 2009, Pérez-González & Susam-Saraeva 2012) and acting in conflict situations (Baker 2010, Baker & Askew 2010, Pérez-González & Susam-Saraeva 2012). They are seen as "activist subtitlers" (Pérez-González & Susam-Saraeva, 2012, p.156). In the case of conflict in the Sheikh Jarrah neighborhood, they are considered activist translators who translated tweets, texts on visual images, and subtitles on videos.

In fact, non-professional translators "volunteer their time and skills in many contexts, including humanitarian assistance and political activism" (Piróth & Baker, 2020, p.1). Volunteering corresponds with activism, and involves in conflict. Leal (2021, p.5) points out that "language is inextricably nation-bound, the transnational field argues that language *can* transcend nation-related expressive bonds." This means that language is effective, and the use of language is a key tool, specifically in times of conflict. Non-professional translators' linguistic choices are representing the activist behaviors and goals they aim to achieve. As Floros (2012, p.939) states, "in terms of ethics, translation is not treated as translation when it forms part of a larger textual product." Ethics corresponds with translation as an activist product for the target audience, which aims to influence the Palestinian narrative worldwide.

2.4 Conclusion

The Sheikh Jarrah neighborhood conflict was the main source of producing different types of translations. In this thesis, the Sheikh Jarrah neighborhood conflict has led to the production of translations by non-professional translators who lack a theoretical and practical Translation Studies background. Non-professional translators use tweets, texts on visual images, and subtitles on videos in the case of the Sheikh Jarrah neighborhood to re-narrate the events. Furthermore, they re-narrate the tweets, texts on visual images, and subtitles on videos to add their personal stories (Palestinian non-professional translators), the Sheikh Jarrah people's stories (non-Palestinian non-professional translators), and their beliefs as socio-political acts.

Activism is never neutral, and both sides of the conflict use it to stand as visible agents. Their narrative becomes a global issue within the frame of translating tweets or multimedia content (the texts on visual images and subtitles on videos). In this thesis, non-professional translators tend to be Palestinians and non-Palestinians. Translation becomes a global product, and the visible agents might be out of the conflict and part of the context.

Chapter III

Corpus and Methodology of the Study

Overview

This chapter presents the corpus and methodology of this thesis. Section 3.1 introduces the corpus of this thesis. Section 3.2 focuses on the methodology applied in this thesis. With a particular focus on the non-professional translation of activism and conflict, the theoretical framework of Product-oriented DTS (Lambert and van Gorp 1985) and Narrative Theory (Baker 2006) are applied to investigate the political considerations that shape the translational choices and frame them. Furthermore, this thesis investigates the translation as a product and studies how the translations were reframed, narratives were shifted, and additions are influenced. Section 3.3 provides a conclusion to this chapter.

3.1 Corpus of the Study

This subsection discusses the background and the conditions of the tweets and the retweets production. It focuses on analyzing the conditions of production of the tweets and the retweets of the Arabic STs and the English TTs. As mentioned before, the data analysis examples were selected from 'Twitter' because tweets and retweets – regarding the Sheikh Jarrah neighborhood conflict – were not restricted, unlike other social media platforms. The data examples were Arabic STs and English TTs, since the Sheikh Jarrah neighborhood events happened in occupied Jerusalem the main language is Arabic, and to transmit news globally English is a lingua franca target language.

The Sheikh Jarrah neighborhood conflict renewed between May 2021 and April 2022. Some of the collected data from 'Twitter' are tweets as STs and retweets as TTs. Other data examples are texts on visual images and subtitles on videos as STs and tweets as TTs. Official pages and individuals have produced the ST examples. The non-professional translators have produced non-professional translations with no translational

standards. The conditions of the tweets, texts on visual images, and subtitles on videos production are to circulate news in the case of the Sheikh Jarrah neighborhood and publish the violations taking place in that area. Regarding the conditions of the translation production, these translations are produced to adapt the Palestinian narrative to a lingua franca language.

3.2 Methodology of the Study

This thesis is situated in the theoretical framework of Product-oriented DTS (Lambert and van Gorp 1985) and Narrative Theory (Baker 2006). Both frameworks are used in analyzing the data analysis to examine the Sheikh Jarrah neighborhood conflict of tweets and retweets. Descriptive Translation Studies theoretical framework is used to describe and analyze the TTs (tweets and retweets) and how the target audience perceives these texts. Narrative Theory is applied to focus on the shift in the narrative between the STs and the TTs, and how significant this shift is to perceive the activist goals.

3.2.1 Product-oriented DTS Approach

The translations of tweets, texts on visual images, and subtitles on videos have become a product that impacts the English-speaking target audience, thus worldwide impact. Descriptive Translation Studies neglect the role of the ideological effects on translation (Brownlie, 2009, p.78). For this reason, Narrative Theory is used to analyze the political impact on the narrative. Non-professional translators did not aim to achieve a coherent translation that is acceptable and adequate (Lambert & van Gorp, 1985, p.40). Thus, the translation is not symmetric but rather similar, with additions referring to activism aims. The aim lies in sharing the Palestinian narrative and spreading the conflict situations that happen in the Sheikh Jarrah neighborhood.

The tweets and retweets are analyzed "to identify relationships between corresponding segments in the two texts" (Munday, 2016, p.175). Product-oriented DTS is applied to identify the additions and omissions between the STs and the TTs. Furthermore, this theory focuses on the significance of the additions and omissions. Moreover, Descriptive

Translation Studies focus on how "to describe, explain and predict translational phenomena" (Brownlie, 2009, p.77). Briefly, this theory is target-oriented and explains the ST and the TT to the target audience.

3.2.2 Narrative Theory

This thesis applies Narrative Theory as a theoretical framework. The tweets, texts on visual images and subtitles on videos are reframed and re-narrated in their translations. In this thesis, the process is significant since Narrative Theory is applied in the data analysis. Narrative Theory focuses on "both what is translated and how it is translated" (Baker, 2008, p.1). In this thesis, the tweets, texts on visual images, and subtitles on videos are what was translated, and their analysis will examine how they were translated. Narrative Theory does not consider any translational choice as a random choice, but as part of the real world (Baker, 2010, p.353). The translational choices are not randomly made, but carefully thought of to fit a certain narrative. Narrative Theory aims at making the audience see the individual translational choices as part of a larger frame that contributes to the development of political reality (Baker, 2010, p.353). It exposes the translational choices at a word and context level. In contrast, it focuses on the implications of narrative and what is unwritten in the tweets, texts on visual images, and subtitles on videos. In conclusion, Narrative Theory is based on real-life events within the narrative of conflict.

Narrative Theory considers the social actors "as real-life individuals" (Baker, 2007, p.153). Non-professional translators act as individual 'social actors' within their societies. The nature of Narrative Theory is negotiable when it comes to socio-political conflicts (Baker, 2007, p.152). For this reason, the translation within the Narrative Theory is reframed under the activist beliefs. Narrative Theory "allows us to explain translational choices in relation to wider social and political contexts, but without losing sight of the individual text and event" (Baker, 2007, p.154). In this thesis, Narrative Theory is applied to justify the translational choices within the socio-political context.

Narratives shape the way translators look at life (Baker, 2005, p.11). For this reason, "narratives are (re)framed in translation" (Baker, 2006, p.26). As Baker (2005, p.10) argues, narrative "obscures the real issues in situations of conflict and the complex role that translators play in these situations." The tweets, texts on visual images, and subtitles on videos are reframed in an activist sense. Harding (2012, p.303) states that "socionarrative analyses" explores the notion of conflict. In social narrative theory, it is impossible to achieve neutrality since every individual has his/her narrative location (Brownlie, 2007, p.138). Neutrality cannot be achieved because the social narrative theory works along with socio-political activism, and activism goes against neutrality. Non-professional translators participate in translating the tweets to "participate in creating, negotiating and contesting social reality" (Baker, 2006, p.105).

The narrative is guided by the stories non-professional translators believe in, which allows the target audience to understand their translational behaviors (Baker, 2005, p.11-12). The ST writers and non-professional translators use narrative as a tool to reflect on their personal stories. In fact, "narrative constitutes reality rather than merely representing it" (Baker, 2006, p.5). The significance of narrative is reflected in constructing reality. According to Baker (2006, p.6), "narrative theory recognizes that undermining existing patterns of domination cannot be achieved by concrete forms of activism alone – demonstrations, sit-ins, civil disobedience – but must involve a direct challenge to the stories that sustain these patterns." Through Narrative Theory, activism cannot be achieved within socio-political acts only, but there must be a narrative that supports those socio-political acts.

3.3 Conclusion

This chapter has outlined the corpus and methodology of this thesis. The corpus has focused on the background and the conditions of the tweets' production. The methodology has presented the theoretical framework used in this thesis. Narrative Theory aims to emphasize the shift in the narrative, reframing the event, and adapting activism in the TT. As for product-oriented DTS, it analyzes the translation as a product of activism and conflict. In the data analysis, the tweets and retweets would mainly be

examined as a narrative. The focus of the data analysis would be on the narrative, reframing, and additions.

Chapter IV

Micro-Structural Analysis

Overview

This chapter presents the data analysis of tweets and retweets on the Sheikh Jarrah neighborhood conflict at the micro-structural level. The analysis reflects on the political activism that is reflected in the translations. This chapter consists of seven main sections. Section 4.1 analyzes cases of translations of proper nouns included in the tweets and retweets. Section 4.2 analyzes translations of political terms. Section 4.3 examines translations of intertextual tweets and retweets. Section 4.4 interprets cases of the addition of information in the English translations of tweets and retweets. Section 4.5 interprets cases of omission of information in the case of the Sheikh Jarrah neighborhood. Section 4.6 reflects on the translation shifts in the narrative between the STs and the TTs. Section 4.7 presents the conclusion of this chapter.

These data examples are selected based on three criteria. First, the data examples are chosen within the timeline of working on the thesis since social media is an up-to-date publishing platform. Also, the up-raising events in the Sheikh Jarrah neighborhood conflict started in May 2021 and continued until April 2022. Secondly, the data analysis examples present political activism in the translations. The analysis examples focus on re-narration and translation shifts in the narrative. Thirdly, the examples are chosen from the 'Twitter' platform as it is convenient to access the tweets and retweets. The tweets and retweets are publicly published unless they get deleted or the account gets deleted or suspended.

4.1 Proper Nouns

It is not a simple task to translate proper names. Crystal (2003, p.140) identifies names as "those words or phrases which uniquely identify persons, animals, places, concepts, or things." People tend to give individual names to things, and this act is considered a universal practice (Crystal, 2003, p.140). In this regard, Newmark (1993, p.15) argues that proper nouns "are a translation difficulty in any text." In times of conflict, the translations of proper nouns become problematic, as it is not a physical component. Proper nouns reflect the political beliefs, identity, and background of the non-professional translator. In this section, the thesis examines the toponym of places, religious terms, and identities in the English translations of tweets and retweets. Also, it focuses on interpreting the examples in their political activist context.

Example 1a:

ST: AlQastal القسطل, Media Network

الذي _"أمهله حتى الغد لإخلاء منزله.. ساعات قليلة متبقية أمام المقدسي محمود صالحية من حي الشيخ جراح بالقدس أبلغ اليوم بالقرار!"

https://twitter.com/AlQastalps/status/1448378773628465152

TT: Palestina Livre, Activist

"Within hours, the first house in the Sheikh Jarrah neighborhood of <u>occupied Jerusalem</u> will be evacuated...

What we were afraid of, [sic] will happen tomorrow. The least we can do is show the world what is happening in Palestine!

#SaveSheikhJarrah #FreePalestine #IsraeliTerrorism"

https://twitter.com/LifelessGi/status/1448443436944793603

In the ST, the toponym of 'القدس' is translated as 'occupied Jerusalem' to reflect on the political implication that the occupation has power over the city of Jerusalem, and it is still occupied. The toponym Jerusalem has always been a controversial term in the Palestinian-Israeli conflict. When it comes to translating the toponym of 'القدس' into English, it is one of the most controversial and sensitive translations as non-professional translators have translated it differently to support their side of the narrative.

Example 2a:

ST: Amany Khalifa, Activist

"إرهاب الصهاينة مستمر في باب العمود. 31إصابة تم نقل 4 منها للمستشفى.

السبب إنا قررنا ننزل عالبلد ونحتفل بيوم الإسراء والمعراج.

#الصهاينة إر هابيين"

https://twitter.com/Amanykhalefa/status/1498324196899835911

TT: Mohammed El-Kurd, Writer

"31 Palestinians injured by the terrorist Israeli army today. All [sic] because Palestinians decided to celebrate a religious holiday in the public arena that is Damascus Gate. But when settlers come in the thousands to chant "Death to Arabs" they are accompanied & protected by the IOF."

https://twitter.com/m7mdkurd/status/1498336064074883077

The religious term 'الإسراء والمعراج' is translated as 'a religious holiday'. For non-Muslim people, Isra' and Mi'raj holiday might not be relevant. This might be the reason why the non-professional translator did not mention the holiday's name in the TT. Isra' and Mi'raj holiday is a sacred holiday that directly relates to Islam and the prophet Muhammad. Also, it relates to the city of Jerusalem and specifically Al-Aqsa Mosque, since Prophet Muhammad traveled on the back of Buraq to the Al-Aqsa Mosque.

Example 3a:

ST: AlQastal القسطل, Media Network

"الاعتداء على شاب مقدسي في الشيخ جراح"

https://twitter.com/Forever Pal06/status/1499049524563935233

TT: FOREVER PALESTINE, Activist

"IOF assaulted <u>a Palestinian young man</u> while he was in the Sheikh Jarrah neighborhood of Jerusalem a while ago.

| Palestinian flag | #فلسطين

#SaveSheikhJarrah

#SahabatPalestina ID"

https://twitter.com/Forever_Pal06/status/1499049524563935233

The phrase 'شاب مقدسي' is translated as 'a Palestinian young man'. This phrase reflects that the assaults are not restricted to Jerusalemite people but extend to all Palestinian young men. The young man is referred to as a Palestinian with a specific identity and nationality in the TT. The problem with 'شاب مقدسي' is that it does not specify an identity or nationality. Both Palestinians and Israeli Jews who live in Jerusalem could refer to themselves as Jerusalemite people. The TT specifies the nationality of who got assaulted and by whom.

4.2 Political Terms

Political terms represent a major interest for non-professional translators. Through political terms, non-professional translators can apply their political acts in their translations. Ayyad (2011, p.180) states that choosing or avoiding particular political terms is never random or neutral and serves political interests. In this regard, the Palestinian-Israeli conflict and the Sheikh Jarrah neighborhood conflict specifically are not limited to narrating the conflict in events but reflect a conflict of terminology. Keeping this in mind, both sides of the conflict aim to apply the political terms that support their narrative.

Example 4a:

ST: AlOastal القسطل, Media Network

"مستوطنون يعتدون على الشاب حسن صبحي من بلدة بيت صفافا بالقدس.. في الصور تظهر آثار الاعتداء والجروح التي أصابته"

https://twitter.com/AlQastalps/status/1449740386625335297

TT: Abdul-Haqq, Activist

"The <u>Palestinian</u> young man Hassan Subhi was viciously attacked by Jewish settlers at Beit Safafa near Jerusalem. Nothing will happen to those settlers because they enjoy impunity and the full backing of the <u>"Israeli"</u> state [sic]

#IsraeliApartheid #IsraeliTerrorism"

https://twitter.com/Abdul Hagg9/status/1449743504868052999

[This tweet is from a suspended account.]

The non-professional translator has put the word "Israeli" between two quotation marks. This act denies the existence of the 'Israeli state'. Furthermore, it reflects the position of the non-professional translator as a pro-Palestinian. In the TT, the young man, Hassan Subhi, is referred to by his nationality as a Palestinian.

Example 5a:

ST: AlQastal القسطل, Media Network

"قوات الاحتلال تعتدي على المتواجدين في منطقة باب العامود بالقدس الآن"

https://twitter.com/AlQastalps/status/1447989939422089226

TT: Jalal, writer

"The fascists are flexing muscles on a nightly basis now (video from moments ago).

This had been the scene at Damascus Gate for about a week now."

https://twitter.com/JalalAK_jojo/status/1447990693608235009

In the TT, the non-professional translator has used the word 'fascists' instead of 'occupation forces'. The term fascists reflect a racist nation and the sanctification of the state that the Israelis claim to have. The political implication of the term 'fascists' clarifies the atrocities behavior of the 'occupation forces'. The term 'نعتدي' is translated as 'flexing muscles'. The political implication of 'flexing muscles' means to show the Palestinians at Damascus Gate that the fascists have power and would use it violently. The phrase 'flexing muscles' contains an insult toward the Palestinians at Damascus Gate.

Example 2b:

ST: Amany Khalifa, Activist

"إرهاب الصهاينة مستمر في باب العمود. 31إصابة تم نقل 4 منها للمستشفى. السبب إنا قررنا ننزل عالبلد ونحتفل بيوم الإسراء والمعراج. #الصهاينة إرهابيين"

https://twitter.com/Amanykhalefa/status/1498324196899835911

TT: Mohammed El-Kurd, Writer

"31 Palestinians injured by the <u>terrorist Israeli army</u> today. All [sic] because Palestinians decided to celebrate a religious holiday in the public arena that is Damascus Gate. But

when settlers come in the thousands to chant "Death to Arabs" they are accompanied & protected by the IOF."

https://twitter.com/m7mdkurd/status/1498336064074883077

The word 'الصهانية' is translated as 'terrorist Israeli army'. The non-professional translator refers to the Israeli army as terrorists to increase the political tone of their actions. The word terrorist is used in the TT, and it is a recent term used by Western countries to describe criminal and suspicious actions. There is an asymmetric power relation between the terrorist Israeli army as an organized military force and the Palestinian people.

4.3 Intertextuality

Chilton and Schäffner (2002, p.17) identify intertextuality as "the relationship between a text and an embedded quotation, or explicit reference to another text, or an 'allusion' to a specific text." The translation is seen as a regular case of intertextuality (Garcia, 2002, p.27). It is used in translating political contexts commonly. Hatim (1997, p.29) describes intertextuality as an "all pervasive textual phenomenon." It is used to convey meaning and serve the context. In the case of the Sheikh Jarrah neighborhood conflict, intertextual references support the political intentions of the non-professional translators.

Example 6a:

ST: بسهاد, Activist

"بديش أروح ع المدرسة خايفة إذا رحت أرجع ما ألاقيكم بالدار" -طفلة محمود صالحية لوالدها الذي ينوي الاحتلال الاستيلاء على ارضه وبيته في الشيخ جراح. قرار من بلدية الاحتلال بإخلاء منزلهم حتى يوم الغد بذريعة مصادرة الارض والمنزل لبناء مدرسة مكانهما. #انقذوا_حي الشيخ_جراح"

https://twitter.com/itsnotsuhad/status/1448340772747714564

[The account no longer exists]

TT: Omara, Activist

"I don't wanna go to school. I am afraid by the time I came back, I may not find u at home" said this man's little young girl.

#Israel has started again the homes' take over in #sheikhJarrah's[sic] neighborhood. The homes' take over is meant to settle down the <u>American immigrants</u> [sic]" https://twitter.com/omara_thoughts/status/1448423406664404992

As it appears in the translation, the phrase 'Value'' is translated as 'American immigrants' differently. The political connotation of this phrase reflects the interpretation that the occupation is immigrants who came to settle down in Palestine. The terms 'American immigrants' and the 'Israeli Jewish immigrants' reflect political connotations meaning different people, from different nations and backgrounds. Thus, this reflects that there is nothing called 'Israel' as a country and nation since they are people from all over the world who came to unjustly settle in Palestine.

Example 7:

ST: Muna Hawwa, Journalist

"إعتداءات جيش الاحتلال الوحشية على النساء أثناء الوقفة السلمية في #حي الشيخ جراح. تصوير طارق البكري TarekBakri

https://twitter.com/MunaHawwa/status/1393615677672497154

TT: Abeer, Activist

"Brutal assaults by <u>#IsraelTerrorists</u> on women during a peaceful protest at #sheikhjarrahneighborhood. [sic]

#Palestine #PalestineUnderAttack #PalestineBleeding #Gaza_Under_Attack #GenociedinGaza #HumanRightsViolations #HumanRights #IsraelTerrorism #IsraelTerrorist #IStandWithPalestine"

https://twitter.com/AbbyNarae/status/1393622027500654592

In the TT, جيش الاحتلال، 'six translated as 'Israel Terrorists' to indicate that the brutal assaults on women are terrorist acts committed by the Israelis. The non-professional translator refers to the Israelis as terrorists to increase the political intentions of their actions. The word terrorist is used in the TT, and it is a recent term used by Western countries to describe criminal and suspicious actions. There is an asymmetric power relation between Israeli terrorists and Palestinian women.

4.4 Addition of Information

Non-professional translators tend to add information to the TT that does not exist in the ST. When it comes to translating conflict contexts, the addition of information reflects political intentions and considerations. Chesterman (1997, p.109) discusses the addition of information as information change when he explains the addition of information as "(non-inferrable) information which is deemed to be relevant to the TT readership but which is not present in the ST." The addition of information reflects the political interpretations and interventions of the non-professional translators.

Example 1b:

ST: AlQastal القسطل, Media Network

"أمهله حتى الغد لإخلاء منزله.. ساعات قليلة متبقية أمام المقدسي محمود صالحية من حي الشيخ جراح بالقدس الذي أبلغ اليوم بالقرار!"

https://twitter.com/AlQastalps/status/1448378773628465152

TT: Palestina Livre, Activist

"Within hours, the first house in the Sheikh Jarrah neighborhood of occupied Jerusalem will be evacuated...

What we were afraid of, [sic]will happen tomorrow. The least we can do is show the world what is happening in Palestine!

#SaveSheikhJarrah #FreePalestine #IsraeliTerrorism"

https://twitter.com/LifelessGi/status/1448443436944793603

There is a major addition in the TT in the last two lines from [w]hat we were afraid of...what is happening in Palestine! This addition reflects that the occupation continues to evacuate the indigenous Palestinians in the Sheikh Jarrah neighborhood from their land to become refugees. The following phrase [w]hat we were afraid of reflects the danger of being forced to leave the Sheikh Jarrah neighborhood, which leads the Jewish to execute their plan of establishing a "ring of settlements" around Jerusalem (Avocats Sans Frontières, 2011, p.73-74). This phrase [t]he least we can do is show the world what is happening in Palestine! reflects the importance of spreading the Palestinian narrative and viewpoint.

Example 8:

ST: AlQastal القسطل, Media Network

"أمهلته حتى يوم الغد لإخلاء منزله في حي الشيخ جراح بالقدس.. محمود صالحية يتحدث للقسطل عن قرار بلدية الاحتلال السيطرة على منزله بزعم إقامة مدرسة!"

[Tweet is not available]

TT: #PalestinianLivesMatter إر عتر إخظر, Activist

"Israeli occupation municipality of occupied Jerusalem, [sic] gives Mahmoud Salheiyeh family of 14 members to evacuate his home tomorrow.

Mr. Salheiyeh, we were expelled from our village of Ein Karem in 48. My father purchased this land in Sheikh Jarrah in 67.

#SaveSheikhJarrah"

[Retweet is not available]

There are additions to the TT which add a political interpretation to the narrative of the TT. The non-professional translator adds the number of family members who will be evacuated from their home, Mahmoud Salheiyeh's home, in the Sheikh Jarrah neighborhood. This addition aims to politically put pressure on how many people are affected by the eviction from one house only. Another addition appears in the TT. The last two lines 'Mr. Salheiyeh, we were...Sheikh Jarrah in 67' is added to the TT. In the ST, the narrative focuses on the event that the occupation has power over Mahmoud Salheiyeh's house and will demolish the house to turn it into a school. This narrative was reframed as Mr. Salheiyeh's statement when he said that he was a refugee and is still a refugee. During the Nakba, Mahmoud Salheiyeh and his family members were forced to leave their village Ein Karem, and have the Sheikh Jarrah neighborhood as their new home. Salheiyeh states that his father purchased the land they live in, in the Sheikh Jarrah neighborhood in 1967. According to the non-professional translator, the Israeli occupation is forcing the members of Salheiyeh to become refugees again by evacuating them.

Example 9:

ST: SomoudFataierjy, Activist

"ساعات قليلة وسيتم إخلاء أول منزل في حي الشيخ جراح.

6 دونمات ستصبح بيد الإحتلال.. القضية مش تريند، كونوا صوتهم النقذو [حي الشيخ جراح المعاد] الخاوية الأقصى في خطر"

[Tweet is not available, was deleted]

TT: Paul Yohann, Activist

"In a few hours, the first house in the Sheikh Jarrah neighborhood will be evacuated.

6 dunams [sic] will fall into [sic] dirty hands of the occupation.

The issue is not a trend, be their voice.

#SaveSheikhJarrah"

[Retweet is not available]

The ST is translated literally, but there is one addition in the TT. In the TT, the non-professional translator added the term 'dirty hands' referring to the occupation. As a political reference, the term 'dirty hands' reflects the criminal actions committed by the occupation. The criminal action is evacuating the people in the Sheikh Jarrah neighborhood.

Example 6b:

ST: بسهاد, Activist

"بديش أروح ع المدرسة خايفة إذا رحت أرجع ما ألاقيكم بالدار" -طفلة محمود صالحية لوالدها الذي ينوي الاحتلال الاستيلاء على ارضه وبيته في الشيخ جراح. قرار من بلدية الاحتلال بإخلاء منزلهم حتى يوم الغد بذريعة مصادرة الارض والمنزل لبناء مدرسة مكانهما. #نقذوا_حي_الشيخ_جراح"

https://twitter.com/itsnotsuhad/status/1448340772747714564

[The account no longer exists]

TT: Omara, Activist

"I don't wanna go to school. I am afraid by the time I came back, I may not find u at home" said this man's little young girl.

#Israel has started again the homes' take over in #sheikhJarrah's[sic] neighborhood. The homes' take over is meant to settle down the American immigrants [sic]" https://twitter.com/omara_thoughts/status/1448423406664404992

The last two lines in the TT reflect a significant addition to it. The sentence 'Israel has started again...#sheikhJarrah's neighborhood' reflects the Israelis' implications of the takeover of the Sheikh Jarrah neighborhood. These implications appear in the following sentence '[t]he homes'...American immigrants' as the aim behind the take over which is 'to settle down the American immigrants'. The aim behind the addition in this example is to reflect on the continuation of the home takeover in the Sheikh Jarrah neighborhood which happens constantly.

Example 10a:

ST: AlQastal القسطك, Media Network

"يا بنموت بدارنا يا بنعيش" .. المقدسي محمود صالحية يعتصم قي منزله ويهدد بإحراقه رفضا لقرار الاحتلال الإخلائه"

https://twitter.com/AlQastalps/status/1482984690730651652

TT: Jalal, writer

"You kicked us out of our homes once. We don't leave again. We are not afraid. We either die in our home or we live" [sic]

-father [sic] of the family being forcibly kicked out of their home in Sheikh Jarrah now by the Israeli Apartheid authorities in Jerusalem.

Ethnic Cleansing is a Crime."

https://twitter.com/JalalAK jojo/status/1482988091241545732

The TT contains major additions to the narrative. In the TT, the first addition is the first three sentences of the translation '[y]ou kicked us...are not afraid'. This addition causes the phrase '[w]e either die in our home or we live' which reflects the effect of the ethnic cleansing. Furthermore, the Sheikh Jarrah people were kicked once from their houses during the Nakba 1948. Forcibly, the 'Israeli Apartheid authorities' —as the non-professional translator labels them— are acting again to kick the Sheikh Jarrah neighborhood people from their neighborhood which became their land and home. The addition of '[w]e are not afraid' shows the Sheikh Jarrah people's position as those who

have lost all that they had before. In the TT, there is another addition of a phrase '[e]thnic Cleansing is a Crime' that reflects on the Israeli Apartheid authorities' actions as a crime. The words 'crime' and 'ethnic cleansing' are capitalized in the TT, to stand out and put pressure on the effects of these words.

Example 4b:

ST: AlQastal القسطل, Media Network

"مستوطنون يعتدون على الشاب حسن صبحي من بلدة بيت صفافا بالقدس.. في الصور تظهر آثار الاعتداء والجروح التي أصابته"

https://twitter.com/AlQastalps/status/1449740386625335297

TT: Abdul-Haqq, Activist

"The Palestinian young man Hassan Subhi was viciously attacked by Jewish settlers at Beit Safafa near Jerusalem. Nothing will happen to those settlers because they enjoy impunity and the full backing of the "Israeli" state

#IsraeliApartheid #IsraeliTerrorism"

https://twitter.com/Abdul_Haqq9/status/1449743504868052999

[This tweet is from a suspended account.]

A sentence is added to the TT. It has political implications that the 'Israeli state' —as the non-professional translator calls it— protects their settlers since the power lies in their hands, a military power. This also reflects that settlers are committing the cruelest crimes toward Palestinians without being held accountable.

Example 11:

ST: AlQastal القسطك, Media Network

"قوات الاحتلال تعتدي على شاب عند حاجز مخيم شعفاط بالقدس الليلة"

https://twitter.com/AlOastalps/status/1449477904581238784

TT: Abdul-Hagg, Activist

"At a checkpoint of Shu'afat near Jerusalem, Israeli occupation forces brutally assault <u>a</u> Palestinian and threaten to shoot another one simply for trying to help him. How is this not terrorism? How is this not Nazi-like behavior?

#IsraeliCrimes #IsraeliTerrorism"

https://twitter.com/Abdul_Haqq9/status/1449482511667580929

[This Tweet is from a suspended account.]

The TT has a major addition that further reflects the event scene. It emphasizes the dehumanizing act of the Israeli occupation forces. This emphasis appears in this phrase 'threaten to shoot another one simply for trying to help him.' Regarding the addition of these two questions 'How is this not terrorism? How is this not Nazi-like behavior?' the non-professional translator has used the words 'terrorism' and 'Nazi'. The term 'terrorism' reflects on the Israeli-Jewish narrative that calls the Palestinians "terrorists". The term 'terrorism' was adopted in the TT to trigger the pro-Palestinian narrative. The term 'terrorism' is applied to its Palestinian context and is used to reflect on brutal assaults and threats to shoot others. Concerning the term 'Nazi', this goes back to the Nazi behaviors against the Jewish people. These Nazi behaviors reflect the same behaviors committed by the Israelis against the Palestinians. Briefly, as Jews back then refused such behaviors, they are adopting similar behaviors to apply them to Palestinians. In the TT, the young man was referred to as a Palestinian by his nationality.

Example 5b:

ST: AlOastal القسطل, Media Network

"قو ات الاحتلال تعتدي على المتو اجدين في منطقة باب العامو د بالقدس الأن"

https://twitter.com/AlQastalps/status/1447989939422089226

TT: Jalal, writer

"The fascists are flexing muscles on a nightly basis now (video from moments ago).

This had been the scene at Damascus Gate for about a week now."

https://twitter.com/JalalAK_jojo/status/1447990693608235009

The non-professional translator has added the phrase 'on a nightly basis' to the TT. This addition reflects the continuous assaults that happen at Damascus Gate daily and in Jerusalem from a wider lens. In the TT, there is an addition between brackets 'video from moments ago' which means that the video was re-shared in the retweet. There is also an addition to the TT, '[t]his had been...a week now' which reflects the continuation of the violations at Damascus Gate.

Example 12a:

ST: الجرمق الإخباري, Media & News Company الجرمق الإخباري, Media & News Company الجرمق الإخباري "نقل الفتى المقدسي المصاب أنس محمود من مركز الاعتقال إلى المستشفى بعد الاعتداء عليه أثناء اعتقاله الليلة في منطقة باب العامود بالقدس."

https://twitter.com/aljarmagnet/status/1446958705602400256

TT: Nour Odeh, Multilingual communications expert and media professional "His name is Anas Mahmoud. The Palestinian youth was transferrd[sic] to hospital for treatment from the assault he endured during detention by Israeli forces in #Jerusalem last night. Providing treatment for people you detain unlawfully then beat to a pulp: it's sick on many levels."

https://twitter.com/nour_odeh/status/1447072095482126337

The subject, in the ST, is passive. However, the non-professional translator adds the term 'Israeli forces' to emphasize the subject, 'Israeli forces' who have assaulted Anas Mahmoud during detention. There is another addition to the TT which is '[p]roviding treatment for...on many levels'. This addition reflects the illegal actions of the Israeli forces and the contradiction within their actions. The contradiction lies in transferring the Palestinian youth to the hospital for treatment while assaulting him during detention.

Example 2c:

ST: Amany Khalifa, Activist

"إرهاب الصهاينة مستمر في باب العمود. 31إصابة تم نقل 4 منها للمستشفى. السبب إنا قررنا ننزل عالبلد ونحتفل بيوم الإسراء والمعراج. #الصهاينة إرهابيين"

https://twitter.com/Amanykhalefa/status/1498324196899835911

TT: Mohammed El-Kurd, Writer

"31 Palestinians injured by the terrorist Israeli army today. All [sic] because Palestinians decided to celebrate a religious holiday in the public arena that is Damascus Gate. But when settlers come in the thousands to chant "Death to Arabs" they are accompanied & protected by the IOF."

https://twitter.com/m7mdkurd/status/1498336064074883077

The additional sentence in the TT reflects the Israeli occupation forces and the settlers' actions at the Damascus Gate. The additional sentence is '[b]ut when settlers...by the IOF'. The settlers have chanted 'death to Arabs' while the Israeli occupation forces have protected them.

Example 13a:

ST: AlQastal القسطل, Media Network

"إصابة المسعف المقدسي أحمد ركن في حي الشيخ جراح #انقذو ا_حي الشيخ حراح #SaveSheikhJarrah

https://twitter.com/AlOastalps/status/1492953981500407808

TT: Mohammed El-Kurd, Writer

"Israeli forces targeted and injured a Palestinian medic in Sheikh Jarrah just now.

#SaveSheikhJarrah"

https://twitter.com/m7mdkurd/status/1492954164380454919

The Israeli forces term is added to the TT to shift the narrative from passive to active. Furthermore, the term is added to expose the subject in the translation. The additional term 'targeted' reflects that the crime is not a coincidence but managed by the Israeli forces.

Example 14a:

ST: AlQastal القسطل, Media Network

"لحظة الاعتداء على فتاة في الشيخ جراح"

https://twitter.com/SDGMasterglass/status/1499069919383769088

TT: Johann Spischak, Activist

"eye.on.palestine[sic]#Palestine | Israeli soldiers assault a <u>Palestinian</u> girl in SheikhJarrah [sic] neighborhood. #ApartheidIsrael #ICC4Israel #BDS #SaveSheikhJarrah" https://twitter.com/SDGMasterglass/status/1499069919383769088

There are two additions to the TT. In the first addition, the TT states from where the translation was taken 'Eye on Palestine'. The second addition in the TT, adds the word Palestinian to reflect on the girl who got assaulted. Adding this term aims to emphasize that the Palestinians get assaulted.

Example 15:

ST: AlQastal القسطل, Media Network

"الاعتداء على المسعفين في الشيخ جراح"

https://twitter.com/Forever__Pal06/status/1499152549781602304

TT: FOREVER PALESTINE, Activist

"Watch the video when the <u>IOF</u> attacking <u>Palestinian</u> paramedics in the Sheikh Jarrah neighborhood occupied Palestine [*sic*]

| Palestinian flag | #فلسطين

#SaveSheikhJarrah

#SahabatPalestina ID"

https://twitter.com/Forever_Pal06/status/1499152549781602304

The TT has multiple additions which add to the narrative. In the ST, the subject is absent. However, it is referred to in the TT as the IOF Israeli Occupation Forces. The emphasis, in the translation, is on the subject (IOF) that has attacked the Palestinian paramedics. The word 'Palestinian' is added to the TT to reflect on the nationality of who was attacked. Also, the term 'occupied Palestine' is added to reassure that the Sheikh Jarrah neighborhood is part of the Palestinian-occupied territories.

Example 3b:

ST: AlQastal القسطل, Media Network

"الاعتداء على شاب مقدسى في الشيخ جراح"

https://twitter.com/Forever Pal06/status/1499049524563935233

TT: FOREVER PALESTINE, Activist

"IOF assaulted a Palestinian young man while he was in the Sheikh Jarrah neighborhood of <u>Jerusalem</u> a while ago.

Palestinian flag #

#SaveSheikhJarrah

#SahabatPalestina_ID"

https://twitter.com/Forever__Pal06/status/1499049524563935233

In the ST, the subject is passive but shown in the video. The non-professional translator emphasizes the subject in the TT as the IOF. The word 'Jerusalem' is added to the TT to reflect that the Sheikh Jarrah neighborhood is a Palestinian neighborhood.

Example 16:

ST: AlQastal القسطل, Media Network

"لحظة الاعتداء على فتاة في الشيخ جراح"

https://twitter.com/ehab_judeh/status/1500259564372979719

TT: crescent heart, Poet, Writer, Human Rights Activist, Blogger, and Activist "israeli' [sic] occupation apartheid soldiers assault an indigenous semitic [sic] palestinian[sic] youth in occupied jerusalem, [sic] in sheikh jarrah [sic] neighborhood, palestine. [sic]

#freepalestine Palestinian flag #savealquds #savesilwan #savesheikhjarrah #savebeita #savelifta #savejerusalem #savealaqsa #savepalestine" [sic] https://twitter.com/ehab_judeh/status/1500259564372979719

In the ST, the subject is passive and is only reflected in the video. In the TT, the subject is the 'Israeli occupation apartheid soldiers'. The non-professional translator puts the word 'Israeli' between single quotation marks to neglect the essence of the word as body, meaning as nation/forces, but not the act of assault. The addition of the clause 'an indigenous Semitic Palestinian youth in occupied Jerusalem' reflects that the assault happened in the Palestinian Sheikh Jarrah neighborhood in occupied Jerusalem. The term 'indigenous Semitic Palestinian' is added to reflect the identity of the assaulted girl. The word 'indigenous' reflects that the Sheikh Jarrah neighborhood is for the Palestinian people. The addition of the word 'Semitic' refers to "a subfamily of the Afro-Asiatic language family that includes Hebrew, Aramaic, Arabic, and Amharic" (Merriam Webster, 2023).

Example 17:

ST: AlQastal القسطل, Media Network

"اعتداء على فتى في الشيخ جراح"

https://twitter.com/hamada_pal2020/status/1495801177296023555

TT: Mohammed Najjar, Activist

"#Palestine | The Israeli occupation forces assault with down syndrome [sic] Palestinian [sic] young man Mohammad Ajlouni in SheikhJarrah [sic] neighborhood.

#SaveSheikhJarrah

https://twitter.com/hamada_pal2020/status/1495801177296023555

The TT starts with the additional word 'Palestine' to focus on the narrative location of the criminal action that appears in the video in the ST. The subject is unknown in the subtitle of the video in the ST, but is reflected in the video. The subject appears in the TT as 'the Israeli occupation forces' to emphasize who committed the assault. An additional phrase appears in the TT 'with down syndrome Palestinian'. This addition reflects that any Palestinian, regardless of his/her physical and mental capabilities, is a victim who might be assaulted by the Israeli occupation forces. There is another addition in the TT which is the name of the down syndrome Palestinian young man 'Mohammad Ajlouni'.

Example 18:

ST: الفدائي, Activist

" 3 شهداء ارتقوا في القدس المحتلة خلال ال 48 ساعة الماضية الفلسطين الضيفه تنتفض السلطين السرى في خطر السرى في خطر السيخ جراح الشيخ جراح السطين الالكتروني"

https://twitter.com/aboahmad927/status/1500944904847036421

[This Tweet is from a suspended account.]

TT: أنوار, Activist

"In the last 48 hours, the #Israeli occupation forces assassinated 3 Palestinian young men

Kareem Al-Qawasmi, 19 years

Abdul Rahman Qassem, 22 years

Yamen Jafal, 16 years

#IsraeliCrimes

#BreakingNews"

https://twitter.com/aboahmad927/status/1500944904847036421/retweets/with_comments [This Tweet is from a suspended account.]

There is a significant addition in the TT. The subject is not included in the ST, and it only indicates that three Palestinian martyrs were killed. However, the subject in the TT is emphasized as 'the Israeli occupation forces'. The non-professional translator mentions that the Israeli occupation forces assassinate the three Palestinian martyrs. In the TT, the verb 'assassinated' indicates that the three martyrs were murdered in a surprise attack for political reasons. This verb concerns important people with high profiles. The non-professional translator values these three martyrs through the significant use of the verb. The ST does not mention the names of the martyrs. However, the TT includes the names and ages of the three martyrs to perpetuate their names.

Example 19a:

ST

"محكمة الاحتلال تمدد اعتقال الطفلة نفوذ حماد ليوم الإثنين بتاريخ 2022/3/7 وكانت قوات الاحتلال قد اعتقلت الطفلة نفوذ حماد (15 عاماً) من مدرستها بتاريخ 2021/12/8، وتعرضت لتحقيق قاس تخلله ضرب وشتم وإهانة."

https://twitter.com/JalalAK jojo/status/1493539122060922883

TT: Jalal, Writer

"15 year old Nufoz Hammad, arrested from her school on 8 December 2021, had her detention extended to 7 March 2022.

What kind of trumped up case are they cooking up for the little girl now?

Nufoz's family is among those facing threat of forced displacement in #SaveSheikhJarrah"

https://twitter.com/JalalAK jojo/status/1493539122060922883

The non-professional translator adds the question '[w]hat kind of trumped up case are they cooking up for the little girl now.' The non-professional translator reflects on the upcoming danger that threatens this girl Nufoz Hammad. Another addition in the TT is this sentence 'Nufoz's family is...#SaveSheikhJarrah'. The non-professional translator argues that Nufoz's family is under a threat of forced displacement from the Sheikh Jarrah neighborhood as other families.

Example 20a:

ST

"لحظة اصابة الطفلة جنة محمد الكسواني (15 عاما) برصاص قوات الاحتلال المطاطي في الظهر وهي جالسة في ساحة

منزلها اسمعوا صراخها! جاء والدها ليحميها فاصيب برصاصة اخرى في القدم"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

TT: Mahjouba Khannouche, Financial Engineer & Activist

"In the #SheikhJarrahneighborhood this soldier shot a 15year-old girl sitting in the garden of the house [sic]

Then <u>he</u> shot her father who tried to save her [sic]

Do you hear her screaming, [sic] can you imagine the amount of her pain?

Why all this hatred towards the Arabs?

#Israel #Terrorist #Gaza"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

There are some additions to the TT. This phrase '[i]n the Sheikh Jarrah neighborhood' focuses on the narrative location where the criminal activity happened. In the ST, the subject is passive regarding the event of the father who got shot in the foot while trying to protect his daughter. However, in the TT, the subject was referred to as 'he' for the soldier. There is an addition of two questions to the TT '[d]o you hear...towards the Arabs?'. These two questions tackle the target audience's emotions to feel connected with the Palestinian narrative.

Example 21:

ST: Kholoud Amr, Activist

"فلسطين مش تريند، تكلموا عن فلسطين #انقذوا حى الشيخ جراح"

[Tweet is not available]

TT: tifa, Activist

"Palestine is not a trend, it is not seasonal [sic] topic.

Talk about Palestine. Talk about their people. Their struggle is on going [sic].

#انقذوا حي الشيخ جراح

#SaveSheikhJarrah"

[Retweet is not available]

In the TT, the addition aims to emphasize two main points. First, the Palestinian-Israeli conflict was and still is an issue that needs to be discussed. Furthermore, all the heinous crimes that occurred against the Palestinians are still present. This conflict is not a topic to be raised and then disappear. This interpretation is emphasized in 'it is not seasonal topic' and 'their struggle is on going'. Second, the issue should not remain around Palestine in a generic sense but raise the individual stories of the Palestinians as part of this conflict.

Example 22a:

ST: AlQastal القسطل, Media Network

"أطفال المقدسي صهيب الرجبي يجلسون على ركام منزلهم الذي هدمه الاحتلال في بيت حنينا صباح اليوم" https://twitter.com/AlQastalps/status/1478329990748020740

TT: Jalal, writer

"Suhaib Rajabi's home was demolished this morning too in Beit Hanina, Jerusalem.

His little girls returned home to find out it had been destroyed by Israeli authorities.

Multiple home demolitions in [sic] Jerusalem today. This is Ethnic Cleansing on Steroids."

https://twitter.com/JalalAK_jojo/status/1478339292351057923

There is an addition of the last two sentences in the TT. The addition emphasizes that multiple houses were demolished in Jerusalem on the same day. Furthermore, this action of demolishing is considered ethnic cleansing.

4.5 Omission of Information

Chesterman (1997, p.109) discusses the omission of information as information change, "the omission of ST information deemed to be irrelevant" to the TT readership. However, the omission in the examples regarding the Sheikh Jarrah neighborhood conflict is for less significant information that does not affect the context.

Example 1c:

ST: AlQastal القسطك, Media Network

https://twitter.com/AlQastalps/status/1448378773628465152

TT: Palestina Livre, Activist

"Within hours, the first house in the Sheikh Jarrah neighborhood of occupied Jerusalem will be evacuated...

What we were afraid of, [sic] will happen tomorrow. The least we can do is show the world what is happening in Palestine!

#SaveSheikhJarrah #FreePalestine #IsraeliTerrorism"

https://twitter.com/LifelessGi/status/1448443436944793603

Palestina Livre translated 'محمود صالحية' as 'the first house'. Mahmoud Salheiyeh is omitted from this translation. The ST refers to the owner of the house in the Sheikh Jarrah neighborhood as 'محمود صالحية'. However, the TT does not mention who owns the house that will be evacuated. Instead, the non-professional translator refers to the house as 'the first house' to indicate that there is a series of evictions that the people in the Sheikh Jarrah neighborhood will face.

Example 4c:

ST: AlQastal القسطل, Media Network

"مستوطنون يعتدون على الشاب حسن صبحي من بلدة بيت صفافا بالقدس.. في الصور تظهر آثار الاعتداء والجروح التي أصابته"

https://twitter.com/AlQastalps/status/1449740386625335297

TT: Abdul-Hagg, Activist

"The Palestinian young man Hassan Subhi was viciously attacked by Jewish settlers at Beit Safafa near Jerusalem. Nothing will happen to those settlers because they enjoy impunity and the full backing of the "Israeli" state[sic]

#IsraeliApartheid #IsraeliTerrorism"

https://twitter.com/Abdul_Haqq9/status/1449743504868052999

[This tweet is from a suspended account.]

The second sentence is not translated into the TT. One interpretation of this omission is that in retweeting this tweet, the pictures are included and appear in the retweet. The second sentence has no significant meaning that would add to the news, the TT.

Example 20b:

ST

"لحظة اصابة الطفلة جنة محمد الكسواني (15 عاما) برصاص قوات الاحتلال المطاطي في الظهر وهي جالسة في ساحة منزلها اسمعوا صراخها! جاء والدها ليحميها فاصيب برصاصة اخرى في القدم"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

TT: Mahjouba Khannouche, Financial Engineer & Activist

"In the #SheikhJarrahneighborhood this soldier shot a 15year-old girl sitting in the garden of the house [sic]

Then he shot her father who tried to save her [sic]

Do you hear her screaming, [sic] can you imagine the amount of her pain?

Why all this hatred towards the Arabs?

#Israel #Terrorist #Gaza"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

In the ST, there is an additional detail of how the girl was shot with a rubber bullet in her back. The TT omits this detail and instead focuses on asking emotionally direct questions. The detail 'برصاصة اخرى في القدم' appears in the ST to describe how her father was shot. The TT omits the detail of the father's shot in the foot to focus on the action of him trying to protect his daughter.

4.6 Translation Shifts

Translation shifts focus on the narrative that shifts between the ST and the TT to renarrate the event while shifting the focus. Catford (1965, p.73) identifies translation shifts as "departures from formal correspondence in the process of going from the SL to the TL." Munday (1998, p.1) also discusses the strategy of translation shifts "as a way of getting to grips with the small changes ("shifts") that build up cumulatively over a whole text as a result of the choices taken by or imposed on the translator." Venuti (2000,

p.216) explains that Shoshana Blum-Kulka defines translation shifts as a discourse to translating and perceiving as explication.

Example 1d:

ST: AlQastal القسطل, Media Network

"أمهله حتى الغد لإخلاء منزله.. ساعات قليلة متبقية أمام المقدسي محمود صالحية من حي الشيخ جراح بالقدس الذي أبلغ اليوم بالقرار!"

https://twitter.com/AlQastalps/status/1448378773628465152

TT: Palestina Livre, Activist

"Within hours, the first house in the Sheikh Jarrah neighborhood of occupied Jerusalem will be evacuated...

What we were afraid of, [sic] will happen tomorrow. The least we can do is show theworld what is happening in Palestine!

#SaveSheikhJarrah #FreePalestine #IsraeliTerrorism"

https://twitter.com/LifelessGi/status/1448443436944793603

The focus shifts between the ST and the TT. The ST focuses on an individual case of evacuation in the Sheikh Jarrah neighborhood, Mahmoud Salheiyeh's case. The TT focuses on a wider vision of cases. The phrase 'the first house' reflects an interpretation that the evacuation in the Sheikh Jarrah neighborhood is a continuous action of evacuating every house in the neighborhood. The main focus shifts to represent that it is the first, but not the last house that would be evacuated in the Sheikh Jarrah neighborhood.

Example 6c:

ST: بيهاد, Activist

"بديش أروح ع المدرسة خايفة إذا رحت أرجع ما ألاقيكم بالدار" -طفلة محمود صالحية لوالدها الذي ينوي الاحتلال الاستيلاء على ارضه وبيته في الشيخ جراح. قرار من بلدية الاحتلال بإخلاء منزلهم حتى يوم الغد بذريعة مصادرة الارض والمنزل لبناء مدرسة مكانهما. #نقذوا حى الشيخ جراح"

https://twitter.com/itsnotsuhad/status/1448340772747714564

[The account no longer exists]

TT: Omara, Activist

"I don't wanna go to school. I am afraid by the time I came back, I may not find u at home" said this man's little young girl.

#Israel has started again the homes' take over in #sheikhJarrah's [sic] neighborhood. The homes' take over is meant to settle down the American immigrants [sic]" https://twitter.com/omara_thoughts/status/1448423406664404992

There is a translation shift in the narrative between the ST and the TT. The ST focuses on Mahmoud Salheiyeh and the occupation who wants to take over his land and house in the Sheikh Jarrah neighborhood. Also, the ST focuses on the occupation's decision that Salheiyeh's family needs to evacuate their home to build a school on their land illegally. In the TT, the narrative focuses on the action of the home takeover and the aim behind the home takeover. The ST states that the municipality of occupation wants to take over the land and house of Mahmoud Salheiyeh in the Sheikh Jarrah neighborhood to build a school on it. The TT reflects the aim behind this take over which is 'to settle down the American immigrants' and by saying 'American immigrants', the non-professional translator refers to the Israeli Jews.

Example 10b:

ST: AlQastal القسطك, Media Network

"يا بنموت بدارنا يا بنعيش" .. المقدسي محمود صالحية يعتصم قي منزله ويهدد بإحراقه رفضا لقرار الاحتلال _ بإخلائه"

https://twitter.com/AlQastalps/status/1482984690730651652

TT: Jalal, writer

"You kicked us out of our homes once. We don't leave again. We are not afraid. We either die in our home or we live" [sic]

-<u>father [sic] of the family</u> being <u>forcibly kicked out</u> of their home in Sheikh Jarrah now by the Israeli Apartheid authorities in Jerusalem.

Ethnic Cleansing is a Crime."

https://twitter.com/JalalAK_jojo/status/1482988091241545732

In the ST, the emphasis is on the Jerusalemite Mahmoud Salheiyeh and the threat he is facing. However, in the TT, the focus is shifted to the phrase 'father of the family' which represents every father who lives in the Sheikh Jarrah neighborhood. The matter shifts

from being an individual case to the case of all the Sheikh Jarrah people. The ST reflects on Mahmoud Salheiyeh, who sits in his house and threatens to burn it in refusal of the occupation's decision to evict it. In the TT, the narrative shifts to focus on the action of being 'forcibly kicked out' by the 'Israeli Apartheid authorities'. The shifts in the translation narrative aim to avoid reflecting on Salheiyeh's resistance as a violent act and perceiving it in an oppositional interpretation.

Example 23:

ST: Muna Kurd, Journalist & Activist

"كسروا باب منزل عائلة ابو عرفة وقاموا بالاعتداء على شاب واعتقاله تم اعتقال الشاب عدي ابو سير"

https://twitter.com/minette_salemi/status/1393988275174617089

TT: Walaa, Activist

"The Israeli occupation forces storming [sic] a house in #SheikhJarrahneighborhood!

Assaulting and arresting the owner!

#savepalestinians

#SaveSheikhJarrahh

#PalestineBleeding

#GazaUnderFire

#GazaUnderAttack1

#Gaza_Under_Attack

#Palestine

#PalestiniansLivesMatter"

https://twitter.com/minette_salemi/status/1393988275174617089

In the ST, the subject is passive. The actions of the passive subject reflect breaking the door of a house, assaulting a young man, and arresting him. In the TT, the subject is active and referred to as 'the Israeli occupation forces'. The narrative shifts between the ST and the TT. In the ST, the narrative focuses on the Abu Arafa family and their broken house door. In the TT, the narrative shifts to describe the action of the Israeli occupation forces as storming a house, which is a violation for the Palestinian family, the Abu Arafa

family. In the ST, the narrative focuses on assaulting and arresting the young man Odai Abu Sair. The TT states that the owner of the attacked house is assaulted and arrested.

Example 12b:

ST: الجرمق الإخباري, Media & News Company

"نقل الفتى المقدسي المصاب أنس محمود من مركز الاعتقال إلى المستشفى بعد الاعتداء عليه أثناء اعتقاله الليلة في منطقة باب العامو د بالقدس."

https://twitter.com/aljarmagnet/status/1446958705602400256

TT: Nour Odeh, Multilingual communications expert and media professional "His name is Anas Mahmoud. The Palestinian youth was transferrd [sic] to hospital for treatment from the assault he endured during detention by Israeli forces in #Jerusalem last night. Providing treatment for people you detain unlawfully then beat to a pulp: it's sick on many levels."

https://twitter.com/nour_odeh/status/1447072095482126337

This tweet emphasizes the reframed subject 'Israeli forces'. In the ST, 'الفتى المقدسي' is translated as 'Palestinian youth'. This shift in narrative reflects that assaults are not limited to Jerusalemites but include all the Palestinians. In other words, every Palestinian suffers from continuous assaults by Israeli forces. The ST mentions that Anas Mahmoud was transferred from the detention center to the hospital. In the TT, the non-professional translator mentions that Anas Mahmoud was transferred to the hospital for treatment for the assault he faced. The focus, in the TT, shifts to the result.

Example 13b:

ST: AlQastal القسطل, Media Network

"إصابة المسعف المقدسي أحمد ركن في حي الشيخ جراح الشيخ _جراح __ الشيخ _جراح #SaveSheikhJarrah

https://twitter.com/AlQastalps/status/1492953981500407808

TT: Mohammed El-Kurd, Writer

"Israeli forces targeted and injured <u>a Palestinian medic</u> in Sheikh Jarrah just now.

#SaveSheikhJarrah"

https://twitter.com/m7mdkurd/status/1492954164380454919

In the ST, 'المسعف المقدسي' was translated as 'a Palestinian medic'. Changing the Jerusalemite medic to a Palestinian medic emphasizes the crime that could happen to any Palestinian. Being injured is not limited to Jerusalemite people but includes all the Palestinians.

Example 14b:

ST: AlQastal القسطل, Media Network

"لحظة الاعتداء على فتاة في الشيخ جراح"

https://twitter.com/SDGMasterglass/status/1499069919383769088

TT: Johann Spischak, Activist

"eye.on.palestine[sic] #Palestine | <u>Israeli soldiers</u> assault a <u>Palestinian</u> girl in Sheikh Jarrah [sic] neighborhood. #ApartheidIsrael #ICC4Israel #BDS #SaveSheikhJarrah" https://twitter.com/SDGMasterglass/status/1499069919383769088

The publisher of the tweet has played an active role in spreading the narrative about the Sheikh Jarrah neighborhood conflict. In the ST, the subject is absent in the text but shown in the video. In the video, the subject is the Israeli soldiers. However, videos might get fabricated, and there might be fake news. For this reason, it is significant to emphasize the subject. In the TT, the subject is active and represented in the text as an Israeli soldier.

Example 24:

ST: Omar El Qattaa, Freelance Photographer

"قوات الاحتلال تعتقل فتاة بعد الاعتداء عليها بوحشية في حي الشيخ جراح في #القدس المحتلة"

https://twitter.com/OmarElQattaa/status/1516863912909627392

TT: Omar Ghraieb, Blogger and Activist

"Israeli occupation army storming [sic] #SheikhJarrah & viciously attacking people there. #SaveSheikhJarrah"

https://twitter.com/Omar_Gaza/status/1516864237741686787

The ST focuses on an individual case, arresting and brutally assaulting a girl. In the TT, the narrative shifts focus on the Israeli occupation army action of viciously attacking the Sheikh Jarrah people there. The TT shifts its narrative as a collective matter.

Example 25:

ST: AlQastal القسطك, Media Network

"انتهاك خطير!

مستوطنون يرفعون علم الاحتلال في باحات المسجد الأقصى خلال اقتحامهم الآن باحات المسجد الأقصى" https://twitter.com/AlQastalps/status/1442375984846573569

TT: Jalal, writer

"I could count <u>1000s Israeli</u> flags flying <u>around the Old City of occupied Jerusalem.</u>

Now, they make it their mission to raise Israeli [sic] flag on our last remaining space of autonomy, Al-Aqsa Mosque.

This is Bennet's government policy, facilitated by Jerusalem's Occupation Authorities." https://twitter.com/JalalAK_jojo/status/1442378923187261447

The narrative shifts between the ST and the TT. In the ST, the emphasis is limited to breaking into Al-Aqsa Mosque. The emphasis, in the TT, is on the amount of Israelis in the Old City of occupied Jerusalem. The narrative of this phrase '[n]ow, they make it...Al-Aqsa Mosque' reflects that Israelis provoke the Jerusalemites by raising their flag in Al-Aqsa Mosque. The non-professional translator reflects that Israelis have taken control of the Palestinian lands in Jerusalem and that Al-Aqsa Mosque is the 'last remaining space of autonomy'. The TT reflects the decisions of 'Bennet's government policy' which the Jerusalem Occupation Authorities allows against the Palestinians. The non-professional translator reflects on these decisions, such as storming the courtyards of Al-Aqsa Mosque and raising the Israeli flags there.

Example 19b:

ST

"محكمة الاحتلال <u>تمدد اعتقال الطفلة نفوذ حماد</u> ليوم الإثنين بتاريخ 2022/3/7 وكانت قوات الاحتلال قد اعتقات الطفلة نفوذ حماد (15 عاماً) من مدرستها بتاريخ 2021/12/8، وتعرضت لتحقيق قاس تخلله ضرب وشتم وإهانة."

https://twitter.com/JalalAK_jojo/status/1493539122060922883

TT: Jalal, Writer

"15 year old Nufoz Hammad, arrested from her school on 8 December 2021, had her detention extended to 7 March 2022.

What kind of trumped up case are they cooking up for the little girl now?

Nufoz's family is among those facing threat of forced displacement in #SaveSheikhJarrah"

https://twitter.com/JalalAK_jojo/status/1493539122060922883

The TT is reframed, and the narrative is in a chronological order in the TT. The frame, in the ST, is around the girl Nufoz Hammad who has been arrested and whose detention was extended. Also, the focus is on the girl facing harsh interrogation, which includes beatings and insults. In the TT, the reframing further focuses on adding the question and the last sentence. Also, the girl's family is facing the threat of forced displacement, which the ST does not mention.

Example 20c:

ST

"لحظة اصابة الطفلة جنة محمد الكسواني (15 عاما) برصاص قوات الاحتلال المطاطي في الظهر وهي جالسة في ساحة منزلها اسمعوا صراخها! جاء والدها ليحميها فاصيب برصاصة اخرى في القدم"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

TT: Mahjouba Khannouche, Financial Engineer & Activist

"In the #SheikhJarrahneighborhood this soldier shot a 15year-old girl sitting in the garden of the house [sic]

Then he shot her father who tried to save her [sic]

Do you hear her screaming, [sic] can you imagine the amount of her pain?

Why all this hatred towards the Arabs?

#Israel #Terrorist #Gaza"

https://twitter.com/MahjoubaKhanno1/status/1394732617451376643

In the ST, the girl's name appears as 'جنة محمد الكسواني' which makes her identified. In the TT, the girl's name does not appear; instead, it is translated as 'girl' because the focus is on the criminal act.

Example 22b:

ST: AlQastal القسطل, Media Network

"أطفال المقدسي صهيب الرجبي يجلسون على ركام منزلهم الذي هدمه الاحتلال في بيت حنينا صباح اليوم" https://twitter.com/AlQastalps/status/1478329990748020740

TT: Jalal, writer

"Suhaib Rajabi's home was demolished this morning too in Beit Hanina, Jerusalem. His little girls returned home to find out it had been destroyed by Israeli authorities. Multiple home demolitions in [sic] Jerusalem today. This is Ethnic Cleansing on Steroids."

https://twitter.com/JalalAK_jojo/status/1478339292351057923

The TT shifts its narrative to re-narrate the event of the ST. The ST captures the image of Suhaib Rajabi's daughters sitting on the rubble of their house. The TT states that Rajabi's home was not the only demolished home.

4.7 Conclusion

This chapter has provided data analysis of the English translations of tweets and retweets on the Sheikh Jarrah neighborhood conflict at the micro-structural level. The data analysis reflects the political activism that non-professional translators adopted in the data examples. The micro-structural analysis attempted to provide answers to the research questions of this thesis: What translation strategies have achieved political activism and appeared in the translations of non-professional translators? How does the 'narrative location' affect the translation strategies that have appeared in non-professional translations? and How do the translations of the non-professional translators reflect their political positions and interests? The data analysis examined the translation of proper nouns, political terms, intertextuality, the addition and omission of information, and translation shifts in the English translations of tweets and retweets.

This thesis showed that non-professional translation does not follow standard translational strategies and procedures. Thus, the non-professional translators' translational behaviors reflected their belief in the conflict of the Sheikh Jarrah neighborhood. They use the translation "[a]s a communicative and social act" to defend their political views as pro-Palestinians (Brownlie, 2003, p.131).

Chapter V

Conclusion

5.1 Major Findings

This thesis examined Arabic tweets and multimedia content (texts on visual images and subtitles on videos) and its English translation of tweets and retweets on the Sheikh Jarrah neighborhood conflict. It focused on translated materials from the 'Twitter' platform that studied how social media framed and narrated the expulsion of Palestinians in the Sheikh Jarrah Neighborhood of East Jerusalem. The findings showed that non-professional translators practice political activism on the 'Twitter' platform. In this context, Baker (2006, p.3) states that "narrative theory recognizes that people's behavior is ultimately guided by the stories they come to believe about the events in which they are embedded." Furthermore, in the context of events in the Sheikh Jarrah neighborhood conflict, the non-professional translators were guided by the stories they believed in to reframe the narrative and adopt a sense of activism.

This thesis focused on an under-researched area in Translation Studies on non-professional translation in times of conflict, co-interested in adding a new topic of studying the 'Twitter' platform (cf. Chapter II). The literature review critically reviewed studies on activism as political and social media activism, conflict, and non-professional translation in the Translation Studies discipline. Like Brownlie (2010) and Baker (2020) activism was viewed as an intentional action that aims to appoint different methods and strategies to provoke political changes within conflict situations. Conflict was viewed similar to Ayyad (2011, p.12) as an asymmetric power struggle between an occupying power and people under occupation. Like the NPIT4 (2018), non-professional translators are seen as those who play a significant role in facilitating communication between different languages and reducing linguistic gaps in various contexts. Unlike, Pérez-González and Susam-Saraeva (2012), Pym (2014), and Tesseur (2017) who argue that

non-professional translators are seen as a threat to the Translation Studies discipline, this thesis viewed the non-professional translators as political activists in a positive light.

The thesis has answered the researched questions: "What translation strategies have achieved political activism and appeared in the translations of non-professional translators? How does the 'narrative location' affect the translation strategies that have appeared in non-professional translations? How do the translations of the non-professional translators reflect their political positions and interests?" This thesis focused on the TTs that obtained political goals and expectations (Hermans, 1995, p.10) without following translational strategies, standards, and modes.

The thesis analyzed the translations as products in their political contexts. To this end, it applied the theoretical framework of product-oriented DTS (Lambert and van Gorp 1985) and Narrative Theory (Baker 2006). These approaches provided the methodological foundation for data analysis in studying the Sheikh Jarrah neighborhood conflict.

The data analysis chapter (cf. Chapter IV) showed that the micro-structural levels have interpreted the translations involving the political context. Non-professional translators have articulated their political interests and goals in their translations of tweets and retweets. The data analysis contributed to answering the thesis questions. The micro-structural analysis addressed the choices of proper nouns, political terms, intertextuality, the addition and omission of information, and translation shifts.

5.2 Contributions to Translation Studies

This thesis has stressed the importance of political activism in times of conflict. It contributed to the discipline of Translation Studies in understanding the role these translations played as a politically motivated activity in the context of an ongoing conflict. It examined an under-researched area, namely, non-professional translation in the Translation Studies discipline. It focused on translated materials from the 'Twitter' platform to study how social media framed and narrated the Sheikh Jarrah neighborhood conflict. Thus, this thesis aimed to bridge a gap in the analysis by introducing the tweets on the Sheikh Jarrah neighborhood conflict and its English translations within a political

context. Hence, it draws attention to a new area of research in the Translation Studies field.

The Sheikh Jarrah neighborhood conflict has been addressed in the context of research on the contemporary Palestinian-Israeli conflict. Relevant literature investigates the Sheikh Jarrah neighborhood conflict from a political activist point of view. By investigating translation as a product, the thesis provided one possible interpretation of the political interests and mindsets of non-professional translators.

5.3 Future Research

Many Arab countries are facing political conflicts, such as Syria, Yemen, Lebanon, etc. For this reason, further studies can be conducted on non-professional translation and conflict in social media. These studies will reflect if non-professional translations are an activist kind of translation. Also, they will be examined within conflict situations on different social media platforms.

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