

The Effect of Power on Translating Political Discourse

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تأثير القوى على ترجمة الخطاب السياسي

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المديرية العامة للتربية في صلاح الدين / قسم تربية العلم

Abstract

The process of translation has still been influenced by a wide range of linguistic and metalinguistic elements that manifest in the translated texts. The current study aimed at the effect of power on political discourse. The data of the current study was taken from English and Arabic news agencies including Reuters, BBC-English, and AFP news agencies as well as political headlines from Aljazeera Egypt. The researcher adopted two eclectic models, the first one is the principles of discourse analysis by Van Dijk (1999) and second one is Venuti strategies (1995) as a model of translation analysis based on Foreignization and Domestication. The findings of the current study showed that ideology is a powerful element that can influence on political discourse. **Keywords:** (Power, translation, political discourse, news translation)

المستخلص

ما زالت و لا زالت عملية الترجمة تتأثر بعوامل لغوية و غير لغوية , لذا يكمن مستوى هذا التأثير أثناء عملية الترجمة عند تقديم منتجها اللغوي النهائي. تهدف الدراسة الحالية على مستوى تأثير القوى في ترجمة الخطاب السياسي. تم اخذ بيانات الدراسة من وكالات اخبارية انجليزية و عربية من ضمنها وكالات الأنباء العالمية (رويترز و واشنطن بوست ونيويورك بوست) بلاضافة الى عناوين سياسية من قناة الجزيرة المصرية. و اعتمد الباحث نهجين , المنهج الاول مبادئ فاين دايك في تحليل الخطاب عام (١٩٩٩) و النهج الثاني فانوتي عام (١٩٩٥) كألية تحليل تستند على التغريب و التدجين. و أظهرت نتائج الدراسة بأن الأيديولوجيا هي العنصر المهم و المؤثر على الخطاب السياسي.

الكلمات المفتاحية (القوى و الترجمة و الخطاب السياسي و ترجمة الاخبار)

1. Introduction Discourse is a fundamental social event that is shaped by ideas, and as a result, it affects how we pick up, develop, or change ideologies. Many of the conversations we have, especially the ones in which we participate in groups, make our own and our peers' ideological preferences clear. Two examples of discourse genres whose stated goal is to indoctrinate readers into a group's perspective are newspapers and political propaganda. The content and form of such discourse may increase or decrease the possibility that listeners would develop the appropriate mental models of social events that may then be generalized and abstracted to social representations and ideologies. Ideologies are thus not innate but acquired (Van Dijk, 2000). In light of this, the purpose of the political discourse analysis Regarding the impact of power on political discourse, discourses always give rise to ideologies and power because translators come from various cultural and religious backgrounds and hence may interpret from different positions of power. (Wodak & Ludwig, 1999; Fairclough, 2002). A translator must familiarize themselves with the ideological devices that are typical of a certain discourse and time period in order to rearrange the semantic linkages in the foreign text. To define ambiguous meanings, the translator must also be able to discern interdiscursivity. Contiguous and homologous discourses that interact with one another can be found in any text. The translator needs to be aware of how key concepts in regulation interact and shape political communication (Hatim & Munday, 2004).

1.1 The concept of translation

Catford (1965, p 20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" Newmark (1981, p 7) postulates that translation "is a craft consisting in the attempt to replace a written message and/ or statement in one language by the same message and/ or statement in another language". He also defines translation the or as "the body of knowledge that we have and still to have about the process of translating" (ibid, p 19). Wills (1982, p 13) mentions that translation theory investigates the transformation of texts from one language into another language as well as the "similarity of the effect produced by the source language text (SLT) and that produced by the target language text (TLT)". According to Newmark (1988:5), translation is defined as the transfer of a text's meaning from one language to another while maintaining the original author's intent. On the other hand, Bassnet (2002: 2) states that "what is generally understood as translation involves the rendering of a SL text into the TL text so as to ensure that: The surface meaning of the two languages will approximately be similar; the structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted".

1.2. The concept of power in different perspectives

According to Wodak (1989), CDA evaluates people in positions of authority, responsibility, and access to resources from the point of view of those who are most directly affected by the situation. Atawneh (2009) argues that language is crucial to the maintenance of power. Power is a crucial topic for cultural analysts and translators. Power is dominated when a translator uses language as an ideological tool to either include or exclude a reader, a value system, or an entire culture. Some academics refer to the translator's voice as the underlying and occasionally distorted presence of the translator's choices in the target language. Fawcett (1995) argues that the main actors and victims of power play are not just translators. "Power in translation is not always exercised against the reader. It can also be directed against the original text or author or translator". Holzcheiter (2005, p 57) states that discourse power is the struggle for control over how words and ideas are understood and used. When we talk about who has controlled the conversation, we usually mean who gets their voices heard or who gets their opinions read. Furthermore, the impact of discourse entails meaning-structures that have developed over time, as well as the constraints imposed by the norms of the language game in which the players participate. He presents three distinct aspects of power: "power in discourse," "power over discourse," and "power of discourse." The conflict over the definitions and interpretations of terminology and discourses signifies power in speech. The choice of "certain language codes," "rules for interaction, rules for admittance to the meaning-creation forum, rules for interaction, rules for decision-making, turn-taking, opening of sessions, making contributions and interventions" are all part of this struggle for semiotic hegemony. Access to publics, or the extent to which specific players become visible and heard, is often a prerequisite for having power over discourse. Additionally, the effectiveness of historically established meaning structures and language game conventions that actors find them in contributes to discourse strength. These power struggles occasionally take place below the surface but are not always obvious. (ibid, p 69).

1.3. The Relationship between power and translation

Translation has a great impact on how people think about and talk about other cultures. The choice of foreign texts and the development of translation strategies can create different domestic norms for foreign literatures. These norms are based on domestic aesthetic values and show exclusions and admissions, centers and sharp corners that are different from those in the foreign languages (Venuti, 1998, p. 67). According to Best (2002, p 57) that one of the most powerful portrayals of power can be found in Richard Sennett (1993). In contrast to Weber's views, Sennett argues that authority need not be popularly supported to function. Sennett believes that persons in authoritative roles possess guarantees, superior judgment, the ability to impose discipline, and the capability to produce panic. Power "is the will of one person prevailing over the will of the other," which evokes images of might and supremacy. According to Sennett, authority functions as both a "link" between individuals and a "constraint" on their actions. People worry about the harm that authority can do to our liberty, despite the fact that they accept the necessity of being under some authority. Also, the emotional stability of authority relationships is highly irregular. Discourse's influence is likewise conditioned by the weight of established meaning-structures and the limits set by the rules of the language game in which the speakers engage. These struggles for authority don't always play out in the open but might sometimes be happening below the surface (ibid, p 69).

1.4 Concept of ideology

In 1754 to 1836 the concept of ideology was originally developed and defined by the French philosopher Destutt de Tracy. He defined it as a replacement for the metaphysical sphere traditionally associated with philosophy,

considering it as the "science of ideas" (Yahiaoui, 2005, p 2). Since then, the concept of ideology has developed and expanded, with far-reaching political and cultural repercussions. Raymond (1981) considered the concept of ideology as a set of values. Webster's Third New International Dictionary provides an in-depth explanation of the concept of "culturally connected ideology" (1993). The concept of ideology is a system of beliefs and values about how people should act and how societies should be organized. Therefore, an ideology can be either an individual's way of thinking or a group's consensus on a certain set of ideas. According to van Dijk (2001), the ideologies of various communities serve as the foundation for their shared values and norms. This definition provides a decent, if not completely objective, picture of ideology. Beaton (2007, p 272) states that ideology usually has unfavorable results in terms of society, political dominance, and struggles for control of power. According to Heberman (1973), ideology is "a system of ideas that constitutes and guides power in society." He also makes the connection between leadership and ideology. Gramsci (1971) expands the discussion of the relationship between ideology and power by introducing hegemony as a third factor. In his view, hegemony as a strategy is fundamentally ideological. The struggle for domination amongst different socioeconomic classes and groupings always leads to the formation and maintenance of alliances. Numerous forms of government, economies, and ideologies are involved in this transformation (ibid). Ideology as "a collection of beliefs or principles on which a political system, party, or organization is based," there is a clear relationship between ideology and political issues. However, scholars in the fields of language-related, cultural, and translation studies frequently expand the concept of ideology outside the political sphere and define it in a politically motivated manner. Calzada-Pérez (2003) defines neutralized sense as "a system of beliefs that order our life and help us understand our relationship with the environment." According to Van Dijk (2006, p 116), there are four pillars around which all ideologies are founded. Many ideologies have their roots in religious and political institutions. He mentioned that "ideologies, as the second premise states, include a social element, meaning that there are no "personal ideas." Rather, ideologies must be "socially shared by the members of a collectivity of social actors" (ibid). A belief system's primary goal, then, is to establish a social identity for a specific community by way of shared symbols and shared characteristics. The third premise is that the term "ideology" can only be used to describe a limited set of beliefs and ideals. For instance, a society's perspective on women's rights and its treatment of non-Muslims could be governed by an Islamist worldview. Contrarily, communist ideology may encourage atheism by working to reduce God's visibility in public life. According to the fourth assumption, it is impossible to fast acquire an ideology because it takes time for an individual to adopt it (ibid, p 117).

1.5 Translation and political discourse

Political discourse is relevant not just to the specific culture of the text's author, but also to a broader audience (Schaffner 2004, p 117). Politics have been internationalized as a result of globalization, and it is via translation that information is made available to recipients across national lines. The translator interprets the S.T based on his or her cultural, social, and political background, which may be ideologically influenced. Consequently, the examination of the S.T. and the T.T. frequently focuses on highlighting the relationships between linguistic, translational, and ideological elements in political writings (ibid). The use of language in the formation of social groups constitutes politics. Simply put, political discourse analysis is the analysis of political conversation that relies on translation to reveal sociocultural and political practices, norms, and restrictions of political discourse. Therefore, the scientific synthesis of the concepts and methodologies of contemporary Translation Studies and Political Discourse Analysis might result in a more comprehensive examination of political discourse (Chilton and Schaffner, 1997, p 104).

1.6 Ideology and translation

Mooney (2011, p 17) argued that ideology is a method of viewing and describing the world that emerges from the use of a specific language. Lefévere (1998: p 137) mentioned that Bassnett in her famous article "The Translator's Turn in Cultural Studies", writes: "Translation is therefore always found in a set of power relations that exist in both the source and target contexts". In other words, the essential problem of decoding a text for a translator is a numerous languages that he deals with (Bassnett and Lefévere, 1998: p 137). Fowler's (1991) observes that "everything is said or written about the world is expressed from a certain ideological points of view", exemplifying that the complicated relation between ideology and translation. Since the beginning of the discipline of translation studies, the relationship between ideology and translation has been a source of frustration for academics. The relationship between various forms of discourse and the ideology issue has been the primary subject of study. (ibid) Regarding the relationship between translation and ideology, Lefévere (1992)

stressed that three things existed between ideology and translation which are network of forms, norms, and beliefs which are determined the translator's decision while producing a text. The study of ideology has emerged as one of the primary areas of emphasis in translation studies. Numerous academics have investigated ideology in translation from the perspectives of lexis, text, discourse, and context. According to the knowledge and intentions of the translator, translation is the transfer of the meaning of one language to another (Hamza, 2016, p 109). Munday (1996: 201-202) studied the "translator's interventions that occur by favoring particular structural formulas over others, passive voice over active voice, or by emphasizing subjective pronouns instead of concealing them as in the source text." According to the researcher, the fundamental efficacy of the textual approach in revealing translators' involvement based on ideology lies in its textual nature. Chäffner (2003, p 23) also argues that "not only that ideology is present in translation, but in fact, any translation is ideological since the choice of source text and the use to which the subsequent target text is put is determined by the interest, aims, and objectives of the social agent. Van Dijk (2002, p 22) states that "ideologies are deeply connected with politics because ideas are inherently political, and politics serves as the stage upon which competing ideologies can be publicly shown, debated, and even fought to the death. He argues that ideologies are commonly used in the political sphere to further ideological ends, and political activity is often motivated by ideology. (ibid) Venuti (2008) established two types of translation strategies: domestication and foreignization, which refers to whether to let the author alone and pull the reader towards him, or to leave the reader as much space as possible and pull the author closer to him. In other words, domestication refers to the process of reducing the foreign text and minimizing the foreignness of TT in accordance with receiving cultural values (Munday, 2013, p. 218). The foreignization method, on the other hand, involves the translation methodology that is excluded by the main cultural values of the target language. According to Venuti (2008), these two translation procedures are weighted with ideological positions because the translator must embrace the TT's cultural norms and customs in order to keep the text recognized and legible. In addition, the foreignization technique would preserve the ST's influence over the TT, such that the translation output would appear ideologically saturated with ST norms and practices. Political discourse is a "complex type of human action" founded on the understanding that politics cannot be done without language. Politics is the use of language in the formation of social groupings, or, to put it more succinctly, the analysis of political discourse, which depends on translation to illuminate socio-cultural and political practices, norms, and restrictions of political speech. Therefore, the scientific integration of the concepts and methodologies of modern translation studies and Political Discourse Analysis can result in a more comprehensive examination of political discourse (Chilton & Schaffner, 1997, p 117).

1.7 Methodology

1.7.1 Data Collocation

The data of the current study was taken from two sources; the first one is from the web sources of some selected Egyptian newspapers, including the headlines extracted from Aljazeera Egypt. The second one is taken from English and Arabic news agencies including Reuters, BBC-English, and AFP news agencies. The researcher adopted two eclectic models, the first one is the principles of discourse analysis by Van Dijk (1999) and second one is the strategies of Venuti (1999) namely domestication and foreignization.

1.7.2 Data analysis

The data analysis of the current study is illustrated below:

Example No.(1)

ST of BBC-English:

Israeli security forces have shot dead a Palestinian man in the West Bank.

Translation of Arabic-BBC:

قتلت القوات الاسرائيلية فلسطينيا في الضفة الغربية المحتلة

ST of AFP:

Israeli forces on Tuesday razed four temporary structures in two West Bank settler outposts.

Translation of AFP:

أخلت الشرطة والجيش الاسرائيلي اربعة مبان في بورتين استيطانيتين عشوائيتين في الضفة الغربية المحتلة

ST of Reuters:

Israeli soldiers shot dead a 21-year-old Palestinian woman near the West Bank

Translation of AFP:

الخليل (الضفة الغربية) ، رويترز ، قالت مصادر طبية فلسطينية يوم الاربعاء ان جنودا اسرائيليين قتلوا امرأة تبلغ من العمر (٢١) عاما قرب مدينة الخليل في الضفة الغربية واصابوا شابا آخر.

Discussion: It is worthwhile to note that the translators of BBC and AFP added new word "محتلة" to the TT during the translations; this word was actually not existed in the original text. In fact, they adopted the technique of addition according to their ideology and dogma about Israel. Some people think that translators rely on particular techniques, such as "addition," to accurately convey the intentions of the original author. Despite the fact that AFP stands for a big French news agency and BBC represents for a prominent British news agency, it appears that the translators' identification with the Palestinian situation was more essential than the perspective of either news organization, which aims to remain impartial to some extent. So, the translators of BBC and AFP followed the method of domestication because they coloured their translation by adding new term to the TT according to their ideology and religion. The TT was not changed in any way, but the meaning of the ST was preserved in the Reuters translation, demonstrating that no prejudice was introduced by the translator. The translator of AFB also domesticated the ST word "Killed" into TT "استشهدو" i.e., the translator coloured the ST word with a purely ideological concept according to the ideology of this news agency.

Example No.(2):

ST OF BBC: Sheikh Ahmed Yassin, spiritual head of Palestinian militant group Hamas, has been killed in an Israeli air strike. Two bodyguards and one of Sheikh Yassin's sons were reported to be among those **killed**.

وقد **أستشهد** اثنين من مساعدي ياسين في الهجوم

Discussion:

It is important to note that Arab Muslims have a long-held religious thought that anyone died at the hands of their enemy, including Israel, is a martyr deserving of a place in Paradise. The term "Martyr" "شهيد" is used in Islam to honor individuals who give their lives in defense of their religion and nation. As a result, the vast majority of Muslims will use this term to refer to Palestinians in particular who have been killed by Israeli forces or to the ideology of Islam in general. Since the vast majority of Arabic-speaking readers are Muslims who believe that Israel occupies Palestinian state and regards anyone killed by its soldiers as a martyr. So it can be difficult for translators to accurately convey the news to their audience when any sentence in the original English report refers to the killing of Palestinians by Israelis. Evidenced by the aforementioned instances, it is clear that translators inserted new terms into the text, which is often used by Muslims to refer to Palestinians who have been killed by Israeli troops or by any Israeli actions. The translator of BBC followed the method of domestication because he domesticated the word "martyr" and translated it into Arabic as "شهيد" according to his ideology and his orientation about this aggressive occupation. The translator did not follow the method of the foreignization which cannot be followed here in the process of translation of ideological aspects.

Example No.(3)

ST of BBC:

But the **Salafists** have denied being involved in the rampage.

Translation of BBC:

"ولكن **السلفيين** من جانبهم ينفون مشاركتهم في أعمال الشغب"

ST of Reuters: Tunisian **Salafists** storm female student hostel to stop dancing

متشددون اسلاميون يهاجمون مبيتا للطالبات في تونس بسبب حفل رقص

Discussion: It is important to note that both AFP and the BBC translated "Salafists" to maintain their original meaning, this glossed over the fact that Westerners perceive these Muslims as radicals. So, it's safe to assume that the author has an unfavorable view of Sunni Muslims and does not use the terms "ultra conservatives" or "fundamentalists" when referring to them. However, the Salafists was presented in the translated Reuters article. It's clear that the translator made up the word "Extremists," which wasn't present in the ST. When referring to extreme Muslims, the term "Islamists" was not as clear as it referring to moderate Muslims. Reuters' translation misrepresented the original meaning of the word and presented negative impact on individuals who identify as Muslims. The translator's personal feelings toward those Muslims, or the views of the institution where the translator works, could be reflected in the addition and mistranslation of the term Muslims. The translator of BBC followed the method of foreignization in the ST and TT when he transliterated the word "Salafists" or "السلفيين" while translator of Reuter followed the method of foreignization in the ST AS "Salafists" and followed the method of domestication in the TT as "اسلاميين متشددين" because he illustrated and domesticated the term into Arabic world. **Example No.(4)"Egypt army raises pressure on Islamists with call for rallies".**

Translation of Aljazeera Egypt:

"السياسي يطلب خروج الشارع لمواجهة الارهاب"

Discussion:

It is worthwhile to note that "Sisi" urges a citizen to take to the streets to combat terrorism. The phrase "the Egyptian army" was substituted with "Sisi," who is the president of Egypt. Additionally, the phrase 'raises pressure' was directly changed to "يطالب السيسي" "he asks". Finally, the phrase "on Islamists" was substituted by "confront terrorism" in a stern and deliberate manner. This is an instance of ideological imposition by modification. The translator's philosophy has a significant impact in the translation of the target audience's common understanding. The change reflects both intransitivity and lexical alterations, in which the army was disbanded and focus was placed on Sisi's acts. A system existed for modifying the predicate to reflect ideological standing. This research suggests that these news headlines reflect both ideologies from the standpoint of the value system and adopt a political stance in opposition to the original text.

Example No. (5)

"Egypt's president says will not interfere in judicial rulings"

Translation of Aljazeera Egypt:

"السيسي يدافع عن قضائه و العالم بندد بأحكامه"

Discussion:

This means that Sisi supports his legal system, while the international community denounces its decisions. These adjustments may be viewed as an attempt by the Aljazeera news service to ideologically manipulate these things toward an unstated goal. All of the above examples, at some point, demonstrate how the source language content can be altered to create a headline in the target language that identifies with a particular ideological disposition.

Example No.(6)

"Charred bodies lie in Cairo mosque, unrecognized by Egyptian state"

Translation of Aljazeera Egypt:

"جثث متفحمة بمسجد القاهرة"

Discussion:

As illustrated above, this is considered instances of partial manipulation that the source language text is rendered into the target language with average results. Partial ideological communication suggests a moderate deviation from the source text's ideologies and value orientations. Evidently, certain lexical and grammatical words have been added and removed. These instances of insertion and omission significantly altered the ideology of the source text. The above translation implies that the dependent clause 'unrecognized by the Egyptian state' was omitted by the translator of the news article according to the ideology of the translator.

Conclusion

It can be concluded that the current paper investigated the effect of power in some selected samples of different translation of news agencies. It showed that the translations of these news agencies have influenced the process of translation by additions or omissions of words according to their ideological perspectives. The purpose of this paper was to shed light on effect of power and ideological instances of translators in both target texts and source texts. It also analyzed the ideological situations that occurred repeatedly and compared them to one another. It is worthwhile to note that adopting strategies of Venuti (1999) namely domestication and foreignization was very important in the field of ideology and translation i.e., these strategies are weighted with ideological positions because the translator must embrace the TT's cultural norms and customs in order to keep the text recognized and legible. The current study has analyzed the impact that ideology might have on process of translation. The aim of the study was to investigate the function of ideology in translation. The study also aimed to determine how the alteration in the ideological stance of the source texts influenced the translation directly. The study demonstrates that the ideological perspective of the translator has a direct impact on the translation of the source texts into the target texts. Ideology plays an important role in translation, particularly in political discourse. Typically, the translator's value system, political, economic and religious beliefs influence how the source text is translated into the target language.

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