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Review

The Translation of Yasser Arafat's Political Speech in the UN 1974 with an Eye to the Obvious Visibility of Ideological Manipulation

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This descriptive research shed the light on the translation of political speeches, and explained how ideology controlled this process by the use of semantic and syntactic features. It also revealed how ideology shaped receivers' worldviews. The data was collected from Yasser Arafat's political speech in the UN in 1974 and its translation into English. The collected data was analyzed following the deconstruction and feminism theories. This research concluded that the translation of political speeches was a process of justified, conscious, deliberate, and subtle manipulation due to the fact that translation was influenced by intra-lingual and extra-lingual aspects. In other words, the translation of political speeches was not a mono- effort; the ideology of translators and commissions, the target audience and culture, as well as the intended purpose of the TT played an essential role in translating political speeches. Henceforth, translation of political speeches could be described as an externally and internally determined process.

Keywords: political speeches, ideology, deconstruction, feminism, intervention, manipulation, commission

INTRODUCTION

Translation as defined by Al-Muhammad (2006, p.529) is a 'decoding and recoding, or analysis and restructuring'; this means that the process of translation starts when translators try to understand the message intended by the author of the source text (ST), then translators start to analyze and restructure the text in the target language (TL).

Henceforth, translation is not a mere process of transferring a text from one language into another; this act is actually affected by a group of external factors, such as, text type, socio-cultural context, target audience, intention

of text producers and ideologies of translators, commissions and authorities. Not all target texts (TTs) are, therefore, expected to be faithful to the source texts (STs). This is particularly true in the case when translators' ideologies collide with that of ST producers. An instance where this may happen is in translating political discourse.

The translation of political discourse has received increasing interest because translating political discourse and particularly political speeches aims at "informing the target culture readership about a foreign country's political event and the personality of its leader because both may

have consequences for the future of other nations' (Romagnuolo, 2009, p. 23).

A political speech, as defined by Shunnaq (1998, p.40), is 'an argumentative text characterized by excessive use of emotive vocabulary'. Such texts aim at convincing addressed people by appealing to their emotions. But, when translators are controlled by their ideologies, they try to steer the text in a way that suits these ideologies. For this reason, translators manipulate different aspects of the text such as the semantic and syntactic aspects.

In this research, the researcher investigates a political speech by Yasser Arafat in the UN in 1974, and the main focus of this study is how the translator's manipulation of semantic and syntactic aspects of the ST affects the intended message of the original speech.

Statement of the Problem

The problem of this research relates to the issue of different ideologies and the degree of translator's intervention in translating political speeches. Translators have to take a decision whether to be faithful to the ST and reflect the truth, or to obey their ideologies and respect the expectations of the target audience; it is the second choice that usually wins.

What complicates translating political speeches is when translator's intervention is so elevated and obvious. This happens when translators deal with SL features that have equivalence in the TL and can be translated faithfully.

Significance of the Study

The interrelation between ideology and translation has been realized and highlighted for long. There are enough researches on how ideology affects the translation of different genres, particularly political discourse. However, researches on ideology in translating political speeches by Palestinian presidents are very few. This study will be one of the pioneering studies that sheds the light on the translation of Palestinian presidents' political speeches to reveal how their translation does not reflect the intended message.

Purpose of the Study

This research aims at uncovering strategies used to manipulate the emotiveness of the ST and revealing to what degree the message intended by the ST is distorted.

This research, furthermore, aims at explaining how structural reformation can change the intention of the ST. This humble research will also reveal the strategies used to handle religious and historical terms.

This research will be able to answer the following questions:

- 1) To what degree does the word choice affect the emotiveness of the ST?
- 2) How structural reformation can affect the intended meaning of the ST?
- 3) Which translation strategies are followed to manipulate the ST and subvert its meaning?
- 4) How are religious and historical terms dealt with in political speeches?

Hypothesis

Translating political speeches is not a process of direct and formal translation where the meaning is conveyed from one language into another faithfully without being touched; on the contrary, translating such texts is affected by the ideology of translators, target audience and culture side by side with power, authority and commission; therefore, subversion, manipulation, intervention and changes are expected. This means that translators interfere and their own touches and scratches are visible.

This notion of visibility is focused on by the deconstructionist and feminist translation theories which highlight the 'concepts of production, subversion, manipulation, and transformation' (Hatim, 2001, p.52).

Review of Related Literature

Ideology as defined by Hatim & Mason (1997, p.218) 'is a set of suppositions which indicates the ideas and benefits of a person, group, social institution, etc. which is finally presented in the form of language'. Moreover, Puurtinen (2003, p.53) defines ideology as 'the ways, in which linguistic choices made by the writer or translator of a text, first, create a particular perspective on the events portrayed, second, may reflect the writer's opinions and attitudes, and third, may be used to influence readers' opinions'. Ideology is inseparable from language. On the one hand, ideology shapes the language translators use. The linguistic choices, on the other hand, reflect the ideology of translators; in this context, Shaffner (2003, p.23) argues that 'the lexical level', such as, the 'choice or avoidance of a particular word' and 'the grammatical level' reflect the ideological aspects. These ideological aspects, as stated by (Lefevere, 1992), win in any conflict with linguistic components in the process of translation.

The ideological aspects have been highlighted since the concept of cultural turn has been introduced. Since then, the focus has been shifted from linguistic level to the socio-cultural context. Henceforth, translators are to pay attention to macro-level factors, as well as to the micro-level aspects. Hatem & Munday (2004, p.102) state that the focus is shifted from the level of textual equivalence to

translation as a culture which puts translation in its political, cultural and ideological context. In addition, Faiq (2004, p.2) states that 'taking culture and ideology as their starting point, a number of theorists have argued that the act of translation involves manipulation, subversion, appropriation and violence. This supports translator's visibility.

Rosemary Arrojo (1995, p.26) adds that translator's visibility is justified because they are readers who read the ST and interpret it within a particular context and history, so their translation depends on the process of reading the original which determines what to maintain and what to exclude. Even if translators seem faithful to the original, their translation is still unfaithful because it depends on their own reading and interpretation, which is affected by their ideology.

Ideology, additionally, plays an important role in translating various genres, especially political speeches; political speeches intend to pass a message to an audience; they are usually appellative texts which aim at persuading the receptors. This genre, moreover, is spiced with emotive vocabulary which can be a tool to manipulate the text. Ian Mason (1992, p.23) states that linguistic choices can be one of the techniques of distorting the meaning of the original text. He adds that processing the text happens at all levels starting from 'the lexical choices, cohesive relations, syntactic organization, the theme and rheme progression, text structure, and text type'.

Therefore, translators have to be aware of the text type they are dealing with since each genre has its own conventions and purposes. Genre, as stated by Hatim (2001) 'provides translators with a framework within which appropriateness is judged and various syntactic, semantic, pragmatic and semiotic structures are handled.' Being aware of the genre also helps in determining the translation strategy.

In this context, Alvarez and Vidal (1996, p.1-7) argue that translation is a political act of adjusting and manipulating the ST; it is a process of rewriting and intervening where the translator 'injects new life blood into a text bringing it to the attention of a new world of readers in different language.' Translation creates an image of reality different from that of the original text because the translator is affected by the ideological, poetical and economical constraints.

Research Methods

The data of this research, which is descriptive and evaluative in its nature, was collected from the speech of Yasser Arafat in the UN 1974 and its translation into English. This speech was retrieved from:

<http://info.wafa.ps/atemplate.aspx?id=4932> and its translation was retrieved from: https://en.wikisource.org/wiki/Yasser_Arafat%27s_1974_UN_General_Assembly_speech.

The original speech and the translated one were compared and analyzed. The collected data was classified into three sections; the first is concerned with the lexical choices and their emotional effects (semantic aspect), the second discusses the grammatical reformation of some structural units (syntactic aspect), the third section reveals how the religious and historical references are handled.

RESULTS AND DISCUSSION

Lexical Choices and their Emotional Echo

This section examines to what degree the translator's word choice affects the emotiveness of the ST. This part, moreover, shows how the choice of a certain equivalence tunes the text emotionally up or down. This section is divided into two subsections: the first handles the words that are highly positive in Arabic and the second subsection deals with Arabic words that have negative connotations.

Positive Lexical Items in Arabic

This subsection aims at explaining how the translation of emotionally positive words in Arabic into English words that have negative connotations tunes the ST down, despite the fact that the denotative meaning is kept.

Some of the positive Arabic emotive words mentioned in this political speech and their translation into English are listed in the table below. The (+) indicates that the word has a positive connotation, whereas (-) means that the word has a negative connotation.

Table (1). Positive words in the ST with a negative counterpart in the TT.

TT (-)	ST (+)
armed struggle	الثورة الفلسطينية
Masses	جماهير
right of struggle	عدالة السلاح
Struggle	نضال
Palestinian case	قضية فلسطين
primary objectives	مطالبها العادلة

The word 'نضال' is mentioned 21 times in the original political speech. What is obvious is that there is an inconsistency in translating this word. It translates as: 'struggle, efforts, political means, resistance, militant,' but the more frequent translation to 'نضال' in this political speech is 'struggle', which, in turn, is mentioned 34 times in the TT; this means that 'struggle' is also used to translate other words rather than 'نضال'. These words are:

قيادة العمل لمكافحة، صراع، حمل السلاح، عدالة السلاح، قاوم، الثورة، المعارك

By looking the meaning of 'نضال' up from Al Ma'ame Arabic-Arabic dictionary, it is clear that this word is positive in its denotative and connotative meanings. It means:

"العدالة بلاده قضايا سبيل في وقاوم وكافح ودافع حامى من بحكم وذلك الأجنبية والسيطرة القيد من والخلص التحرر أجل ارادته وحسب بنفسه نفسه".

This word indicates defending and protecting justice, freedom, independence and self-determination. In its meaning there is nothing negative or indicating violence. 'Struggle', on the other hand, has the same denotative meaning; nevertheless, it has different connotations. It means: to make strenuous or violent efforts in the face of difficulties or opposition to proceed with difficulty or with great effort; an open clash.

'Struggle' is a word that is loaded with negative connotations; it implies chaos, violence, fighting and conflict. On the other hand, 'نضال' is a word that implies that people are making their best to achieve a heroic target, when something relates to heroism and honor, people are passionate to do it; they feel happy and excited to do it, whereas when people are struggling to achieve an aim, they do not necessarily have the passion and enthusiasm; on the contrary, they are tired and exhausted.

The translator here chooses the denotative meaning although he is able to keep the connotative meaning as well simply by adding an adjective or a description to the term; this is what Baker (1992) suggests by saying, 'it is usually easier to add expressive meaning than to subtract it'. She adds that the translator can add 'a modifier or an adverb if the target equivalent is neutral in an attempt to express the same emotive meaning'. The translator would be faithful to the term if he had translated it as: justified struggle, just struggle for the sake of freedom, or struggling with enthusiasm.

This is particularly important because the translator in translating this political speech uses 'struggle' to translate other words. Without distinguishing this Arabic positive word, all other words translated as 'struggle' will be considered to have exactly the same meaning. The following table proves that the other Arabic words translated into struggle have negative connotations, so it is unfair to use one English equivalence to translate all these words; there is a hidden agenda beyond the choice of words. This is even illustrated when 'عدالة السلاح و حمل السلاح' are also translated into 'struggle'.

Table (2): Words translated into 'struggle' and their meanings.

The word	كافح	صراع	قاوم	الثورة	معركة
Its meaning	جاهد وناضل من اجل الاستقلال واجه بقوة الازالة والقضاء على الدفاع بشراسة قاتل صراع	نزاع ومشادة وخلاف وخصومة ومنافسة صراع: ارداه قتيلا أهلك عارك وقاوم	ناضل عارض بالقوة، المعارضة ورفض الخضوع لارادة الغير المقاومة الشعبية هي حركة شعبية سياسية لها مبادئ وعناصرها مسلحة تقاوم الاحتلال	تغيير أساسي في الأوضاع السياسية والاجتماعية يقوم به شعب دولة ما	قتال مزاحمة محاربة تنزاع اقتتال مشاجرة

The translator manipulates the ST by not distinguishing the positive connotations of the words in Arabic. The translation strategy followed is free translation. There is only a correspondence between the lexical units of the ST and those of the TT; connotations were not taken into consideration.

The emotiveness of the text is not only manipulated by translating emotionally positive words by words with negative connotations; it is also manipulated when translating Arabic words that indicate negative connotations into English words that do not reflect the negative sense of the words. This will be explained in the following section.

Tuning the Text Down

This subsection shows how the translator is able to tune the text down by concealing the negative connotations of some words. As the following table explains, some lexical items which have negative connotations in Arabic were translated by words with less negative sense.

Table (3). Moving from negative associations to neutral meaning

English equivalence with less negative sense	Arabic words with negative connotations
Imperialism	استعمار
Occupy	مغتصبين
Attempt	مؤامرة
Assassination	ذبح الشعب

In the original speech 'استعمار' is mentioned 39 times, but in the translation, there are only 17 instances when this Arabic word is translated as 'colonialism'. It is translated into imperialism 13 times.

Talking about Palestine under colonialism differs from talking about it under imperialism. Both of them refer to the control of one country over another. On the one hand, colonialism implies finding settlers living in settlements in the region exploiting its resources. Imperialism, on the other hand, is just an idea of exercising power and control. Using imperialism has ideological reason: concealing the fact that Palestine is being exploited, its lands being stolen, its people being kicked out and new foreign people being found in the land. This is the picture which Yasser Arafat wants to reflect. Therefore, colonialism has negative associations that imperialism does not reflect.

The following table shows the connotations of these two words; (+) implies that the word has the meaning but (-) implies that the word lacks the connotation.

Table (4): The connotations of colonialism and imperialism as defined by Al-Ma'ane Dictionary

The meaning	Imperialism	استعمار
Idea of control	+	+
Economical/ political control	+	+
Armed/ military control	-	+
Founding settlers	-	+
Exploiting resources	-	+
Immigration of the original people	-	+

The translator creates an image that fits his aims and ideologies. The translator of this political speech is loyal to the target culture, target audience, TL and TT. The translation strategy followed to translate these words is the communicative translation. However, if the translator had followed the literal translation, important details of the message would have been kept.

In the previous section, the researcher focuses on the level of a word (semantic level). On the other hand, manipulating the syntactic level can also subvert the meaning intended by the ST.

Structural Reformation

One way of rewriting the text is changing its structure which is a 'vehicle for the expression of diverse range of pragmatic meanings' (Hatim & Munday, 2001, p.276). Any change in the structure of a text affects its meaning. This change can be conscious and deliberate; it can also be attributable to the grammatical differences between any two languages.

In this section, it is obvious how any change in the rheme of a sentence affects its content. The rheme is defined by Dickens, Hervey, Higgins (2002, p.116) as 'those elements which provide at least relatively unpredictable information', whereas the theme is 'those elements which provide at least relatively predictable

information.' They add that thematic and rhematic aspects cause problems in the process of translating from Arabic into English.

Changing the rheme and theme of a sentence and transforming a Wh-question into a yes/ no question results in a change in the intended meaning of the ST. This will be discussed in the following subsections.

Structural Reformation of Sentences

This subsection explains how translators, controlled by their ideologies, translate in a subtle way to serve their aims. They manipulate the ST by reforming the rheme of sentences.

The following is an excerpt from Yasser Arafat's political speech:

" تحاول التي القوى ضد بحزم تقف أن من الهيئة لهذه ولايد خاصة،النامية البلدان كاهل على المالي التضخم مسؤولية تحميل تتعرض التي التهديدات تشجب وأن،للبرتول المنتجة البلدان العادلة مطالبها بسبب البلدان هذه لها."

In this sentence, Yasser Arafat is asking the UN to stand firmly against the countries that try to shoulder the responsibility of inflation on the developing countries. He means that these countries are not the cause of this inflation.

The first process of translation is analyzing and understanding the ST sentences before transferring sentences into the TL. Analysis includes reducing the SL structure into its simplest form, to its kernels (Nida, p.1969). This analysis helps the translator to understand the meaning of the sentence.

The previous sentence can be analyzed as follows:

القوى ضد تقف المتحدة الأمم.
المالي التضخم مسؤولية النامية الدول تحمل القوى هذه
هذا المالي بالتضخم المتهمه هي النامية الدول
المالي التضخم هذا عن ولةالمسو ليست النامية البلدان اذن

This is the implied meaning that Yasser Arafat wants to express. However, this sentence is translated as follows:

'The United Nations must shoulder the responsibility for fighting inflation, now borne most heavily by the developing countries, especially the oil-producing countries.'

This sentence can be analyzed as:

The UN has the responsibility.

This responsibility is to fight inflation.

This inflation is caused by the developing countries.

The meaning expressed by the TT is completely the opposite of that of the ST; the theme of the two sentences is the same; the subject or who will perform the action is the United Nations, but the rheme of the two sentences is different. The rheme of the ST sentence is 'standing firmly against the countries that are shouldering the responsibility of inflation on developing countries', whereas the rheme in the TT is that 'the UN has the responsibility for fighting inflation, now borne most heavily by the developing countries.'

If the translators are not driven by their ideologies, they would have translated this sentence as follows:

The UN should stand firmly against those powers that try to shoulder the responsibility of inflation on the Developing countries.

This is an English sentence which is grammatically well-formed. It is an honest sentence that reflects the intended meaning of the original sentence. This means that literal translation can be followed to translate political speeches keeping both content and form.

However, the translator preferred to follow covert translation strategy, which, as defined by Hatem, is a mode of text transfer in which the translator seeks to produce a target text that is as immediately relevant for the target reader as the source text is to the source language addressee. Anything that betrays the origin of the translated text is carefully concealed (Hatem, 2001, p.93).

So, any irrelevancies that can annoy the target addressees are subtly concealed. This is realized in translating questions in this political speech.

Translating Questions

Translator, while translating from one language into another, try to use the TL linguistic features to create a text accessible and comprehensible for the target audience. When the TL repertoire offers the options to keep the same meaning of the ST, translators are expected to translate the content of the ST faithfully, but when translators opt for a certain strategy to subvert, change or manipulate the meaning intended by the ST, this means that the translators are directed by an ideology.

The purpose of this subsection is to explain how translating one kind of questions into another subverts the intended meaning of the ST, for example, translating a WH- question into a yes-no question

In this political speech, Yasser Arafat asks the following question while addressing the Americans:

'الامريكي؟ الشعب ضد شعبنا ارتكبها التي لجريمة هي ما'

He asks a WH-question to ask about the crime Palestinians have done against the Americans. He is asking a rhetoric question; he is implying that Palestinians have not committed any crimes against Americans.

The previous question is translated as follows:

'Is the crime of the people of Palestine against the American people?'

This is a yes-no question. This question is whether the crime is against Americans or not. It implies that there is a crime committed by Palestinians, but this is not the implied meaning in the ST.

If literal translation were followed, content, intended meaning, purpose and form would be preserved. The translators have the possibility to translate it as: 'what is the crime committed by Palestinians against American People?' However, the translators are controlled by their ideologies, so indirect translation is followed. This

translation strategy intends to reflect what the ST does not intend to express. Translators adjust the text to make it accessible to the target audience.

In the translation of political speeches, deletion is one of the adjustment techniques followed to modify, manipulate and manage the text. Adjustment, as defined by Hatem (2001), is 'a set of modification techniques aimed at upholding translation equivalence and ensuring that the target version is accessible.' In the subsections below, deletion as a translation strategy is discussed.

Translation by Omission

Translating political speeches is not a neutral process. Translators of political speeches conceal words that collide with their own ideologies. This subsection aims at explaining to what degree deletion affects the intended meaning of the ST.

The following table shows the ST items that are deleted in the TT; the underlined words and phrases are mentioned in the ST, but not in the TT.

Table (5). The deleted items in the TT

	TT	ST
Deleted Words	Jews solve the Jewish problem by immigrating to and forcibly settling the land of another people.	ثم يهاجروا ليستوطنوا أرض شعب آخر ويحلوا محله بالقوة والإرهاب.
	With support from imperialist and colonialist Powers, it managed to get itself accepted as a United Nations Member.	وقد استطاع هذا الكيان الصهيوني وبدعم من دول الاستعمار والامبريالية وعلى رأسها الولايات المتحدة الأمريكية أن يتحایل على هيئة الأمم لقبوله في عضويتها .
	This did not deter our people from pursuing their humanitarian role on Palestinian soil.	ولكنه مازال مصمماً على الاستمرار في أداء دوره الحضاري والإنساني على أرض فلسطين.
	The United Nations should therefore bend every effort to achieve a radical alteration of the world economic system.	ولا بد للهيئة الدولية من أن تقف بحزم إلى جانب النضال من أجل إحداث تغييرات جذرية في النظام الاقتصادي العالمي.
Deleted phrase	No: such lies must be exposed from this.	لا يا سيدي الرئيس، يجب أن تندحض هذه الأكاذيب من على هذا المنبر العالمي.
Deleted Question	=====	فكيف يمكن لهم أن يرفضوا هذا النموذج الإنساني المشرف على الأرض المقدسة، أرض السلام والمساواة؟

One of the sentences that is manipulated by deleting a certain item is:

"الاستعمار دول من وبدعم الصهيوني الكيان هذا استطاع وقد يتحاييل أن الأمريكية المتحدة الولايات رأسها وعلى والامبريالية عضويتها في لقبوله الأمم هيئة على".

This sentence translates as follows:

'With support from imperialist and colonialist powers, it managed to get itself accepted as a United Nations Member.'

Yasser Arafat is talking about countries that support Israel. He says that the imperialist and colonialist countries; in particular, the United States support Israel, and because of that it was able to manage itself to be accepted as a member in the UN. In his sentence, he highlighted the role of the United States in supporting Israel. When translated, 'the United States' is deleted from the TT. Its deletion isn't unconscious. The translator wants to conceal the fact that the US supports Israel.

The translator follows the dynamic way of translation to delete items that do not satisfy the target audience, commission, and ideology. And this explains why the word 'الارهاب' is deleted in the TT; it is not acceptable in the American culture to talk about Israelis as terrorists.

The following subsection discusses translation strategies followed to translate religious and historical words in political speeches.

Words with Religious and Historical References

Including religious and historical references is one feature of political speeches; such items are used to reinforce a meaning or concept. Yasser Arafat talks about religious tolerance in Palestine; it is a good way to convince people from different religions to support him in his cause. However, translators are not faithful to the ST; they try to conceal some of the ST items. In this sub-section, the researcher clarifies how the deletion of religious terms affects the intended message of the ST.

The following ST sentences, extracted from Arafat's political speech, indicate that Muslims live side by side with Christians.

1. " وسرقة الأقصى المسجد ذكر في نسترسل لأن حاجة ولا بعمرانها لحق الذي والتشويه القيامه كنيسة ثروات الحضاري وطابعها".
2. " من شعبي مع أعود أن في الحلم تحقيق على معاً فلنعمل لأعيش منفاهي هذا ومع ،ورفاقه اليهودي المناضل هذا مع واحدة دولة ظل في وإخوانه المسيحي الراهب المناضل ديمقراطية".
3. " 1881 عام الغزوة بداية عند فلسطين سكان عدد كان نسمة مليون نصف حوالي استيطان جنمو أول دوم وقبل عشرون حوالي ومنهم ومسيحيين مسلمين ،العرب من كلهم التسامح كنف في جميعاً يعيشون فلسطين يهود من ألفاً به اشتهرت الذي الديني".

In the first sentence, when Yasser Arafat mentions what had happened in Alaksa Mosque and the Church of Resurrection, he proves that there is no difference between these two religious places. In the second sentence, Yasser Arafat adds that he wishes to live with the Christian priest in Palestine and the Jewish Adif, as well. The third sentence implies that Arabs had been living in Palestine. Most of these Arabs are Muslims, Christians and 20000 are Palestinian Jews.

All these sentences reflect the religious tolerance in Palestine. But, this message is not reflected in the TT. They are translated as follows:

1. 'I must mention the fire of the Aksa Mosque and the disfiguration of many of the monuments, which are both historic and religious in character.'
2. 'with this Arab priest and his brothers.'
3. "The Jewish invasion of Palestine began in 1881. Before the first large wave of immigrants started arriving, Palestine had a population of half a million; most of the population was either Moslem or Christian, and only 20,000 were Jewish. Every segment of the population enjoyed the religious tolerance characteristic of our civilization."

In the first example, the translator deletes the 'Church of Resurrection'. The word 'Christian' is deleted, in the second sentence. This deletion aims at reflecting an image about Yasser Arafat, in particular, and Palestinians, in general, of being racist people who do not care about people of other religions.

The intended message of the TT is not identical with that of the ST. There is no accuracy or faithfulness to the ST. The translator is loyal to the TT, target audience, culture and ideology, for these reasons, communicative translation strategy is followed to translate religious and historical references in this political speech.

Needless to say that, in translating this political speech, translators do not produce a text that is identical in meaning, message and religious and historical effect.

CONCLUSIONS

This research intends to investigate to what degree semantic manipulation, syntactic reformation and the omission technique and deleting religious and historical references distort the emotiveness, intended message, effect and function of the ST.

The conclusions can be listed as follows:

In the translation of political speeches, translators practice power over the ST producers to manipulate the producers' intentions when these intentions collide with translators' ideologies. Moreover, translators play the role of being creators of the text cleverly, consciously and subtly. They take decisions of manipulation where necessary without overdoing it and this causes inconsistency in translating some terms.

Translators' choices, in translating political speeches, are not a result of the linguistic differences between Arabic and

English. Literal translation can be the best translation strategy to be followed to translate political speeches, in the case when translators decide to be loyal to STs. However, translators of such texts are often loyal to target receptors, target culture, commission, and ideology. Therefore, translation strategies that are followed to translate political speeches are mostly: the free translation, communicative translation, covert translation, and indirect translation. All these strategies allow the translator's intervention and visibility.

Semantic and syntactic features of political speeches are noticeable tools to manipulate and manage political speeches and steer them to the direction decided by translators. Emotional connotations of words are, furthermore, easy available tools translators can use to mold the message as they want.

Translation of political speeches can be best described as a free effort where translators have the license to do whatever they see appropriate to fit their own ideologies, ideologies of commissions, the ideology and culture of the target audience. It is a justified subtle, conscious, and deliberate manipulation of the ST.

RECOMMENDATIONS

I, all over the research, was aware of the ideological manipulation of the ST; a question was cruising in my mind, but I did not find an answer for it. In the translation of political speeches, the audience is aware that the translator is translating a politician's speech. Why does the translator try to reform the message in a way that fits the audience ideology instead of reflecting faithfully what the speaker is saying? Why does not the ideology of the producer win and be highlighted because at the end the audience should be aware of the truth and what is happening in the real world and how the other side of the world is thinking? These questions need extensive research to be answered.

I recommend that translators have to be more objective in their translation as they are reflecting others' ideas and texts.

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