

A Study of the Arabic -English- Translation of Narratives of the International Committee of the Red Cross (ICRC Iraq)

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Summary:

Human lives are stories worth telling; they are authentic forms of human experience, and behind them lay a great amount of emotions and knowledge. Narrating them to a broader audience is a risk worth taking. Many narratives must reach globally and not be hidden in the dark because the interplay between narratives and translation is a fascinating area of research in any country for its cruciality in writing the history of its community. Hence, humanitarian organizations such as the International Committee of the Red Cross (ICRC) in Iraq are documenting the narratives of the people they assist or just interviewing them to make their voices heard and translating them into the most global language, English, using a professional team of translators. Consequently, using professional team translators makes the chances of errors relatively low, or that is what has been anticipated. This study aims to analyze the most pressing problems associated with Arabic-to-English translation comprehensively and sheds light on how translators and translations may bolster or undermine dominant narratives about certain groups and events.

This study adopts Baker's narrative paradigm (2006), considering this paradigm analyses in detail the information and tendencies of speakers and translators alike; thus, many hidden agendas and pieces of information are revealed, and readers are given the chance to learn about the data (Iraqis and Iraqi society). Even so, it covers

the professionalism of translators to keep the concealed details hidden as they are in the original and does not use lexical, syntactic, and linguistic items that might expose what the speaker of the narrative tries to conceal. Plus, it shows and highlights the morals the narratives in question hold. This study concludes that rather than just being a process of transferring semantic material from one language to another, whether properly or not, translation in social communication may be seen as a type of (re)narration that contributes to the construction of the world. The position of “the real” in narrative theory and the limitations of objectivity in translation and interpretation are both brought up by this. The argument is not that there is no reality or that translators always try to write a new story that has nothing to do with the original text. This study contends that real events do not offer themselves as stories and that individuals must narrativize them to give them structure and significance.

1. Narrative in Translation Studies

The narrative of translation (and translators) as a force for good is supported by various intriguing metaphors, as is the case with most narratives. They are much too many and ubiquitous to discuss in detail just now. For this thesis, the researcher shall only make reference to the positive metaphors of translation as a bridge and translators as bridge builders. No one wonders whether bridges are always created for the (morally) “correct” reasons or the fact that just as they could allow individuals to pass over and have a beneficial touch with a new culture, they also enable invading soldiers to cross over and kill, maim, and destroy an entire community. The problem of “enabling communication” is similar. In an October 2003 British television broadcast on Iraq, a US Army soldier was shown chatting with an Iraqi patient through an interpreter at his bedside. Even though the interpreter was “enabling communication,” it was unclear how this “enabling” role could be reconciled with the bridge-building, “doing good,” narrative of translation, given that the US officer was explaining to the wounded Iraqi man that he has only two choices, cooperate with the US army and live or fail to cooperate and be left to die (Baker, 2010).

2. Narrative and Discourse

When transferring vocabulary from an academic Anglophone environment to a local non-Anglophone one, there is typically a change in meaning. Critical narrative analysis does this by fusing the techniques of narrative analysis with critical discourse analysis by, in a nutshell, relating specific personal narratives to broader cultural discourses (Souto-Manning, 2005). Storytelling is integral to how individuals structure, account for, and display their understanding of the human condition and experience. Consequently, analyzing narrative as a genre or particular form of talk activity has become one of the central areas of inquiry within the expansive field of discourse analysis. Depending on disciplinary interests and research focuses, narrative analysis has been explored from various viewpoints and approaches across the social sciences (Gee and Handford, 2012, p.51).

Stories are used in a wide variety of contexts, from impromptu conversations to the creation and analysis of literary works, from the comprehension of news reports in various media to the creation and evaluation of medical case histories and the presentation of expert witness testimony in legal proceedings. In this way, stories serve as a potent cognitive instrument that may be employed in a variety of settings for planning and problem-solving. Cognitive narratology tries to identify links between narrative structures and forms of intelligent action, and hence, the study of this tool function of narrative complements other methodologies produced under its aegis. Research on narrative as a cognitive instrument emphasizes how tales support or increase intelligence rather than how individuals make sense of stories, such as the processing processes used to update mental models of circumstances and events chronicled over a fictional narrative (Harvey and Adolphs, 2007, p.475).

3. Methodology

In House's words, translation is "both a cognitive procedure which occurs in a human being's, the translator's head, and a social, cross-linguistic, and cross-cultural practice" (2015, p.1). These two considerations are essential to any credible

explanation of translation. Analysts need a translation theory that takes a multidisciplinary approach and credibly incorporates these elements to achieve this goal. Furthermore, the idea of equivalence in translation is essential to any translation theory. The subject of evaluating a translation's quality flows naturally from an examination of equivalence. Therefore, it is fair to say that evaluating the quality of a translation is central to any such theory.

The model of this research consists of Baker's narrative paradigm (2006) of narrative theory based on Fisher's narrative paradigm, which offers valuable theoretical insight into how translation is used to construct a reality, particularly in conflict situations. It also allows looking beyond the immediate local narrative by contextualizing it in the broader set of narratives in which it is embedded (Baker, 2006, p.4). Therefore, the narratives of the ICRC shall be conducted by examining the intended messages by the speakers -narrators- through the adopted model in this study.

The main concern of the present work is to thoroughly explain the methods by which translations can be manipulated by the translators' choice of equivalences in representing the STs to their receivers. The thesis also seeks to investigate whether syntactic and lexical differences between two completely different linguistic systems have their own implications in representing the original narrative in the target language.

3.1. The Narrative Paradigm

The narrative paradigm consists of two principles defining narrative rationality and the concept of good reason: *coherence* and *fidelity*. However, for the scientific purposes of the current study, the analysis covers only Baker's *coherence* part of the paradigm and its subcategories.

3.1.1. Structural coherence

The structural coherence of a story depends on whether or not the story displays any inherent conflicts "in form or reasoning" (Fisher, 1997, p.315). Simply put, this is an example of the sort of conventional reasoning that emphasizes logical

holes in reasoning. Individual decisions made by translators and interpreters, beyond local equivalency, might thereby convey the perception of contradiction in the context of other choices made or to be made in the translating or interpreting event. Readers' and listeners' perceptions of the structural coherence of the narratives described in the text or speech are necessarily impacted by this appearance of inconsistency (Baker, 2006, p.144).

3.1.2. Material coherence

Material coherence refers to how a narrative compares to other narratives dealing with the same topic we are familiar with. More precisely, what information or concerns does it omit, minimize, or ignore? What counterarguments does it choose not to address? (Baker, 2006, p.146). All narratives are intertwined with other narratives; thus, it is only fair to evaluate them in the context of the whole. Fisher writes, "the meaning and merit of a story are always a matter of how it stands with or against other stories" (1997, p.316).

3.1.3. Characterological coherence

Characterological coherence is the credibility of a story's key characters, whether the narrator or the participants, substantially impacts the story's veracity. Fisher states that "a character is an organized set of actional tendencies (1997, p.316)." The tendency is to see the individual in question as unreliable if these characteristics appear to be significantly at odds with one another. Finding out a character's motivations is necessary for building trust, which is the bedrock of belief; hence, evaluating a narrative for characterological coherence involves investigating motivation (Fisher, 1987, p.47).

Example (1)

ST	TT
يعني البستان قبل 30 سنة مختلف كثيرا يعني من ناحية الكم ومن ناحية النوع بالنسبة للأشجار حتى أشجار النخيل والمزروعات الموجودة في البستان.	This orchard was a lot different thirty years ago than it is now. It was extremely different. Both in terms of quantity and

مثل ما تشوفون قل تمرها وقل عطائها بسبب تغير الظروف يعني الماء المالح وارتفاع درجات الحرارة اثر حتى على النخيل واغلب النخيل اللي عدنا شهد الحرب العراقية- الإيرانية اغلبه نخيل اصبح غير مؤهل. شظايا المدفعية وقذائف المدفعية لا زالت لحد الان موجودة باغلب النخيل اللي عدنا الموجود يعني كل سنة احنه نفقدلنا اكثر من 20 او 25 نخلة من البستان يعني احنه بهاي ال 30 سنة فاقددين اكثر من 200 او 250 نخلة بسبب ظروف الحرب.

في وقتنا الحاضر احنه نشتغل بالسالب مو بالموجب يعني شغلنا خسارة يعني ما عاد البستان الل نعمل بيه بيه جدوى اقتصادية مريحة لا بالعكس جدوى اقتصادية جاي نخسر اكثر مما نحصل لذلك اناي شخصيا اليوم اعمل كمدرس بينما انا حرفتي الأساسية زراعة انا فتحت عيني على الزراعة كفلاح واشتغل بالزراعة ولكن اليوم ما عادت هاي المهنة تفيدينا بسبب الجدوى الاقتصادية المتدنية جدا واصبح نصرف عليها اكثر مما تنطينا.

quality. This applies to trees and other plants cultivated in this orchard, even the palm trees, as you may see, have become less productive due to various circumstances, such as salinity and high temperature. All this ravaged date palms production. Because of Iraq-Iran War, most of date palms have turned unproductive. Mortar and artillery shrapnel are still visible and are embedded in most of the palm trees across our orchard. Every year, we lose around 20 to 25 palm trees. Due to the war, we have lost more than 250 palm trees during the last 30 years. Right now, we are wrestling with a negative profit margin. This means we are facing severe losses. Our orchard is no longer profitable, we incur more expenses than we earn. Therefore, I currently work as a teacher, although my original profession is farming born to a family of farmers, I worked in cultivating plants since I was a child. But this profession is no longer beneficial for us due to negative profit margins. Now, we have more expenses than earnings.

Mohammed Abdul Redah (Farmer) -Basra- Abu AlKhaseeb

Studies have differed in determining the original homeland of date palm trees, but historians have agreed that the oldest thing known about date palms is in Mesopotamia, as the palm tree is considered sacred in Iraqi civilization, and it is

considered a blessed tree and laws were enacted to protect it. Its orchards spread throughout the cities of Iraq and flourished in southern Basra, which included two-thirds of Iraq's palm trees before their position in date production declined (Kimball, 2022). Baker's narrative paradigm consists of *coherence* and *fidelity*, yet the researcher shall consider only the *coherence* part and its subcategories.

Basra has long been known for the different species of palm trees and the high quality of its dates. Its orchards included approximately 12 million palm trees out of 33 million palm trees in Iraq until the outbreak of the Iran-Iraq war (1980-1988). And this abundance played a role in Iraq leading the world production of dates before leaving the list of the five largest countries in the world in this field in recent decades. The governorate is anticipated to plant one million seedlings yearly to compensate for the lost palm trees (AlSaleh, 2021).

The events of this narrative are how the palm trees orchards are different from how they used to be thirty years ago for many reasons. The most vigorous reason is wars, as well as water salinity and high temperatures. The Iraqi-Iranian war is considered the beginning of the declining era of Iraqi palm tree orchards in particular and agriculture in general. Most farmers are quitting their profession as farmers and seeking other jobs because their orchards are producing negative profit margins. The justifications for these events are hopes that the government will hear their voices and take action because farmers suffer from low profits or even negative profit margins. This is because the government's priority is on the oil sector only. By doing so, they have neglected the second important pillar of the country's economy: agriculture.

The flow of this narrative is obvious here, although the original uses colloquial language without a governed structure. In contrast, the translation uses a formal language with a governed structure and punctuation system. Nevertheless, ICRC translators omitted a small detail that might be of no big significance, which is "احنه" and the translation is "we are wrestling with a negative profit margin." The omission of "مو بالموجب" left a gap that the TT readers might not be

aware of, but translating it would have given them the whole picture, which is that farmers used to earn so much from the palm tree orchards, but now they are facing a huge economic crisis by spending more money on the orchard than it is giving for them.

The transition between narrative events and elements is smooth in both the ST and TT, although the original uses colloquial without governed grammatical rules or punctuation system. Concerning the choices of translators beyond the local equivalence in this example can be noticed in the following extract: "انا فتحت عيني على "الزراعة كفلاح واشتغل بالزراعة" and its translation is "born to a family of farmers, I worked in cultivating plants since I was a child." In this extract, the speaker wants to say that his previous lineage has been working in the agricultural craft since ancient times by using cultural references such as "فتحت عيني". On the other hand, translators used more than one reference to make sure their readers get the point by using "born and since I was a child". The other instance of the choices of local equivalence is using "wrestling" as an equivalence of "نشتغل". Here, the speaker tries to say that their work witnessed golden ears before, but now they have hit the bottom; using "wrestling" might considered an odd choice, but it made the meaning stronger than the original. Translators relied not only on the context when choosing this equivalence but also on their long experiences in the translation field.

This narrative is live evidence of the thousands of Iraqi farmers who suffer from governmental negligence as well as the high temperatures that led their orchards to die slowly and become unproductive whatsoever. The story shows no internal inconsistency, in form or reason, whether in the original or the translated version. The unity of ideas is noticed in this example, and the speaker explains how and when the problem started, which is from the Iraqi-Iranian war in the eighties. This narrative is authentic, coherent, and unified since it makes sense for many farmers who are witnessing their ancestors' heritage disappearing daily.

The setting is in Basra-Abu AlKhaseeb, the character is only the speaker, and the plot is that wars and climate change affected the agriculture sector in Iraq badly. Farmers are losing their orchards and money, thus leading them to quit this profession, and some even sell their lands, turning them into residential complexes. It shows the story of the flourishing days of Iraqi orchards witnessed to the dying days of these orchards without a solution on the horizon. The unity of ideas is extremely obvious in this narrative; the story flows easily, and there are no internal inconsistencies. Even when translators excluded and included some elements, it did not distort the original narrative, and thus, structural coherence is achieved in both the ST and TT.

Regarding material coherence, the tragedy of farmers losing their lands is no news to Iraqis. Farmers were the most impacted by the sector's devastation and pillage since they incurred significant losses due to losing substantial portions of their fields and warehouses and little government help. In this context, Youssef walks through the charred remnants of his palm trunks, telling the story of the orchard he inherited from his forefathers when Basra was one of the world's top producers of dates. But today, its marketplaces are brimming with dates imported from neighbouring and faraway nations. He claims that the narrative began during the Iran-Iraq war when the orchards were exposed to heavy Iranian artillery fire, which burnt major parts of them. Because they were close to the Iranian border, the Iraqi army transformed parts of them into camps, and the verdant fields began to smell of flames and explosives (Kimball, 2022).

In the years after the war, the government was unable to replant what had been burned, except for a few, he says, but the pace of bombing and fires slowed for a few years, and the farmers breathed a sigh of relief, before a new calamity struck them, which was the salinity that flooded the waters of the Shatt al-Arab, rendering them unfit to water trees. The colour and taste of the water have changed due to large amounts of factory waste and sewage thrown into the shore from the Iranian and Iraqi

sides, and it has a greasy layer due to traces of oil leaking from passing ships, so it is no longer suitable for irrigating these orchards (Al Jazeera Net, 2021). Characterological coherence is also achieved since, as mentioned earlier, the ICRC is a reliable committee and a concrete ground for pure and authentic narratives.

Example (2)

Samira Dawood a farmer from Kirkuk province. She supports her family of 10 members. She lost her house and only source of living due to the recent armed conflict that beset the area in 2014. Samira received a cash grant from the ICRC to get cows. The cash grant helped to improve her family's living conditions.

ST	TT
والله وضعنا جان فرد مرة واكع الريولك ما نلحك عليه عشر نفرات والله نركض وما .واحنه عشر نفرات ملحكين وشغل ماكو يعني والله حالته تعبانه لا الحمد لله هسه شوية احسن تعدلت اشبعوا وجيارينا شوية حالتهم ضعيفة وهم انا اساعدهم وعندي بقي عدها ثمن 8 جهال صغارهم جاي اساعدهم واوديلهم خاثر حليب منها وهم مكيفين خطية أي والله.	We lived under very difficult conditions. I had difficulty putting enough breakfast on the table for 10 family members. With no job in hand, we were living under harsh economic conditions. Our life has become better. Now, we are getting enough food. I have given a helping hand to our poor neighbors. I also take milk and yoghurt to my daughter and her 8 children. They feel truly happy about this.

Samira Dawood (A Farmer from Kirkuk Province)

Kirkuk Governorate (250 kilometres north of Baghdad) is considered one of the largest northern governorates producing wheat and barley crops after Nineveh, as well as other crops, but production declined after 2003 due to a lack of irrigation water and a lack of large amounts of rainfall. Then, as a result of the events that occurred during ISIS's control of vast portions there in 2014, it took many years before it was totally liberated (Al-Azzawi, 2015). This narrative sheds light on the families whose food providers are left without jobs due to many reasons. Taking a glimpse at these reasons, one can say that due to the economic situation in the country, lack of education that left them without good opportunities to compete in the business

market, agriculture suffers from governmental negligence or lack of water supplies, and armed conflicts, especially since Kirkuk always suffers from imbalanced security stability.

Baker's narrative paradigm consists of *coherence* and *fidelity*, yet the researcher shall only consider the *coherence* part and its subcategories.

The agriculture industry is regarded as one of the vital sectors of the Iraqi economy. Some consider it the first sector because of its function as the foundation of the Iraqi economy and because it supplies food to the people. Roughly 30% of the population, who are rural inhabitants, live in it, and around 20% of the workforce works in it. Nevertheless, after the invasion of ISIS in 2014, most of these lands have become uncultivable, while others are bulldozed (The New Arab). The events of this narrative are the terrible situation the family of 10 members used to live in and the improvement they felt after they bought cows with the ICRC cash grant. They needed this grant because they lost everything, and after their life got back to normal, they started to give a helping hand to their daughter and her eight children.

On the other hand, the justifications are many. For instance, they mentioned the number of individuals in the family to attract the readers' attention to the considerable change the ICRC cash grant made to the many lives of this big family. Furthermore, because this grant helped them greatly, their sense of responsibility to others is apparent in this narrative to help each other. The flow of this narrative is obvious here, although the original uses colloquial language without a governed structure. In contrast, the translation uses a formal language with a governed structure and punctuation system. However, there is a difference in handling “ لا الحمد لله هسه شوية ” in the translation. This phrase refers to implied affirmation by using the negative particle “لا” while the translation uses a declarative sentence. This difference does not represent the information in the ST in an inaccurate or wrong way in the TT, but it should be mentioned as long as the researcher analyses both versions of the

above description. Thus, this resulted in structural incoherence in the representation of facts in the TT in a different structure than the ST.

The transition between narrative events and elements is not relatively smooth in the original since it uses colloquial without governed grammatical rules or punctuation marks. In contrast, the translation transition is smoother and more obvious to their readers. Concerning cultural differences, this example contains only one, which is the word "خاثر". This word is dialect-specific, which refers to yoghurt in its solid-like form, not liquid, and the translators use its correct equivalence.

This narrative is live evidence of the many families who suffer from lack of food and jobs, but the ICRC found most of them and provided them with what they needed to continue their lives with dignity. The story shows no internal inconsistency, in form or reason, whether in the original or the translated version. The unity of ideas is noticed in this example, but the speaker does not explain how she lost her house and only source of living. This narrative is authentic, coherent, and unified since it makes sense for many families who lost their houses and only source of living in a blink of an eye. This tragedy is not only in Iraq but in Syria and many other countries as well.

The setting is in Kirkuk province, the character is only the speaker, and the plot is that the cash grant greatly helped Smeria and her big family to the extent that she can now help her daughter and her neighbours. It shows the story of having everything, then nothing, then prosperity and dignified life again. The unity of ideas is extremely obvious in this narrative; the story flows easily, and there are no internal inconsistencies. Even when translators excluded and included some elements, it did not distort the original narrative, and thus, structural coherence is achieved in both the ST and TT.

Regarding material coherence, the tragedy of farmers losing their lands is no news to Iraqis. Farmers are the most impacted by the agriculture sector's devastation and pillage since they incurred significant losses due to losing substantial portions of their fields and warehouses and little government help. In this context, Abdul Rahman Al-

Tamimi, a farmer in Diyala Governorate, told Al-Araby Al-Jadeed, "Agriculture has been destroyed, and the governorate's farmers are suffering from sabotage of their agricultural machinery, as a result of the war between ISIS, the government, and the militias, in addition to most farmers having stopped cultivating their lands" (Al-Araby Al-Jadeed, 2015).

Abdulaziz adds, "Our losses are great after ISIS seized control of the vehicles, and the escalation of military battles in various parts of the country, and our regions are now living in an atmosphere of war with no agriculture or life." He explained that the Iraqi farmers lost land and agricultural output during the current year, and farmers turned from producers to consumers who buy imported vegetables. Moreover, fruits portend an agricultural disaster if the current government does not study the reality and challenges of this stage and the real crisis that agriculture is going through to develop radical and urgent solutions to save what remains of this sector (Al-Araby Al-Jadeed, 2015).

In this narrative, the speaker chose not to engage in details about how she lost her house and only source of living. However, from the information in hand, it seems that the ISIS invasion of many of the Iraqi governorates led to many abductions, seizing agricultural lands, devastating infrastructures, killings, and many other savage practices. Moreover, translators respected the speaker's wishes and did not use words that might have hidden meanings to refer to something the speaker does not want to mention. At the same time, characterological coherence is also achieved since, as mentioned earlier, the ICRC is a reliable committee and a concrete ground for pure and authentic narratives.

Example (3)

ST	TT
منو فقدت؟ والله المفقود ابني، ابني ياسين عامر حازم. باحداث عام 2014 طلع على المانيا ومن طلع كنا	Who went missing? My son, Yaseen Amir Hazim, is missing. He fled from Iraq to Germany after the events of

<p>نتواصل معاه نخايره وبخايرنا ليسنة 2019 شهر السابع انقطعت اخباره.</p> <p>ذكرى حلوة وياه؟</p> <p>هو عيلعب صغير جان طفل، عيلعب وذبح اللعبة بالمعجون اللعبة مالو ادرو عليه من خوفوا هو ادور عليه ماكو ضاع طلعتنا بره اندور عليه على السطح يعني حتى على بالمحلة جيرانه ماكو بالاخير شفناه نايم جوه السنك. واتذكر سوالفو جثيرة يعني دائما يضيع ونلكيه يضيع ونلكيه.</p> <p>شنو امنيتك؟</p> <p>بس اشوفوا اني غير وكولشي وامنياتي كلها تتحقق يعني مثلا هسه اريد احج بعدين اكل الا كيحي ياسين.</p>	<p>2014. We were in contact with him when he reached there. We used to talk over the phone. We have not heard from him since July 2019.</p> <p>A fond memory?</p> <p>When he was a child, he was playing with a toy and threw it into the tomato paste dish. He was scared, so he hid somewhere in the house. We searched for him in the house, on the roof and at the neighbors. Finally, we found him hiding under the kitchen sink. I remember many of his childhood stories. He used to always get lost but we always found him.</p> <p>What do you hope for?</p> <p>When I see him, all my dreams will come true. I will not perform the pilgrimage to Mecca unless Yassen returns home.</p>
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Ekhlas\ Mosul

Governments are being urged by the president of the International Committee of the Red Cross (ICRC), Peter Maurer, to address the humanitarian problem of missing individuals, particularly those who went missing during armed conflict or other violent situations, natural disasters, or migration. According to the statistics of the ICRC, there are one million two hundred and fifty thousand missing persons in Iraq between 2016 and 2020 (Humanitarian Editor, 2021). Years of conflicts and wars left nothing but agony to the Iraqis who lost their loved ones, and mothers are the most affected by this unjustified situation. In this narrative, the ICRC interviews Ekhlas, a citizen from Mosul who is still looking for answers for her son's fate. Ekhlas is not the only one in Iraq who suffers from this; mothers, fathers, brothers, sisters, husbands, wives, sons and daughters all ask the same question: where are our loved ones?

Millions of Iraqis were displaced during the 2003 US invasion and again during the heightened bloodshed brought on by Islamic State terror acts, particularly between

2014 and 2017. Engineers, artists, attorneys, educators, medics, and others were among the first to flee the conflict. This movement had a devastating influence on Iraq's healthcare system and many of the country's cultural institutions and services (Euronews, 2023).

The events of this narrative are the name of the missing person, the year he left the country, the year he went missing, the arrival point of the speaker's son, the funny story about the tomato paste when he was a child, and the fact that the speaker postponing one of the principles of Islam until her son comes home. While the justifications for these events are, the speaker mentions the name of her missing son, hoping that her voice would reach someone who might know anything about her son. The years are mentioned to make readers decipher that her son left when ISIS invaded the country. The arrival point is mentioned because the destinations for refugees in the West are Germany, Austria, Belgium and Finland, and the departure point is mentioned only in the translation. While the case is that everyone who seeks to go to the West, especially since 2010, Turkey is one of the centers for illegal migration for Arabs in general (Sanderson, 2021). She mentions the story of the tomato paste because, at the end of the story, she explains that he always gets lost, and they always find him.

Some readers can conclude some information, and these conclusions, whether they are accurate or not, are based on the person's conviction and understanding. For example, translators added "Iraq" as critical information for the TT readers that the speaker's son left from Iraq to Germany, not from Turkey or Beirut to Germany, as many migrants do when they seek asylum abroad, while the case is not totally like this. The speaker does not mention any details about the departure point of her son; she does not involve herself in details that will not benefit her pursuit of her son's disappearance case. This addition might not even be accurate since the journey of an immigrant, as seen in the media, never starts from their country. It either starts from Turkey or Beirut, and then they are smuggled by sea through a smuggler in exchange

for a huge sum of money (Sanderson, 2021). Lastly, she mentions the pilgrimage postponement decision to send a message that she still has hope that her son will return one day.

This narrative is live evidence that civilians are the most affected by wars, economic sanctions, internal insecurity, armed conflicts, and any other bloody game that politicians are part of. It is about a mother whose son went to Germany in 2014, and after four years there searching for asylum, his family suddenly, in 2019, lost contact with him till this day. Moreover, she remembers one of the incidents when he was a child as a symbol that these memories keep her hopes high that one day he will return to her warm lap. It shows no contradictions in its internal consistency, whether in form or reason.

The unity of ideas is noticed in this example, but the speaker does not explain why her son had to go to Germany. However, the choice made by translators beyond the local equivalence might indicate that Ekhlas's son sought asylum in Germany after the invasion of ISIS and started its brutal desecration. For example, translators replaced "طلع على المانيا" with "He fled from Iraq to Germany". So, replacing the neutral verb "طلع" with the politically loaded verb "fled" indicates that the speaker's son escaped or ran away from something or someone, and this point can not be confirmed since the original speaker chose not to discuss this matter at all. The ICRC translators here tried to decipher the connotations this word holds according to their understanding. The use of this equivalence in the TT made the fingerprints of the translators so obvious that they wanted to send a message that the youths' illegal immigration has increased since 2014 because of the invasion of ISIS. Families began to feel fear for their children, and some even encouraged their children to emigrate. Many feared their children might be recruited into the ISIS illegal army because these gangs used brainwashing for youths and lured them with huge amounts of dollars. Some were afraid that they might be used as human shields, some were afraid to be taken as hostages or slaves (especially females), some were afraid to be buried or

burned, and many other barbaric acts this gang used to horrify the citizens and wanted to extend their control and make their use of torture second to none in order to spread fear in the hearts of defenseless people (RT Tax, nd).

This proves this narrative is authentic and unified since it makes sense for many families who lost contact with their loved ones and are now looking for answers. This tragedy is not only in Iraq but in Syria and many other countries as well. Nevertheless, in 2014, Iraq and Syria were invaded by illegal ISIS gangs, and thus, the rate of immigrants and asylum seekers has increased. Regarding coherence between the ST and TT, the part where translators add the noun "Iraq" caused a small problem, which is anticipating something that can not be concluded from the overall text and has many other possibilities.

To sum up, the setting is in Mosul governorate because the ICRC provided the researcher with this information and at the same time, the researcher noticed it from the use of particular words in the ST. The character is only the speaker, and there is no plot because the families of the missings do not have answers for the fate of their beloveds. The unity of ideas is extremely obvious in this narrative; the story flows easily, and there are no internal inconsistencies except for what has been mentioned above regarding the addition that caused a difference between the ST and TT. Even when translators excluded and included some elements, it did not distort the original narrative, and thus, structural coherence is achieved in both the ST and TT.

Regarding material coherence, the tragedy of missing people is no news to Iraqis. According to Amnesty International, "Iraq has the largest number of missing persons in the world." Iraq has been raging with wars, civil wars, internal conflicts, migration, random arrests by governmental or non-governmental agencies, sectarian assassinations, ISIS and abductions for more than four decades. One of the stories that might considered relevant to this narrative is the story of Danny. Marie Mansourati (83 years old) says, "Danny is alive." While her hand trembled as she lit one cigarette after another in her home in Beirut, she added that she no longer left her house,

adding, "I just want him to come back. I want to hear him calling me, Mother" (Al Arabiya news, 2020).

However, in this narrative, the speaker chose not to engage in details about why her son went to Germany, although, from the information in hand, it seems that the ISIS invasion led many to flee their country and head to Europe, hoping for a brighter future in the West. Moreover, translators respected the speaker's wishes but used a word (flee, طلع) that might have hidden meanings to refer to something the speaker did not want to mention. At the same time, characterological coherence is also achieved since, as mentioned earlier, the ICRC is a reliable committee and a concrete ground for pure and authentic narratives.

This narrative has four paragraphs; it is easy to spot the transitional relevance point in all of them. Because the style of the interviews the ICRC conducted with the families of the disappeared is that they ask the speaker a question and wait for answers. So, it is easy to know when the speaker shall take the floor. In the translated version, the closing signals for the transitional relevance points are apparent because of the use of punctuation marks.

Example (4)

ST	TT
<p>منو فقدت؟ المفقودين من عائلتي هم عيوني ابوي وامي هاي المفقودين ضحايا الحرب. شي يذكرك بهم؟ اكو ملابس هيبي بالبيتنا احبو جثير انا يعني طول عمري ما ابيعهم هاي الذكريات مال امي وابوي. ثمان سنوات يعني مفقودين ما أدري وين وصلت وما أدري عايشين لو ميتين. شنو الي يخليك مستمر؟ والله احب الامل والله بصراحة احب الامل جثير.</p>	<p>Who went missing? Both my father and mother are missing. They went missing due to the armed conflict. Something that reminds you of them? I still keep their clothes at home. It gives me comforts to hold onto their belongings. I will never give them away. They have been missing for 8 years. I don't know if they are dead or alive. What keeps you going? Hope keeps me going. Honestly, I still have hope.</p>

Sharaf- Sinjar (Lost his family in 2014)

Sinjar (Kurdish: Şingal) is an Iraqi city and district centre located west of Nineveh Governorate, northern Iraq, on Mount Sinjar, 80 km from Mosul. It is inhabited by a majority of Yazidis and a minority of Arabs, with a population of more than 84 thousand people, according to 2014 statistics (Wikipedia, nd).

Over 2700 individuals are still missing; ISIS has taken some, while others' whereabouts are unknown. The survivors, who include Yazidis, Shabaki, Turkmen, and Christian minorities, are unable to grieve their missing family members, friends, and neighbours, many of whom are buried in unmarked mass graves and are still waiting for exhumations eight years later (IOM, nd).

Baker's narrative paradigm consists of *coherence* and *fidelity*, yet the researcher shall consider only the coherence part and its subcategories for scientific considerations.

Finding out what happened to a departed loved one, allowing them to lay in peace and be farewelled, and having a place to visit and grieve are all important elements in the healing process for the families of the missings. The events of this narrative are the loneliness after missing both parents. Holding onto anything that reminds the speaker of them is a massive joy for him, which torches the hope inside his heart.

The justifications for these events are wars and conflicts and what they do to people. One of their consequences is the loneliness the speaker in this narrative endures daily, hoping that his parents will return and give them the clothes he kept as a memory to comfort him. There is nothing around the speaker, whether his destroyed city, damaged house, losing many of his relatives and friends, no jobs, no money, that might give him promise, motive, and anticipation, yet he still has a glimpse of hope because otherwise, he dies with bitterness for losing his parents.

This narrative is a live example of ISIS and their brutal invasion of many parts of Iraq and the terrible consequences that followed their elimination. Even after many years, the side effects of what these savage groups did continue to affect society and make people remember the horrific memories they endured. This narrative is about the

speaker's personal experience of losing his parents, who went missing in 2014. It shows no contradiction in its internal consistency, whether in form or reason. The only character in this narrative is the speaker, who tries to express his longing for his disappeared parents. He tries as much as possible to keep himself in the world of hope, hoping that his dear parents will return one day and joy will be their friend again. He still keeps their clothes and not planning to throw them away no matter what. He blames the war for their disappearance, yet he does not mention which party of that war or conflict is responsible for this.

To sum up, the setting is in Sinjar governorate, the character is only the speaker, and there is no plot because the families of the missings do not have answers for the fate of their cherished. The unity of ideas is obvious yet hard to follow since the speaker is not narrating in his mother tongue (Kurdish and Kurmanji) (Wikipedia, nd), but there are no internal inconsistencies. Even when translators excluded and included some elements, and in some parts, they had to make major changes in the format of the original narrative because of its complexity, it did not distort the intended meaning. Thus, the internal consistency which examines the flow of the story is difficult, yet correct in the ST, while it is easy and also correct in the TT.

Regarding material coherence, the tragedy of missing people is no news to Iraqis. According to Amnesty International, "Iraq has the largest number of missing persons in the world." Iraq has been raging with wars, civil wars, internal conflicts, migration, random arrests by governmental or non-governmental agencies, sectarian assassinations, ISIS and abductions for more than four decades (IOM, nd). There are many stories about people who have lost members of their families; some of these stories are heard, and some are still unheard. Nazo is a young woman from Sinar whose husband went missing in 2014 till this day. After many years, she returns to her home in Sinjar, but she is alone now. She says that the idea of going to her parent's house is unbearable since only a closed door will be there to greet her (Sharya, 2023). So, Nazo is a victim of displacement, death, and missing. The atrocities ISIS did to all

the governorates they seized are horrific, but what they did to Sinjar and its population is unspeakable. There are many stories similar to Sharaf's -the speaker-story, and it is not only in Iraq but also in Syria.

In this narrative, the speaker chooses not to engage in details about who is responsible for his parent's disappearance, although, from the information in hand, it seems that the ISIS invasion is accountable for these brutalities and sad memories. Moreover, ICRC translators respected the speaker's wishes and did not add details or use words that might have hidden meanings to refer to anything the speaker did not want to mention. At the same time, characterological coherence is also achieved since, as mentioned earlier, the ICRC is a reliable committee and a concrete ground for pure and authentic narratives. It is known that ISIS's mass killings, forced transfers, abductions, slavery, executions, systematic sexual abuse, and other heinous crimes represent genocidal intentions to obliterate the Yazidi community. More than 2700 thousand people are still missing; some are known to have been captured by ISIS, while the whereabouts of others are uncertain (Sharya, 2023).

This narrative has four paragraphs; it is easy to spot the transitional relevance point in all of them. Because the style of the interviews the ICRC conducted with the families of the disappeared is that they ask the speaker a question and wait for the answer. So it is easy to know when the speaker shall take the floor. In contrast, in the translated version, the closing signals for the transitional relevance points are apparent because of the use of punctuation marks.

Example (5)

ST	TT
<p>جنا نازحين من مخيم السلامة الثاني. وصارلنا ثلاث سنين جينا على بيوتنا مدمرة أي والله، وعدنا ترميمها وسويناها زينة وكعدنا بيها.</p> <p>قبل 15 يوم استلمنا من عند الصليب اتسوكنا بهن جانت حالتنا المادية ما تساعد.</p>	<p>We were displaced in Salamiyah camp, then we returned to our destroyed homes after three years. We rebuilt them and lived there.</p> <p>15 days ago, we got a financial grant from the Red Cross, we were able to buy our basic needs, our</p>

<p>واشترينا جم دجاجة بيهن، داعتنونس بيهن فطوممة والله.</p> <p>ابوية كال بطل من عند المدرسة لان هو وحيد ما يكدر وبركبتوا عشر نفرات، كلت خليني اساعدو وبطلت من المدرسة لو يصير الوضع زين وتصير بيدنا إمكانية ارجع علمدرسة.</p>	<p>financial situation was so difficult.</p> <p>We bought some chicken so Fatima could play with them.</p> <p>My father asked me to leave school because he was unable to support our family of 10 people.</p> <p>So, I left school to help him. If our living situation improves, I will go back to school.</p>
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After the invasion of ISIS, many were forced to flee their homes and governorates and go to displacement camps across Iraq without having anything to support them or their families (no money, no jobs, no houses). Many of these camps suffer from the lack of requirements for a decent living. One of these camps is Al Salamiya's second camp, located near Mosul, where hundreds of displaced people live. According to media statements, those in the camp have been living in very bad conditions for more than three years due to the lack of humanitarian aid they receive (Kirkuknow, 2019).

Baker's narrative paradigm consists of *coherence* and *fidelity*, yet the researcher shall only consider the *coherence* part and its subcategories.

The local government in Nineveh continues to coordinate with the relevant authorities to take action regarding the displaced returning to their homes after buses were allocated to transport them to their areas after displacement that lasted for more than three years due to the military operations. Mansour Al-Mareed pointed out that "the governor of Nineveh pledged to provide stability and services to help those recently returned to their areas and urged them to start their lives anew." The facts in this narrative are actual facts since there are 3.26 million displaced in Iraq, representing approximately 10% of the population. So, the problem of the displaced is not news to the public, and thus, there was no misleading information in the original and translation (Kirkuknow, 2019).

The events of this narrative are the hardships of displacement, the sadness of seeing the childhood house destroyed, the improvement the speaker's family felt after they



bought their necessities and chickens using the ICRC cash grant, and the sad reality that many children leave schools because of poverty. On the other hand, the justifications are many. For instance, he mentions the number of individuals in the family to attract the readers' attention to the considerable change this grant made to the many lives. So, the government should pay extra attention to the returned families and force and provide for children to go to schools. An illiterate society will not and can not make its people happy, content, living luxurious lives, and able to live with dignity.

This narrative is about the suffering the displaced families face, starting from lack of humanitarian aid after they returned to their damaged areas, governmental negligence in helping them to reconstruct their houses and the infrastructure of the area, and ignoring the necessity to provide well-paid jobs so that children will be able to go to school and be educated to ensure them a better life than they saw at displacement camps.

The transition between events in this narrative starts with the speaker and his family returning to their house after three years of displacement, ending with the sad fact that the speaker left school because their financial conditions are bad and his father is the only provider for their big family, is smooth to the extent that makes both versions coherent. It is worth mentioning here that this kind of structure requires rather careful attention and mastery of both linguistic systems. Thus, it shows no contradiction in its internal consistency, whether in form or reason, because the addressed issues are new news to Iraqis in general and to the authorities in particular.

This narrative is live evidence of the many families who suffer from lack of food and jobs, but the ICRC found most of them and provided them with what they needed to continue their lives with dignity. The story shows no internal inconsistency, in form or reason, whether in the original or the translated version. The unity of ideas is noticed in this example, but the speaker does not explain why he and his family were forced to flee or who was responsible for destroying their house. This narrative is authentic,

coherent, and unified since it makes sense for many families who lost their houses and only source of living in a blink of an eye. This tragedy is not only in Iraq but in Syria and many other countries as well.

The decisions made by translators may not properly express the relevance and repercussions of these issues due to their translational choices and thus affect how the readers assess this narrative based on the translators' selections. They added a highly polysemous word in English. It can be used as an adverb, a conjunction, a pronoun, an interjection, or an adjective. Here, translators used it as a subordinating conjunction, but their choice was unsuccessful because the reader's understanding was impacted. For instance, they translated "داعتونس بهن فطومة والله" into "so Fatima could play with them." This is incorrect since the original speaker does not say they bought chickens for Fatima to play with. Because chickens have many benefits for humans, in addition to these benefits, children can play with them. This caused an issue in the structural coherence between the ST and the TT.

The setting of this narrative is not explicitly mentioned; the character is only the speaker, and the plot is that the cash grant greatly helped the speaker and his big family. It shows the story of having everything, then nothing, then a dignified life again, but unfortunately, not good enough to have the simple luxury of education. The unity of ideas is extremely obvious in this narrative; the story flows easily, and there are no internal inconsistencies except for the abovementioned exception.

In contrast, material coherence is achieved because this narrative bears on the same issue that Iraqis are familiar with: the displaced people and their suffering after the invasion of ISIS. The speaker does not mention any details about who forced them to flee, who destroyed their house, or why they were at a displaced camp. In this context, a citizen who preferred to mention his name's initials only tells his story. The displaced are between two fires, a citizen (N, K) (47 years old) says: We returned from Hassan Sham camp to my partially destroyed house on the left coast of Mosul. He explained to (KirkukNow):

"Today, I am sitting with my family of 6 on the rubble. There is no water or electricity in the house. I do not have a job or a source of income to secure a living. What should I do?" He added, "The government agencies must provide appropriate living conditions before considering returning the displaced to their homes, considering that what is happening now is a forced return, as he described it."

In this narrative, the speaker chose not to engage in details about how he and his family lost their house and only source of living. However, from the information in hand, it seems that the ISIS invasion of many of the Iraqi governorates led to many abductions, seizing agricultural lands, devastating infrastructures, killings, and many other savage practices. Moreover, translators respected the speaker's wishes and did not use words that might have hidden meanings to refer to something the speaker did not want to mention. At the same time, characterological coherence is also achieved since, as mentioned earlier, the ICRC is a reliable committee and a concrete ground for pure and authentic narratives.

Conclusions

This study examines the manipulation of translators' choices in translating Arabic narratives into English of the ICRC in Iraq and traces the possible changes of structural, material, and characterological coherence that might happen in the translation process. Not to mention, the condition of this analysis is from the researcher's narrative location. This gives the indication that when others conduct the same system, it is greatly possible to surface with different analyses of the same narrative.

Based on qualitative analysis, the researcher has come up with the following conclusions:

1. Applying Baker's narrative paradigm provides readers with a deep understanding and more information about each narrative adopted in this study. It also opens the readers' minds to wider perspectives and links narratives from all over the world to one another.

2. Applying Baker's narrative paradigm shows when ICRC translators chose to render what is in the negative structure form to a positive one. Thus leaving their readers with different emotions than the original readers experienced.
3. Applying Baker's narrative paradigm allows the readers to see and read different opinions about the same narrative. For when another researcher applies the same model, it is likely to come up with a different analysis that might be totally different. And here lies the beauty and richness of discourse analysis; it opens the door to many ideas to be put on the table and compared to the events of the real world and even know what has happened in the past.
4. Applying Baker's narrative paradigm questions the reliability of the sources of narratives, and this criterion is a concrete angle to seek the trustworthiness of the narratives and narrators. This means that not all narrative sources are correct and trusted, as is the case with the CNN channel and other media outlets that support the Zionist entity and show that the free Palestinians are the ones who brought this war on themselves and Israel is just defending itself. CNN and other media outlets have been doing this for years, and the last they kept doing it till this day in the events of the 7th of October 2023 in Gaza.
5. Applying Baker's narrative paradigm answers the question of whether this narrative is reliable or not? Is this narrative can be related to the real world? Is this narrative authentic on the side of the narrator and translator? Is this narrative aligning with other real narratives? The analysis answers all these questions when this paradigm is applied.
6. By applying Baker's narrative paradigm, the researcher noticed that most of the work is done in analyzing the structural and material coherence. Because all the narratives are taken from the individuals that the ICRC considers the right or true voices of the many tragedies this country has endured, thus the characterological coherence is taken for granted here.

7. By applying Baker's narrative paradigm, the texts are thoroughly analyzed and have given the readers the necessary keys to see how these narratives are related to the real world and, at the same time, see the differences between the original and the translation and lay their fingers on the spot of divergence between the two texts. This lays the floor for the discourse analysis to rest its case by proving that there is always another opinion in the world, and one word can make a difference, launch a war, pave the way to peace, destroy relations, promote welfare, etc. Moreover, this study analyzed the original as well as the translation based on the discourse analysis point of view because discourse analysis is like playing chess, and everyone has their moves, techniques and beliefs.
8. The neutrality of the ICRC has, in some way or another, affected the translation and made some narratives a mere state of facts rather than a narrative (a story) that is loaded with emotions and hidden meanings and feelings. According to the researcher's point of view, the ICRC translators aim to provide these narratives in English as long as they convey the core idea. In some instances, their choices of equivalences and styles are mere words that are considered lifeless and too formal for a colloquial narrative with a huge amount of feelings and memories.

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ترجمة السرد من العربية الى الإنكليزية: دراسة حالة سرديات اللجنة الدولية للصليب الأحمر

(المراق)

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المخلص:

حياة البشر قصص تستحق أن تروى؛ إنها صور واقعية للتجارب الإنسانية، ووراءها يكمن الكثير من العواطف والمعرفة. إن سردها لجمهور أكبر مخاطرة تستحق التجربة. يجب أن تصل العديد من السرديات إلى مستوى عالي وألا يتم إخفاؤها في الظلام لأن العلاقة بين السرديات والترجمة يعد مجالاً رائعاً للبحث في أي بلد لأهميته في كتابة تاريخ المجتمع الانساني. لذلك، تقوم المنظمات الإنسانية مثل اللجنة الدولية للصليب الأحمر بتوثيق روايات الأشخاص الذين تساعدهم أو مجرد إجراء مقابلات معهم لايصال أصواتهم وترجمتها إلى اللغة الأكثر عالمية، وهي اللغة الإنجليزية، باستخدام فريق من المترجمين المحترفين. وبالتالي، فإن الاستعانة بفريق من المترجمين المحترفين يجعل فرص حدوث الأخطاء منخفضة نسبياً، أو هذا ما كان متوقعاً. ومع ذلك، فإن تطبيق نموذج انتقائي يحلل سرديات اللجنة الدولية الأصلية والمترجمة أظهر عكس ذلك. تهدف هذه الرسالة الى تحليل شامل للمشكلات الأكثر إلحاحاً المرتبطة بالترجمة من العربية إلى الإنجليزية وتلقي الضوء على قدرة المترجمين والترجمات اما بتعزيز أو تقويض السرديات السائدة حول مجموعات وأحداث معينة.

تبنى هذه الدراسة تطبيق نموذج بيكر السردى (2006)، فإن هذا النموذج يحلل بالتفصيل معلومات واتجاهات المتحدثين والمترجمين على حد سواء؛ وبالتالي، تُكشف العديد من الأجندات والمعلومات المخفية، ويعطى القراء فرصة التعرف على البيانات المستخدمة (العراقيين والمجتمع العراقي). وكذلك، فإن هذه الدراسة تبحث مدى احترافية المترجمين في إبقاء ما هو غير ظاهر خفياً كما هي في الأصل، ولا يستخدم عناصر معجمية ونحوية ولغوية قد تكشف ما يحاول المتحدث إخفاءه. بالإضافة إلى ذلك، فإنه يظهر ويسلط الضوء على الافكار

التي تحملها السرديات المختارة في هذه الدراسة. ومن أهم الاستنتاجات التي توصلت إليها هذه الدراسة هي أن الترجمة في العلاقات المجتمعية ليست مجرد عملية نقل مادة دلالية من لغة إلى أخرى، سواء كان نقلاً صحيحاً أم لا، بل يمكن النظر إلى الترجمة كنوع من (إعادة) السرد الذي يساهم في بناء العالم. ويثير هذا الأمر موقف "الحياة الحقيقية" في النظرية السردية وحدود الموضوعية في الترجمة والتفسير. والخلاف ليس أنه لا يوجد واقع أو أن المترجمين يحاولون دائماً كتابة قصة جديدة لا علاقة لها بالنص الأصلي. تؤكد هذه الدراسة أن الأحداث الحقيقية لا تقدم نفسها كقصص وأنه يجب على الأفراد سردها لمنحها البنية والأهمية.