

**Ideological Implications in the Arabic Translation of
Adolf Hitler's *My Struggle*: A Comparative Study**

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الدلالات الأيدولوجية في الترجمة العربية لكتاب هتلر
" كفاحي " : دراسة مقارنة

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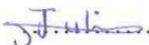
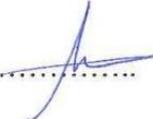
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Examination Committee Decision

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Authorization

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Dedication

This research is dedicated to **my children, Jude, Omar, and Sanad**. Through this dedication, I aim to exemplify the significance of continuous pursuit of knowledge. Moreover, I confirm the importance of individuals following their passions and areas of expertise. Since childhood, my passion for writing especially in English language have been evident. I have dedicated myself to studying what I love, thereby shaping my career in teaching, a field that deeply presents me and what I can master with excellence.

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List of Abbreviations

- SL: Source Language
- TL: Target Language
- ST: Source Text
- TT: Target Text

Ideological Implications in the Arabic Translation of Adolf Hitler's *My Struggle*: A Comparative Study

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Abstract

This thesis explores the challenges encountered when translating “My Struggle” from English⁵ into Arabic and examines the translation strategies adopted to overcome them in light of Baker's (2011), in addition to Baker's (1992) translation strategies for dealing with idiomatic and culturally fixed expressions. Examples were collected and classified thematically into three categories: social, political, and cultural constraints. The findings reveal that omission is heavily used in rendering cultural terms and phrases, yet the results demonstrate inconsistency in the translation approach. However, in other cases, paraphrasing is provided. Paraphrasing is the most used strategy in rendering social and cultural terms that need clarification, but the lengthy details added often disrupt the text flow and provide inaccurate information. The use of more general word is used in many cases to give generalization. The study recommends that translators should pay attention to the ideological differences between source and target cultures. Translators are recommended to use footnotes for detailed explanations to help the reader to understand the political and cultural context. Further studies are recommended to be conducted on other translations with deep political and cultural content to explore the different translation approaches and strategies employed in diverse contexts.

Keywords: My Struggle; Translation Constraints; Translation strategies.

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الملخص

يستقصي هذا البحث التحديات التي واجهتها الترجمة العربية لكتاب هتلر " كفاحي" ويدرس استراتيجيات الترجمة المتبعة للتغلب على هذه التحديات في ضوء نماذج التكافؤ لبيكر (2011) بالإضافة إلى نموذج بيكر (1992) لاستراتيجيات الترجمة للتعامل مع التعبيرات الاصطلاحية والثابتة ثقافياً. تم جمع الأمثلة وتصنيفها حسب الموضوع إلى ثلاث فئات: القيود الاجتماعية والسياسية والثقافية. وأظهرت النتائج استخدام استراتيجية الحذف بشكل كبير في ترجمة المصطلحات والعبارات الثقافية، بالإضافة إلى عدم الاتساق في نهج الترجمة المتبع. وفي بعض الحالات، يتم استخدام الترجمة بإعادة الصياغة، وتعد هذه الاستراتيجية الأكثر استخداماً في ترجمة المصطلحات الاجتماعية والثقافية التي تحتاج إلى توضيح، ولكن التفاصيل المطولة المضافة غالباً ما تؤثر على انسيابية النص وقد تؤدي إلى تقديم معلومات غير دقيقة. وتوصي الدراسة بأن يتبع المترجمون إلى الاختلافات الأيدولوجية بين ثقفتي المصدر والهدف، ويُصح المترجمون باستخدام الحواشي لتقديم شرح تفصيلي لمساعدة القارئ على فهم السياق التاريخي والثقافي. وتوصي الدراسة بإجراء المزيد من الدراسات على الترجمات الأخرى ذات المحتوى السياسي والثقافي العميق لاستكشاف نهج الترجمة واستراتيجياتها المختلفة المستخدمة في سياقات متنوعة.

الكلمات المفتاحية: كفاحي؛ قيود الترجمة؛ استراتيجيات الترجمة.

CHAPTER ONE

Background of the Study

1.0 Introduction

This thesis is set to explore the translator's work Hisham Al Haydari from an ideological viewpoint, also, to show that his /her acts are not totally impartial as they are influenced by their ideology on one hand and their readers' ideology on the other. Through a focused investigation of Alhaydari's Arabic translation (كفاحي) of Hitler's English translation 'My Struggle' by Michel Ford (2009), notably the translation by Hisham Al Haydari, this study attempts to scope the divergence between the traditional view of translation and the ideological perspective. This study contributes to a deeper understanding of the translator's role and its implications in the translation process.

1.1 Background of the Study

Translation studies have witnessed a rich collection of perspectives focusing on the core and function of translation. It reflects the various contexts in which translation concepts are conceived and developed. Translation mainly works on how to transfer meaning, information, and ideas from a Source Text (ST) to a Target Text (TT). Newmark (1988) briefly defines translation as the process of conveying the intended significant meanings to alternative language. This definition underscores the significance of capturing the original author's intended message in the translated work. Likewise, a definition by Hatim and Munday (2004, p. 6) explains that translation as the act of transposing a scripted text from the source language (SL) to the target language (TL). Nida and Taber (1982) emphasize the importance of reproducing the closest natural equivalent of the source language message in the receptor language. On the other side, Azzazi (2020) suggests that translation entails the transfer of a text from one language to

another while ensuring precision in conveying meaning, even if alterations in style and diction are necessary to achieve the translation's primary objective. Munday (2008) characterizes translation as a series of acts the translator used to take to render the original text into different language. These explanations collectively affirm that translation serves as a vital conduit for interlingual communication, facilitating the exchange of messages between speakers of different languages by producing a compatible text in the target language.

Over the past century there has been a dramatic increase in the scholarly of translation. So, the concept of equivalence holds a central position within the field of translation studies, despite encountering occasional controversies (Baker, 2011). Translators usually face the challenge of establishing direct equivalence between a source language (SL) and a target language (TL). One main reason caused the translator's dilemma is the absence of a cultural concept in the TL corresponding to that in the SL. Consequently, translators employ various strategies to surmount the lack of equivalence, a critical aspect of translation methodologies as highlighted by several scholars (Nida, 1964; Koller, 1979; Catford, 1968; Wilss, 1977). According to Nord (1994), it must fulfill three primary criteria to produce a (TT) effectively and achieve a precise adaptation that is equivalent to the (ST). Firstly, the (TT) must exhibit the same function or communicative impact as the ST. Secondly, it should mimic or reflect the stylistic characteristics of the ST. Finally, the TT must convey the identical meaning or message as the ST (Nord, 1994).

Consequently, the task of a translator extends beyond mere linguistic conversion; it encompasses the responsibility of producing a seamless and authentic rendition of fiction. A proficient translation serves as a testament to the translator's skill. They should reflect

their comprehensive understanding of the author's background then work on conveying the richness of the original text. It is significant to note that translators must immerse themselves in the author's perspective. They should capture the authors' mindset and narrative flow while translating to the other language. In addition, achieving an accurate and satisfactory translation leads to more than a mechanical word-for-word delivery in one hand. On the other, it is essential to observe the imposition of the translator's subjective interpretations onto the work. Instead, it requires a nuanced approach that prioritizes fidelity to the original text while sensitively adapting it to resonate with the target audience.

In addition, the traditional perspective requires translators to be invisible and ideologically neutral. A translator should not impose personal opinions or deviations from the original. However, this is only seemingly neutral. In fact, this strict observance of fidelity to the original also implies a certain ideological position. In modern Translation Studies, this traditional norm is challenged by the recognition of the translators' deliberate and unconscious ideological interventions and 'otherness' as dependent on the translators' individual beliefs and attitudes. For example, Vermeer's Skopos theory shifts the attention from the fidelity to the original text to the function of the translation (Vermeer & Chesterman. 2021). This interpretative turn away from the traditional ethical norms admits that the translations could indeed differ from the original according to the function and purpose violates traditional ethical standards.

By addressing the scope of this study, many scholars, therefore, distinguish between political and ideological translation strategies. In translation studies, each of the said strategies focuses on different uses. Political strategies, for example, are employed in the translation mainly of texts concerned with political concepts and efforts. Such efforts are

aimed at exercising or gaining power. However, ideological translation strategies manifest themselves through unconscious tendencies. They are identified, as Toury (1995), for example, suggests, through the identification of dominant translation norms of a certain period. Therefore, various scholars have examined the social- political and economic contexts that may have impacted translators in making decisions and choosing a translation. The translator's ideology, is, therefore, at its core. Thus, this factor affects the latter in other ways as well.

Many scholars have taken translators' decision-making processes and general approaches towards translation into consideration since translators are actively influenced and impacted by the socio-political and socio-economic contexts in which they operate. One of the factors becoming increasingly relevant in this regard is the translation mentor's ideology. As a result, multiple translation practices have emerged, which has constrained peoples' understanding of what a translation is given the traditional notions of impartiality. In contrast, researchers of Azzazi (2020) emphasize the translator's ethical principles, such as loyalty, faithfulness, and accuracy, while Munday (2008) and Lopez and Caro (2014) regard ideology as the set of beliefs and values influencing translator's decision. In conclusion, ideology is closely integrated with translation, and that is why the translation is not a mechanical process of re-rendering words.

This study scopes the translation of "My Struggle" which is known as "Mein Kampf" by Adolf Hitler. There are several reasons to examine the translation of "My Struggle". Hitler's book has been widely criticized for its propagation of hate-filled ideologies. It also includes historical inaccuracies and the potential for inciting violence. The text has great contribution to the Nazi Party. It also promotes anti-Semitic, racist, and xenophobic

beliefs. Despite its problematic content, "Mein Kampf" continues to exercise ideological influence, particularly among far-right extremist groups.

1.1.1. Ideology and Translation

The term "ideology" was initially coined in French as *idéologie* specifically in the French Revolution era. It was introduced by Destutt de Tracy to denote his conceptual framework known as the "science of ideas." De Tracy asserted that this framework was derived from the epistemological theories of philosophers such as John Locke and Étienne Bonnot de Condillac, both of whom posited that human knowledge fundamentally comprised ideas.

In a broad sense, "ideology" includes the organized perspectives and convictions held by individuals, typically intellectuals, belonging to specific social classes, political factions, or professional groups regarding the nature of the world and society. It constitutes a prevalent set of beliefs within a given country or community, often embedded within political conduct or ideological frameworks. So, ideology can be defined as "the larger abstract phenomena which can encompass all political discourses and the discourses related to translation. Ideology can be political, sociocultural and religious" (Panda, 2013, p. 2). Ideology manifests across various domains including philosophy, politics, art, aesthetics, religion, and ethics. Moreover, it extends to encompass the structured societal and cultural beliefs and values prevalent during a particular historical epoch. Thus, it can be said that ideology is "a system of political opinions, ideas of the ruling class, world-view of a certain class, group, or society, an abstract collection of political ideals" (Heywood, 2008, p. 23). Thus, the term translation, serving as a means of cross-linguistic and cross-cultural communication, inevitably operates within the framework of ideology, subject to its influence and constraints. Thus,

there exists a nuanced and interdependent relationship between translation practices and ideological contexts.

By examining the relationship between ideology and translation, several scholars have mentioned the tied connection/s between them. This relationship is explored extensively in collective works such as *Apropos of Ideology: Translation Studies on Ideology* (Maria Calzada Perez, 2003). This volume delves into texts characterized by strong ideological orientations, including political discourse and media rhetoric. Similarly, *Political Discourse, Media, and Translation* (edited by Schaffner and Bassnett, 2010) represent another notable contribution to the examination of ideological dimensions in translation, particularly within the realms of political texts and media discourse. Also, Schaffer (2003) argues that every translation is inherently ideological, as both the selection of the original text and the purpose for which the resulting (TT) is employed are influenced by benefits, purposes, and ideas of societal actors (p. 23). She aligns with Van Dijk's definition of ideology as "fundamental systems of shared social representations that may regulate more specific group beliefs" (Van Dijk, 1998, p. 7).

Peter Fawcett, in his exploration of Ideology and translation within the *Routledge Encyclopedia of Translation Studies* (2001), underscores the significance of deconstruction theory and cultural studies in foregrounding the interplay between ideology and power dynamics in translation. Keshavarz and Alimadadi (2011), in their essay on the "Manipulation of Ideology in Translation of Political Texts", cite Schaffer (2003), who suggests that all translations are inherently ideological. According to Schaffer, this is because "the choice of a (ST) and the use that is made of the subsequent (TT) are determined by the interests, aims, and objectives of social agents" (p. 23). Therefore, it can be concluded that ideology can significantly impact a translator's style

and word choices and shape the worldview of the recipients. Lately, there has been a growing focus on the influence of ideological inclinations and their repercussions on translation practices.

1.1.2. The Role of Translators in Ideological Transfer

The interpretation and transmission of texts through translation are heavily influenced by the beliefs and values of both the translator and the society in which they reside. Translation is not merely a mechanical reproduction of words; rather, it is a dynamic process informed by numerous factors, with ideology emerging as a central element. Researchers have meticulously examined the relationship between ideology and translation, recognizing that a translator's worldview directly impacts the final translation. Renowned translation scholar Robinson (1997) underscores this link, arguing that ideological knowledge drives the translator's approach and shapes the translated text. The current study is predicated on this fundamental understanding of the intricate interplay between ideology and translation.

Moreover, the impact of ideology on translation is intertwined with ethical principles. Ethical translation involves faithfulness to the (ST) and its creator. Nabokov (2021) stresses that translators must accurately render the text, prioritizing accuracy above all. However, there are varying opinions on what constitutes fidelity in translation. Schleiermacher (2002) presents two translation methods: the "reader-to-author" and "author-to-reader" approaches. In the first method, translators aim to immerse the target audience in the culture of the original text, retaining its foreign characteristics. On the contrary, translators aim to create a translated text that seamlessly integrates into the target language and culture. These contrasting approaches underscore the ethical

complexity inherent in translation, where translators must navigate between fidelity to the original and relevance to the target audience.

Translation ethics involve the translator's beliefs and values influencing their approach. Historically, ethics in translation focused on staying true to the original text and author, as exemplified by Nabokov's (2021) view that translators only need to accurately replicate the (ST). However, other perspectives highlight different priorities, Schleiermacher (2002) suggested two opposing approaches, respecting the original's cultural context or ensuring a smooth integration into the target language and culture.

On the other side, Translation strategies play a pivotal role in addressing the challenges posed by cultural and linguistic disparities encountered by translators. Broadly speaking, two fundamental approaches, "domestication" and "foreignization," are employed. Foreignization entails retaining elements of foreignness from the original text deliberately, while domestication aims to minimize the foreignness by adopting a transparent and fluent style in the (TT). Therefore, the selection of translation strategies is heavily influenced by ideology. Lefevere (2016) illustrates that when linguistic considerations clash with ideological and/or poetological concerns, the latter typically take precedence. This underscores how translation is often conducted within the confines of ideological constraints, particularly in the realm of strategy selection. Thus, translators must navigate the ideological landscapes of both the source and target languages, which may result in conflicts between the translation and the original intent. The conflicting ideologies can either align or diverge, presenting translators with various strategic options. In instances where the ideology of the source language clashes with that of the target language, translators often prioritize the cultural beliefs of the target audience.

Consequently, they may resort to domestication by altering the original text to align with the readers' expectations, ensuring a seamless cultural resonance.

Fundamentally, translation involves the incorporation of foreign cultural ideologies and the local cultural framework. So, from the local value perspective, this process signifies a form of foreign cultural infiltration, which can be perceived as disruptive, subversive, and or maybe misinterpreted or translated. Consequently, there would be a great gap in the translation specifically like Hetler's book which has been under criticism up to this moment. Translation activities are intimately linked with ideology. They necessitate adherence to the prevailing ideology of the target language without transgressing its boundaries. Doing so, societies possess distinctive ideological systems with implicit or explicit boundaries. Thus, translation must embody a compromise between conflicting ideologies.

1.2 Statement of the Problem

The job of connecting cultures and languages via text and scripts is chiefly connected to the translator. They serve as bridges that enable the dissemination of ideas and perspectives across linguistic boundaries. However, the notion of translators as impartial agents has been increasingly challenged. Scholars highlight the inherent ideological biases that may shape their translation choices. Moreover, translators are also influenced by the ideologies of their readership.

On the other hand, the linguistic structure, and consequently the ideology, may undergo changes, manipulation, or even loss during the translation process. This may fall when the translator has not enough knowledge on how to effectively convey the ideology from the source language to the target language. Also, the translator might fail to recognize the ideology embedded within the (ST). This leads leading to its inadequate

representation in the (TT). Besides, if the ideological symbols are unfamiliar to the target audience, it can hinder the translator's ability to accurately transfer the ideology from the (ST) to the (TT). Another factor that can impact the translator's decision-making process during translation is style. According to Munday (2008, p. 3), style refers to "the pattern of choices made by a particular author within the resources and limitations of the language and literary genre in which he [sic] is working." Translators are constrained by various factors such as cultural knowledge, stylistic considerations, and linguistic limitations.

Therefore, the translation of political texts continues to be a field of investigation for many researchers. Translators still struggle with the challenge of faithfully rendering sensitive and controversial content while also navigating the ideological landscapes of both the source and target cultures. The targeted example of this study is the translation of Hitler's 'My Struggle' into Arabic. The text is still loaded with historical and ideological significance. The selection of translator and the manner in which they approach the translation of such politically charged texts can have profound implications for how the text is perceived and interpreted by readers. Therefore, this study explores the complexities of the translator's role in shaping the translation process from an ideological perspective. The study examines the Arabic translation of Hitler's 'My Struggle' by Hisham Al Haydari. This research aims to elucidate the ways in which translators' ideologies intersect with their translation practices. Additionally, by comparing and contrasting the translation, the study aims to explore the divergence between the traditional view of translation, which emphasizes impartiality, and the ideological perspective, which acknowledges the influence of translators' ideologies on the translation outcome.

1.3 Objectives of the Study

1. To investigate the challenges encountered in translating Adolf Hitler's *Mein Kampf* into Arabic by Alhaydari's (كفاحي), focusing on linguistic, cultural, ideological, and contextual difficulties.
2. To explain the translation strategies employed in the Arabic rendition of *Mein Kampf* using Baker's taxonomy (2011) as a framework, evaluating their effectiveness in addressing the identified challenges.

1.4 Significance of the Study

This study is of significance in the sense that it is one of the first conducted study that analyzes, compares, and highlights the Arabic different translations Hitler's 'My Struggle'. Also, the significance of this study lies in its contribution to the understanding of translation practices, ideological influences, and linguistic nuances within the Arabic translations of 'My Struggle'. After exploring the differences and similarities in the selected Arabic texts, the study highlights the complex interchange between translators' ideologies and their linguistic choices. This examination not only enhances our comprehension of the translation process but also offers insights into the broader cultural and political contexts in which translations occur. Furthermore, by scrutinizing the textual and paratextual levels of language use, the study deepens our understanding of how ideology is manifested in translated texts. Ultimately, the findings of this research have implications for translation theory and practice, as well as for our understanding of the ideological dimensions of literary translation.

1.5 Research Questions

This study is set to answer the following questions:

1. What are the challenges encountered in the translation of Adolf Hitler's *Mein Kampf* book into Arabic?
2. What are the translation strategies used to overcome these challenges in the Arabic rendition in light of Baker's taxonomy (2011)?

1.6 Scope and Limitations of the Study

This thesis focuses on exploring the role of translator from an ideological perspective. The study examines how translators' ideologies and those of their readers influence their actions and decisions in the translation process. The investigation is centered on different Arabic translation of Hitler's "My Struggle", with a specific comparing and contrasting the translations of Hisham Al Haydari. More specifically, the study investigates the divergence between the traditional view of translation, which emphasizes impartiality, and the ideological perspective, which acknowledges the influence of translators' ideologies on the translation outcome.

CHAPTER TWO

Literature Review

2.0 Introduction

This chapter reviews the scholarship related to this study problem. This chapter introduces the theoretical framework, ideologies of translation and some of the strategies. The literature concerns some issues of translation in different scholarship in English and Arabic as well. Some previous studies are introduced to create ground of comprehension on the issue presented in this study.

2.1 Theoretical perspectives on Ideology in Translation

Translation ideologies are varied and cried different perspectives and concepts. This nature of ideologies always relies on the translators' background and ways of looking at the text. Grant explains that; "The ideology of translator and the dominant ideology of the society she/he lives in, can all contribute to the establishment of the final work. In this way, one can claim that ideology – whether personal or social – plays an important role in the output of the translation process" (Grant, et al., 2017, p. 1). The research on ideology and translation indicates a clear connection between the translator's ideology and the resulting translation. Robinson (2003) asserts that "the translator lets their knowledge govern their behavior and that knowledge is ideological." This notion accurately highlights the focus of this study.

Looking at translation scholarships through an ideological lens has opened up new avenues of exploration. It emphasizes the importance of studying translation in relation to society, culture, and history. Translation is influenced by both language and by the communication of ideology across diverse nations and cultures. Ideology has a crucial

role in shaping translation practices. Fawcett (1998) has noted that people and institutions throughout history dominate their principles and opinions to achieve positive effects in translation.

However, the predominant linguistic-oriented approach in translation scholarly work has often overlooked the concept of ideology. This is because such approaches tend to rely heavily on scientific models and empirical data collection. As pointed out by Venuti (2017), they are reluctant to consider the social values and ideologies that influence both the act of translating and its study. Fawcett (1998) highlights that the rise of cultural studies has brought the concepts of ideology and power relations to the forefront of translation and culture studies. It is explained well in Lefevere (2016) that at any stage of translation process, when there is a conflict between linguistic factors and ideological considerations, the latter typically take precedence.

The terms associated with ideology include "text" and "discourse," which are approached differently by authors in text linguistics and discourse analysis. Text linguists argue that text is language-focused and should be studied linguistically, while discourse analysts view discourse as pragmatic-focused and studied socially (Enkvist, 1978, p. 2; Fairclough, 1989, p. 22). However, in this study, text and discourse are used interchangeably because they share common properties. For instance, according to Halliday and Hasan (1976), a text is a piece of language, written or spoken, forming "a unified whole" and emphasizing its communicative role as "language in use." Similarly, Cook (1992) defines discourse as a cluster of language expanses observed to be expressive, purposive, and combined. Thus, both terms are oriented towards communication and are bound to specific situations. Some scholars also associate the

term "text" with ideology. (Hatim, 1997, p. 35) suggests that text can carry ideological meaning, making it susceptible to determining socio-cultural norms.

In translation discourse, ideology holds significant power over the translator's decisions, particularly in selecting which works to translate. Lefevere, as cited in Munday (2008), suggests that translation is governed by two main factors: ideology and the literary norms of the target language. Ideology greatly influences the translation strategy employed and the choice of content from the original text. Lefevere argues that ideological considerations often take precedence over linguistic ones, meaning that if there's a conflict between the two, ideology tends to win out (Lefevere, 2016, p. 130), cited in Munday. Therefore, it becomes the translator's task to dissect the propositions and discourse structure within a text to reveal the underlying ideology of the author.

Moreover, Selden (2005) contends that texts aren't just reflections of reality but are actually products of ideology that wield a certain impact. He suggests that the meanings and perceptions conveyed in a text are reshaped by the workings of ideology itself (Selden, 2005, p. 113). This relationship between ideology and text can help elucidate the connection between ideology and translation.

Terry Eagleton (1991) as a theorist once concise "sixteen diverse definitions of ideology" (Eagleton, 1991, pp. 1-2). However, the concept of ideology in translation studies is often overgeneralized, being associated mainly with normative values or ideas of dominant classes. The understanding of this simplification requires a look into previous studies. Scholars such as Susan Bassnett, and Andre Lefevere (2016) have supported the cultural studies approach in translation studies. They recognize the close relationship between ideology and translation. Fascinatingly, they were inclined by Even-Zohar's

Poly-system Theory, which considers literary translation as part of a larger literary system within the target culture.

Bassnett (2010) emphasized the importance of analyzing translated texts in their context to understand the processes of translation and the impact of ideology (Bassnett, 2010). In this perspective, translated texts take precedence over the translation process itself. The portrayal of power relations and social norms in literary images underscores the undeniable influence of ideology in translation.

Andre Lefevere played a significant role in introducing the study of ideology into Translation Studies. In 1988, Lefevere referenced Eagleton's definition of ideology, highlighting its dual nature as constructive and concealing (Gentzler, 2004:136). He viewed ideology as a political and action-oriented term, focused on power relations within translation processes. Lately, Lefevere departed from Poly-system theories and introduced new concepts like refracted text and dominant poetics. He argued that translators' choices and strategies are influenced by elements within the literary system, including professionals like critics and external patrons who have the power to support or hinder literary activities (Lefevere, 2016, p.15).

Dominant poetics, acts as a balancing force between literary devices and social systems. Then, ideology intertwines with these elements to hold a vital part in literary and social-historical contexts. The connection between these elements can be illustrated as follows: patrons, driven by their ideologies, exert influence on professionals. As professionals aim to uphold dominant poetics, patrons' ideologies ultimately shape the literary structure. In this process, ideology functions as a conceptual framework because professionals may at times suppress literary works that directly oppose the dominant

concept of literature and societal norms (Lefevere, 2016:14). Consequently, ideology can be seen as a concept of what society ought to be.

2.1.1 Translation Strategies

Translation strategies are crucial for translators as they grapple with cultural and linguistic differences. Two primary strategies, known as domestication and foreignization, offer contrasting approaches. Foreignization involves retaining some of the foreignness of the original text, while domestication aims for a fluent style to minimize the foreignness for target language readers.

Lefevere underscores the significance of ideology in selecting translation strategies, noting that ideological and poetological considerations often outweigh linguistic ones (Lefevere, 2016). This suggests that ideology heavily influences translation decisions, particularly in choosing strategies. Translation activities are influenced by both the source and target language ideologies, sometimes leading to conflicts between the translation and the original intention. Translators may choose strategies based on the target language and cultural beliefs, often leaning towards domestication to ensure the text aligns with reader expectations.

2.2 Ideology in the context of political texts translation

Since the mid-1980s, there has been a growing focus on the social, cultural, and political aspects of translation, sparking numerous questions regarding politics. Any decision regarding whether to promote, hinder, or prevent translation is considered political. A critical analysis of political discourses can offer insights into the relationships among politics, ideology, and translation. Chilton (2004) expresses two wide elements:

On the one hand, politics is viewed as struggle for power, between those who seek to assert and maintain their power and those who seek it. [...] On the other hand, politics is viewed as cooperation, as practices and institutions that a society has for solving clashes of interest over money, influence, liberty and the like. (Chilton, 2004, p. 3)

Politics, like all other social activities, has its own unique language variety, often referred to as political terminology. Politics, as highlighted by Forestier (2019), is a discursive process. It involves the creation and removal of opportunities for action. This suggests that the existence of discourse, where actions can take place, is subject to contestation. In other words, the ability to engage in political actions through discourse is itself a matter of debate and struggle.

Returning to Lefevere (2016), translation is a task "carried out in the service of power." This power stems from various sources such as religious bodies, political parties, social classes, and the media. Therefore, translation is chiefly influenced by the power dynamics and ideological perspectives associated with these sources of power. Doing so, ideology has an essential part in shaping power, because it reflects the translator's worldview and beliefs about the world. Finally, it becomes significant to note that translation is constrained by the ideology of the patron that assigns the translation. Furthermore, Fawcett (2014) advocates the idea that the initial manifestation of power in translation lies in the decision-making process, whether or not, to translate something. Therefore, the power in translation is not centralized but rather socialized and intertwined with the act of translation itself. This influence of power may manifest implicitly or explicitly. It can be observed in the final translated product because it is affected by various constraints. Some of the constraints are language, norms, target audience culture, and especially ideological constraints.

Moreover, Sarosi (2014) writes that political texts pose significant challenges for translators. They are considered among the translation's most difficult texts. In fact, political texts contribute to their consistency which makes them challenging. So, translating this type of texts requires not only linguistic and cultural proficiency but also a deep understanding of political systems and the power dynamics within them. He also highlights that translators must navigate the complexities of political knowledge alongside linguistic and cultural nuances to achieve the most accurate or acceptable translation possible. (Similarly, Schaffner and Bassnett, 2010) argue that political concepts are comparative to the context of a particular cultural and political society. So, translators working within such contexts are influenced by societal goals and ideologies. Consequently, they choose certain terms and avoid others. Their main objective is to manipulate the discourse to align with the understanding and expectations of the audience in the target culture. This manipulation turns out to be particularly apparent when media is intricate.

Also, political communication relies on translation to distribute information across borders. Schaffner as cited in (Kuhiwczak & Littau, 2007) notes that political discourse analysis received little attention in translation studies, but this has changed over time. Other researchers view translation as inherently political, as it is influenced by cultural contexts and contributes to the production of power. They argue that translators' choices, from what to translate to how to translate, align with political agendas.

Finally, political discourse is a complex form of human activity that revolves around the use of language. It's recognized that politics cannot exist without language because it's through language that social groups are formed and politics is conducted. Political Discourse Analysis (PDA) involves analyzing political discourse, and it depends on

translation to shed light on socio-cultural and political performances, standards, and restrictions within political dialogue. Thus, combining the concepts of Translation Studies with Political Discourse Analysis can lead to a better comprehensive understanding of political discourse (Chilton, 2004). This scientific approach allows for a deeper exploration of the intricate relationship between language, politics, and society

2.2.1 Translation and Ideology

As Lefevere highlighted, translation is a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way (Lefevere, 2016). Translation involves rewriting the (ST) using the target language, and this rewriting process is inevitably influenced by the translator's ideology and the chosen translation strategy.

When translators rewrite the original text, they are essentially creating another text that reflects the ideology of a specific group in a specific period. This rewriting is greatly influenced by the coercive ideology and ethnocentrism of the sponsor or authority.

Coercive ideology plays a significant role when sponsors or authorities, with decision-making power, encounter original texts that conflict with their own ideology. In such cases, they may consciously delete, add, or completely rewrite concepts related to religion, philosophy, politics, moral principles, and aesthetics based on their ideological standards.

Ethnocentrism also influences the rewriting process, as translations can be perceived as threats to the receiving culture by presenting different perspectives on life and society. This ethnocentric viewpoint often leads to unconscious choices in the rewriting process, where foreign ideologies are domesticated to align with the dominant ideology of the

target culture (Hugo, 1865). However, it is important to recognize that the influence of ideology on translation activities is relative rather than absolute. While ideology plays a significant role, it should not overshadow the essence of translation studies.

2.3 Importance of Arabic Translations

Arabic translations of *Mein Kampf* have been a source of debate and contention for many years. As mentioned in "Background of *Mein Kampf* in Arab-speaking world," a number of Frank's intellectually challengeable comments like "Perhaps this explains why the Jew, through the ages, has been 'parasitic' in the economic sphere" (*Mein Kampf*, 1953, p. 206) were quoted to assert the existence of a "Jewish conspiracy" behind Arab's economic problems. Although Al-Jabiri disapproved of this phenomenon, it cannot be denied that Hitler's notions on Jews can also be found in several Arab intellectuals' writings on Israel, Zionism, and Middle-Eastern conflicts (Marom, 2024 & Sizer, 2021). This, for the opinions are often anachronistic and non-contextualized, forces a serious effect on Arabs and non-Arabs alike who would understand the Middle-Eastern situation. Some academics even argue that there can be no real understanding of the present-day Middle-East without a proper understanding of such socio-political events through European historiography, hence only a study of Europe mediated through Arab intellectuals can reveal the extent of its impact.

2.4 The Concept of Ideology in Translation Studies

Before probing the connection between ideology and translation, it's crucial to understand how these terms are defined in the literature. In literature, ideology means the beliefs and values of a group of people. It's like a set of rules that shape how we think and act. When we talk about translating things from one language to another, ideology has a big impact. (Eagleton, 1991, p. 447) sees ideology as a set of values, beliefs, and ways of

thinking. He believes it emerges from the positions and interests of specific classes in society. Similarly, Simpson (2003:5) defines ideology as the shared assumptions, beliefs, and values held by social groups. Besides, Hall cited in (Van Dijk, 1998, p. 9) expands on the definition of ideology, describing it as the mental frameworks used by different classes and social groups to understand and interpret society. These frameworks encompass language, thoughts, concepts, and systems of representation. (Van Dijk, 1998, p. 9) adds to Hall's definition, stating that ideologies not only help make sense of society but also shape social practices. Thus, ideology forms the basis of the social representations shared by members of social groups.

Contrary to previous definitions, Van Dijk (2013, p. 115) offers a comprehensive definition: "ideology is a multi-disciplinary framework that encompasses social, cognitive, and discursive components." It serves as the foundation for discourses and social representations. Therefore, understanding the intricate relationships between ideology and translation is crucial and shouldn't be made overly complex or mysterious.

Then, Ideology's influence on translation runs deep. It's not just about changing words between languages. It's about how our beliefs and values shape the way we translate. Translators have their own ideas, but they also have to deal with the ideas imposed by society. So, translation becomes a mix of history, society, and culture, all shaped by ideology. Schaffner (2003, p.23) highlights that every translation is ideological because it's influenced by the needs and purposes of social groups. These interests determine how much translators intervene in the process. (Hatim and Mason, 1997, p.143) argue that the extent to which translators mediate texts is itself an ideological question, affecting the process of translation involving the ideology.

Coming to the term translation, it is more than just changing words from one language to another. It's something people do, and people are influenced by the ideas around them. These ideas come from society and history. Translators are part of their society, so they cannot avoid being influenced by these ideas. (Bassnett and Lefevere, 2016, p.11) add that translation is essentially rewriting. When translators rewrite a text, they are also reflecting their own ideologies. This rewriting isn't just about language—it's about power. Translators may manipulate texts to reflect certain power dynamics between different groups in society.

Ideas about politics, culture, and even government rules affect translators and what they do. Sometimes, governments control what can be translated, and personal beliefs can also affect translation choices. So, political engagements and resolutions mark original text and its translations. (Similarly, Dash and Pattanaik, 2007) argue that translations, more than the original creative works, are influenced by social and political forces. They suggest that translations reflect the translators' inevitable involvement in the social and political forces of that times. According to Dash and Pattanaik, political events determine which texts are translated and how they are translated, locally and globally. Besides, translators' selections, beginning with which texts to translate and reach to the point of how they translate them, are influenced by political outlines. Doing so, it shows how closely politics is tied to ideology, ultimately shaping prevailing policies (Schaffner, 2007). Therefore, politicians carefully craft their original texts with ideologies that suit their language, culture, and readers. Therefore, by looking at these translated texts into cultures with different political agendas, struggles may rise. Therefore, the role of translator has to appear in such these cases. Translators, mostly belong to different

culture, they should make necessary modifications to make parallel with or adaptable with the political agenda of their own culture.

In societies, translation is linked to the higher-ups, like people in power. When these powerful people decide to translate something, their reasons usually have something to do with their own beliefs and ideas. Scholars like Garcia-Gonzalez (2007, p.99) and Schaffner (2007, p.142) emphasize that translation isn't neutral. It's constrained by ideology, meaning the ideas and beliefs of the people doing the translating. This relationship between ideology and translation is complex and interconnected. This means that what gets translated and how it's translated can reflect these beliefs.

Another factor that can impact the translator's decision-making process during translation is style. Munday writes that style refers to "the pattern of choices made by a particular author within the resources and limitations of the language and literary genre in which he [sic] is working." (Munday, 2008, p. 3). Translators are embarrassed by various aspects such as cultural knowledge, stylistic considerations, and linguistic limitations. Puurtinen discusses the influence of translation strategies, grammatical forms, and ideologies on the translation process. These factors further contribute to the complexities involved in translating ideological content from one language to another.

Particular linguistic structures, such as vocabulary, finite and nonfinite constructions, active and passive forms, and grammatical metaphors, can be seen as conscious or unconscious strategies which realise ideological meanings. In translation, ideologically motivated linguistic structures of a (ST) may be manipulated either unintentionally because of insufficient language and/or translation skills or lacking knowledge of the relationship between language and ideology, or intentionally owing to translation norms,

requirements of the translation commission or the translator's own attitudes towards the (ST) subject. (Puurtinen, 2003, pp. 53-62)

In essence, translation is a complex interplay of language, culture, and power, shaped by the ideologies of those involved. Translators aren't just converting words, in fact, they are conveying ideas, influenced by their own beliefs and the interests of society.

CHAPTER THREE

Methodology

3.0 Sample of the Study

The study investigates the areas of divergence in the translation of the Arabic Version of *My Struggle*. A brief account is given on the author, translator, and the reason for selecting this work in particular.

3.1 Author

Throughout Adolf Hitler's *My Struggle* explicates his relentless struggle. Hitler was a man of many achievements and conquests. He was a leader who dreamed of a perfect society and carried out his dream in departure from an atom to reality. To achieve his dream, Hitler drove his country to destruction. He caused the mass destruction of an entire race of people and left a world at war with bodies too numerous to count. It is easy. Hitler achieved a successful revolution in history. Hitler derives the world revolution from the concept of a historic change in the foundation of world political structures. It constitutes not merely an evolution within existing lines, but a breach in continuity. Revolution is a war to effect a change in the master of the state power. This concept is questionable; Hitler's revolution mainly took place within German territories and was unable to even conquer a state in war with any other country.

Another one of Hitler's successes was his influential leadership. Hitler saw a leader as someone with an iron will, who was aggressive, and who recognized the superiority of his people over all others. The leader must reject all predominant doctrines, theories, and movements which are in direct opposition to his own philosophy. Hitler must attain power in order to bring his ideas to reality, yet Hitler identifies power with the power of the state.

And he must rise to be the master of the individual's destiny. Supported by this certain type of leader, Hitler forced upon the world, his leadership was successful with much of Germany and a portion of Europe and North Africa coming under the influence of Hitler's ideas.

Hitler's "Mein Kampf", written during his imprisonment in the twenties, crystallizes his reckless policy-making attitudes and visions of an ideologically assimilated 'national community'. The book is a fascinating study of a totalitarian mind and a blueprint for the Third Reich. Here Hitler attempts to sell his creed to the masses and progressively to the intellectuals. At the very center of his 'political testament' as he called it, are his dual notions of the 'historic mission' of the German people carried down through the centuries, and the implementation of his ideal state which is the ultimate goal of world history. (Lowe & Traynor, 2022) All else is subordinated to this. Thus the Versailles treaty and German-Austrian history are examined in the light of the Rhineland separatism movement, the total foreign policy is regarded as a variation of Bismarck's realpolitik, and the events of the Great War are seen as a manifestation of the 'Jewish peril' in Europe (Granick, 2021 & Mosse, 2024). He shows a dogmatic underlying faith in the existence of a fixed human nature and historical cyclic repetition, despite his occasional allusions to Darwinian theory. This confidence is the driving force behind his ruthless consistency at every level. This unshakable will to power is one of Hitler's qualities which was admired by certain top civil servants and military men.

3.1.1 Significance of Hisham Al Haydari's Translation "كفاحي"

Hisham Al Haydari's translation is not just any translation of "Mein Kampf". His book named "كفاحي". "National Socialism and Anti-Semitism in the Arab World" by Jeffrey Herf (Hirsh, 2023), it is clear that the translation plays a crucial role in

understanding Hitler's ideology. There is an increased importance in Arabic translation of the book. Herf describes in immense detail how Nazi ideology washed over the Arab world and how leaders such as the Mufti, the Muslim Brotherhood, and the Ba'ath party soaked up Nazi anti-Semitism and national socialist ideals. The effects of this can be seen in the Arab world's present-day attitudes towards Israel, hence it has become increasingly more important for Hitler's words to be available directly to those who have held Nazi ideology in the past.

Al-Haydari's translation, published in 2011, attempted to counteract these quandaries by providing a more neutral translation. Haydari, a redactor and an editor, made a purposeful effort to distance himself from the translation (Weston et al.2022 & Pettit, 2021), suggesting that the words of the text should be made clear through the translation rather than any commentary from himself. He intentionally forsook an annotated editorial on the book in order for the words to speak for themselves. This has been confirmed by those who have worked with Haydari in Israel, who stated that he had never made an effort to conflict the translation with his own opinions. In interviews, he has reassured his intentions and upon probing by Iraqi friends as to why he would engage in such a task, he expressed that it must be done. This attention to detail and neutrality is seen to have been executed successfully.

3.1.2 Mein Kampf" *My Struggle*

Hitler's "Mein Kampf", written during his imprisonment in the twenties, crystallizes his reckless policy-making attitudes and visions of an ideologically assimilated 'national community'. The book is a fascinating study of a totalitarian mind and a blueprint for the Third Reich. Here Hitler attempts to sell his creed to the masses and progressively to the intellectuals. At the very center of his 'political testament' as he called it, are his dual

notions of the 'historic mission' of the German people carried down through the centuries, and the implementation of his ideal state which is the ultimate goal of world history (Lowe & Traynor, 2022). All else is subordinated to this. Thus the Versailles treaty and German-Austrian history are examined in the light of the Rhineland separatism movement, the total foreign policy is regarded as a variation of Bismarck's realpolitik, and the events of the Great War are seen as a manifestation of the 'Jewish peril' in Europe (Granick, 2021 & Mosse, 2024). He shows a dogmatic underlying faith in the existence of a fixed human nature and historical cyclic repetition, despite his occasional allusions to Darwinian theory. This confidence is the driving force behind his ruthless consistency at every level. This unshakable will to power is one of Hitler's qualities which was admired by certain top civil servants and military men. Finally, his book eliminates several complexities that can be criticized profoundly.

3.2 Data Analysis

This study follows a qualitative method to examine the areas of divergence in the English translation of *My Struggle*. Examples were collected from the translated book, classified thematically, and analyzed based on Baker's taxonomy (2011). The thematic classification generated four categories: social and cultural constraints and political constraints. Moreover, examples of mistranslation and change of events were also spotted and analyzed.

3.2.1 Analysis of Translation Techniques

Above the sentence level, analysis is possible between translations, but proper comparison and assessment of the effects of divergences from the (ST) necessitate consideration of one translation in isolation (Chang, & DeDeo, 2020). For this reason, comments about the effect of specific translation techniques are usually based on

examples taken from the translation, although it is acknowledged that similar instances will often be found in different translation. In this sense, the nature of the comparison between the (ST) and the translation is somewhat asymmetrical, with frequent first-pass analysis of one translation forming the backdrop for more detailed comparison (Ekman, 2021, & Chaudhary et al. 2022).

Each of these three areas provides criteria by which the effect of translating decisions can be evaluated. In each case evidence from the translations can be provided in the form of an example, and the effects of the differing strategies examined through a comparison of source and target language. This has been done to a limited extent in this chapter, and the more detailed examples, stemming from an exhaustive immersion in the text and language pair, are to be found in the thesis itself.

This section uses a variety of strategies to demonstrate how translator style is examined. It is argued that the pertinence of translator style is its effect on the resulting text and subsequently on the reader (Su et al., 2020, and Anselmi, 2021). Five main areas are considered when analyzing translation technique, though there is some overlap between them. They are: levels of language (2.2.1), changes in meaning (2.2.2), shifts in tone and style (2.2.3), textual conventions (2.2.4) and intertextuality (2.2.5).

3.3 Procedures

To conduct this research, the researcher performed the following steps:

- 1- Reading Hetler's *My Struggle* meticulously and examining the translation of the novel.
- 2- Collecting theoretical studies that are related to the subject matter.
- 3- Determining the objectives and questions of the study.

- 4- Collecting the English rendering of culture specific items and categorizing them.
- 5- Applying Baker's (2011) taxonomy on the chosen examples.
- 6- Pointing out the cases of mistranslation.
- 7- Suggesting recommendations for future studies
- 8- Indexing the references according to the APA style.

CHAPTER FOUR

Findings and Discussion

4.0 Introduction

In this chapter, the analysis is divided into sections. Section 4.2 presents the cultural differences in translation. Section 4.3 explains the political constraints and terminologies. More specifically, the present chapter is devoted to answer the following research questions:

1. What are the challenges that encountered in the translation of Adolf Hitler's *Mein Kampf* book into Arabic?
2. What are the translation strategies used to overcome these challenges in the Arabic rendition in light of Baker's taxonomy (2011)?

4.1 Translation constraints

It is obvious from the first reading of Alhaydari (2012) translation that it has huge gaps and multi differences comparatively with several versions of English translations. The table of content forms clear indication to the differences in the translation from the original text. In fact, there are several issues to be addressed in this chapter, however, the researcher sticks to the main goals of this research. Moreover, the Arabic translation of Adolf Hitler's *Mein Kampf* by Hesham Alhaydari has generated significant criticism and controversy. One major criticism is related to how Alhaydari's (2012) translation potentially presents Hitler's ideas to a new audience with a different cultural and historical context, which can be seen as problematic given the book's notorious content. In addition, to be fair and objective, there would be some justifications for the Arabic translation when existed. Therefore, in terms of translation differences, critics have pointed out that certain passages in the Arabic version could be interpreted as more sympathetic to Hitler's views

than the original text. This is seen as particularly dangerous given the historical and ideological implications of the book.

For example, in the Arabic introduction, Alhaydari (2012) writes about Hitler in a manner that some have argued across as glorifying his ideological heritage. The translation notes that Hitler's ideology includes politics, society, science, culture, and war as science and culture, and emphasizes that National Socialism did not die with Hitler but has spread and multiplied. This type of framing can be seen as presenting Hitler's ideas as enduring and influential in a potentially positive light, which diverges from the overwhelmingly negative perception of his ideologies in other translations and contexts.

4.1.1 Ideological Constraints

Translation ideological constraints are constraints caused by the interference of political ideology, social ideology, and cultural ideology during the process of translation. Translation ideologies can be subtle influences or rigid restrictions. The former occurs when the target language reader is covertly or subconsciously led to accept a particular ideological view of the (ST). The latter often requires the translator to adopt, conform to, or resist a certain ideological position, or strictly prohibits the translator from presenting dual ideological views. Translation ideological constraints can be discrete or continuous (Elnemr, 2020). The former refers to translation general rules or a series of inference procedures for a particular analysis, while the latter concerns a dual ideological debate and negotiation process involving an interpretable ideological significance. The existence of translation ideological constraints is acknowledged and explicitly dealt with by both translators and translation critics in practice (Obeidat & Halalsheh, 2020).

Translation ideological constraints of political ideology concern translation directiveness, translation attitude, translation method and textually principle,

expressiveness principle and appropriateness principle. The tenet of translation ideological constraints of political ideology construct is that text transmission is foreshadowed by an ongoing ideological conflict between a dual ideology. The Source Text Ideology Significance (STIS) of the text is abstracted via a series of language shifts caused by translation ideological constraints. Translation controversially, the coverage, the dual ideology relativity, and the (STIS) based determination of translation prohibition and indirect translation are some aspects involving with translation ideological constraints of political ideology. The translation ideological constraints of social ideology are mainly focused on topics on gender and social class. (Koskinen, 2020)

Translation ideological constraints of culture ideology include the textuality principle and normalization principle. Translation constraints of positive cultural significance involve with widely accepted concepts, ideology words, social words, and dialect. Translation constraints of negative cultural significance involve with popular traditional beliefs or taboo words. In addition to the above three general translation ideological constraints, ideology- and culture-related expressions are also included. Negative culture-related expressions include traditional or historical events involving with an adverse effect or in favor (Lawrence, 2021). Translation constructs of cultural ideology focus on the conflicts of culture ideology, identity view of language, and culture ideology transmission-based analysis and discussion.

4.1.1.1 Political Ideology

Political ideology is a system of beliefs and values that helps to justify and guide actions in politics. Translation carries out a multi-purpose communication between different languages and cultural backgrounds, which can be affected and dominated by political ideologies of the state, groups, and agents. Politically sensitive contexts can

produce political ideological constraints, which not only hinder but also help translation activities. Politically sensitive text types are generally vague and ambiguous; sensitive language items usually take personification, metaphors, metonymy, and synecdoche's as their expressions (Jost et al., 2022).

Political ideology is related to society's choosing, controlling, and use of the public power. It is a reflection of the relations between the ruling class and the ruled class in the political life, which includes people's political views and attitudes on the social classes, the environment and the activities, and the political institutions and political leaders. A set of beliefs and values related to politics and public affairs is formed so as to guide the actions of the political class (Stankiewicz, 2023). There is an enhancement of the members of the dominant class ruling ideology in order to eliminate the cultural sovereignty of the countries, nations, and localities ruled. There are also the chances of and conditions for the use of translation to spread the political processes behind the establishment and maintenance of a given hegemony in a country, nation, or locality (Leal, 2022).

The role that political ideology plays in translation is similarly discussed, especially for texts with rich ideological connotations. Baker's (2011) translation strategies are therefore suggested to investigate the translation options employed. Baker's (2011) strategies, which primarily base themselves in political, social and cultural perspectives, are meaningful candidates to captain this study. Language and Ideology are closely related. Ideology tends to neutralize and be neutralized, and as a result languages are transformed. Political translation is one of the branches of ideological translation (Valdeón, 2022). Political translation usually means antithetical types of texts politics deals with, or involves political institutions, political activities and political systems.

Political texts are known for providing sufficient materials for the study of ideological problems in translation. Furthermore, political texts have been defined as special types of texts that involve political institutions, political activities and political systems. (Spivak, 2021) has made a detailed analysis of the subtypes of political texts, which include diplomatic, military, treaties, party political and election texts, governmental texts, protocols, plans, extracts from newscast and newspapers, and also letters and notes. Through the description of the political text, its close relationship with ideologies becomes fairly evident: ideology has become the ground of politics and political discourse, and political beliefs and values govern the decision to write political texts and the political aspects incorporated in them (Spivak, 2021).

Table 1. Rendering Political Terms

No.	Source Text (ST) (Ford)	Target Text (TT) (Alhaydari)	Translation Strategy Baker (2011)
1.	"The surge of large waves seen in history seemed to have calmed down so much that the future belonged only to the 'peaceful competition of people' or to quiet, mutual swindling..."	"وفي تلك الايام بدا العالم وكأنه استحق نعمه الاستقرار وخيل الى الناس ان تعلق الشعوب باهداب السلام وقد احل السباق الى غزو الاسواق واستماله الزبائن محل السباق الى التسلح وجمع الانصار."	Paraphrasing using related words
2.	"This negligence was obvious to every German soldier. It was an absolute failure of the entire German information system. This now led me to investigate more thoroughly the use of propaganda."	والانكى من ذلك ان قادتنا الذين لبسوا كثيرا الدعوات المعاديه في معنويات الجنود والسكان المدنيين لم يفكروا يوما بالجوء الى السلاح نفسه	Paraphrasing using unrelated words
3.	"I went to the reserve battalion office of my regiment, which was in the hands of the new 'Soldiers' Councils!."	"لالتحق بالمناصره الموضوع في الاستداع من افراد فيلقى وقد وجدت الفيلق في عهده المجالس العسكريه"	Translation using a neutral/less expressive word
4.	"This little town is on the frontier of the two German states whose reunion, at least for those of us from the younger generation, will be the accomplishment of a lifetime."	"الدولتين الالمانيتين اللتين يجب ان يكون اتحادهما مجددا في راس الاهداف التي نعمل لها في الحياه"	Omission

No.	Source Text (ST) (Ford)	Target Text (TT) (Alhaydari)	Translation Strategy Baker (2011)
5.	"Eisner's death only hastened the development and it finally led to the dictatorship of the Councils."	_____	Omission
6.	"Later I will explain the reason why I could not even make up my mind which of the existing political parties to join."	_____	Omission
7.	"We must do everything we can to reunite these states."	_____	Omission
8.	"The situation there was shaky which threatened to continue the Revolution."	_____	Omission

The above table includes some examples taken from Alhaydari's translation. These examples encountered different strategies of translation as mentioned in the strategy column. The following analysis illustrate the examples based on the strategy used.

Paraphrasing using related words

Alhaydari uses paraphrasing using related words. His translation does not reflect the exact original text but he conveys the message. The following example shows the original sentence by Ford says and Alhaydari translates.

- (1) "The surge of large waves seen in history seemed to have calmed down so much that the future belonged only to the 'peaceful competition of people' or to quiet, mutual swindling..."

Alhaydari's translation:

وفي تلك الايام بدا العالم وكأنه استحق نعمه الاستقرار وخيل الى الناس ان تعلق الشعوب باهداب السلام وقد احل السباق الى غزو الاسواق واستماله الزبائن محل السباق الى التسليح وجمع الانصار."

Also, in this translation, Alhaydari (2012) shifts the focus slightly, using terms like "غزو الاسواق" (market invasion) and "استماله الزبائن" (winning customers). While Ford refers to peaceful competition and swindling, Alhaydari makes it about economic rivalry, focusing on markets and customers. This strategy, called paraphrasing using related words (Baker, 2011). It allows the translator to express the same general idea but in a way that fits the target audience's context. Alhaydari is justifying the translation by adapting the concept of competition to a more business-like form, which may feel more relevant or understandable to Arabic readers.

Paraphrasing using unrelated words

The second strategy used by Ford is paraphrasing using unrelated words as shown in the following example.

- (2) "This negligence was obvious to every German soldier. It was an absolute failure of the entire German information system. This now led me to investigate more thoroughly the use of propaganda."

Alhaydari's translation:

"والانكى من ذلك ان قادتنا الذين لبسوا كثيرا الدعوات المعاديه في معنويات الجنود والسكان المدنيين لم يفكروا يوما باللجوء الى السلاح نفسه ."

Alhaydari uses the same strategy as the previous example. His translation is far away from the original text. The statement "والسكان المدنيين لم يفكروا" does not reflect the exact English pronoun reference to Hitler "*This now led me to investigate*". He refers to the people to use the propaganda while the original text attaches the action to Hitler himself. According to Baker's taxonomy, the strategy that the translator adopted here is translation

using a general word. This can simplify the message and the reader can understand the general meaning of the ST.

Moreover, Alhaydari changes the focus entirely. He does not talk about the "German information system" but instead, the emphasis goes to the leadership and how they ignored using similar weapons. This strategy, known as paraphrasing using unrelated words, shows that Alhaydari is taking liberties with the text. It is possible that he has felt that speaking directly about Germany's propaganda system would be too specific for his readers or not as relatable. Instead, he introduces a more general concept that still fits the overall idea but changes the emphasis to suit the target culture.

Translation using a neutral/less expressive word

The third example shifts to a new strategy which is using neutral or less expressive words, as it's shown in Ford's sentence,

(3) *"I went to the reserve battalion office of my regiment, which was in the hands of the new 'Soldiers' Councils'"*.

Alhaydari's translation:

"لالتحق بالمناصره الموضوع في الاستداع من افراد فيلتي وقد وجدت الفيلق في عهده المجالس العسكريه".

Alhaydari uses Translation using a neutral/less expressive word strategy. Alhaydari uses the term "المجالس العسكريه" (military councils) to replace "Soldiers' Councils." This is an example of translation using a neutral or less expressive word (Baker, 2011). The original term, "Soldiers' Councils," carries more political weight. It was a key term related to revolutionary movements. Alhaydari simplifies this into a more general term. He tries to avoid political sensitivity because the original concept might not be as familiar to Arabic-speaking audiences. He chooses less specific language and makes the text easier to understand without diving into unnecessary details.

Omission strategy

The examples from 4 to 8 are omitted completely from the translated text and this shows the strategy of omission. The English text illustrates more about the setting, towns, Eisner's death and its impact on dictatorship of the Councils, and how to reunite these states. There are several parts of the original text that become completely omitted in the Arabic translation. The followings are the English omitted texts:

- (4) "This little town is on the frontier of the two German states whose reunion, at least for those of us from the younger generation, will be the accomplishment of a lifetime."
- (5) "Eisner's death only hastened the development and it finally led to the dictatorship of the Councils."
- (6) "Later I will explain the reason why I could not even make up my mind which of the existing political parties to join."
- (7) "We must do everything we can to reunite these states."
- (8) "The situation there was shaky which threatened to continue the Revolution."

Alhaydari (2012) uses omission strategy (Baker, 2011) for the above statements. There are several reasons could be significant for omitting parts of the English text. It is possible that he has felt that these details were not as important or relevant for the target audience. For instance, talking about political parties or specific historical figures may not resonate with Arabic readers. Also, it is possible that he thinks that those references don't have a strong connection to the Arabic-speaking world. Thus, by omitting these details, the translation becomes more focused on what might be significant or impactful for the target readers. He tries to ensure that the main ideas are clear without unnecessary distractions.

It seems that Alhaydari's translation of *Mein Kampf* tailors the text to Arabic readers by making it more accessible and relevant. He adjusts the focus to highlight what he thinks is important or relatable for his audience. A method used by him to achieve this is through the use of synonym of the word in question as well as getting an altogether different word. This approach enables him to work with the meaning in accordance to how the target culture perceives concepts such as competition and leadership. Referring to Baker's (2011) strategies, paraphrasing can be included in the framework of meeting cultural expectations of translation as it was done by Alhaydari (2012). She says that translators employ paraphrasing with the aim of helping to 're-model' the message to fit the spirit and the characteristic mode of perceiving and interpreting messages that is within the target culture (Baker, 2011). For instance, Venuti (2017) ever pointed out that translation is not contingent upon any cultural mediation that is not influenced by the cultural bias of the translation done by the translator. In this case, Alhaydari's decision to leave out some aspects reminded me of Venuti's concept of domestication of the text entails elimination of foreign features familiar to the target culture (Venuti, 2017).

However, Alhaydari sometimes avoids using the historical or political terms that may not be familiar to the readers, or terms that may make the readers confused; therefore, she also uses the omission strategy. Omitting some of the more politically complex or defunct ideas and combining them, Alhaydari's strategy also resembles what Hatim and Mason call pragmatic approach to translation. Such scholars assert that due to the possibility of misunderstanding in the target culture, there are time when translators must slight the formal fidelity to the (ST): the interest of clarity and relevance is paramount (Hatim & Mason, 2005).

4.1.1.2 Social and Cultural Ideology

Social and cultural ideologies are notions and constructs built by societies or social groups using cultural means, or, in other words, preconceptions that every individual is socialized into. There are many ways in which social and cultural ideologies manifest themselves, but the pursuit of inclusion or assimilation of other social or cultural preconceptions is an example of the construction of a social or cultural ideology at a meta-societal or meta-cultural level. This is important for translation since social or cultural ideologies can affect the translation of a text and the reception of a given text in a given context. (Venuti, 2021)

This, again, opens two subtypes. On the one hand, there are social and cultural ideologies that affect the construction or composition of a text in the source language; on the other hand, there are ideologies that affect the reception of the same text in the target language. The former are called social and cultural ideologies in the Source Language (SL), while the latter are called social and cultural ideologies in the Target Language (TL). These types of ideologies affect, respectively, the power-relations or the social structure of a given society, an important consideration during the translation process because they are often solicited by a commission, and eventually, the conditions or structure of a given society or culture being translated into, this with respect to the naturalness of the translated text in the latter society and the reception of the text as a given artifact therein. (Plyth & Craham, 2023)

The concept of social ideology is comprised of both general social and specific social ideologies. General social ideology primarily involves social purposes, social positioning, and social norms. It emphasizes the social significance and responsibilities that translators impose on themselves. In terms of social positioning, it refers to the translator's status,

power, and legitimation in society. The notion of social norms rests on the translation activities, which are tested by the society and designed as rules and principles guiding the propriety and legitimacy of the translation process. These aspects of social ideology concentrated on social purposes and legitimacy will be expected to impact students' translation in the most significant way. More recently, C. V. Katan has introduced the term "cultural ideology," which appeared in tandem with this intention. (Vincent, 2023)

Specific social ideology, on the other hand, relates primarily to social interactivity, social identity, and social inclusivity. Social interactivity underlines the translator's social roles, stressing the expectation on who the translator should be or act in the eye of an intended readership, which includes consideration of gender, ethnicity, age, academic learning background, profession, economic status, and social class. Social identity also focuses on the translator and translation roles, but with a different emphasis. In this sense, social identity concerns itself with the social role's consequences, which relates to translated texts' features rendering differences in discourse, register, style, and the like. Finally, social inclusivity relates to targeting social stratum, sects, and classes towards which translated texts are directed. With this aspect of social ideology, students' translation strategies and solutions are expected to relate to translation and readership aimed at inclusion of low-income and marginalized classes, encouraging class mobility and improving economic status. (Kardiansyah and Salam, 2020)

Table 2. Rendering social and cultural terms

No.	Source Text (ST) (Ford)	Target Text (TT) (Alhaydari)	Translation Strategy Baker (2011)
9.	"Today, I am pleased that Fate chose the city of Braunau on the Inn of Northern Austria as my birthplace."	"من حسن حظي اني ولدت في برونو المدينه الصغيره الواقعه على الحدود الفاصله بين المانيا والنمسا"	Translation using a more general word (superordinate)
10.	"What depressed me more than anything when I was a wild youth was that I had been born into an age that honored only tradesmen or civil servants."	"ما المنى في صباي مثل مجيبي الى العالم في زمن لا يقيم هياكل المجد لغير التجار والموظفين"	Translation using a more general word (superordinate)
11.	"Pursuing all political events with interest like I did made me very interested in propaganda"	"مما استرعى انتباهي وانا اتتبع الاحداث السياسيه اهميه الدعايه كاداه لتتوير الاذهان او لتظليل من يراد تضليلهم"	Translation using a more general word (superordinate)
12.	"By the end of November, 1918, I was back in Munich."	"في مطلع تشرين الثاني 1918 عدت الى ميونخ مره اخرى"	Translation using a more general word (superordinate)
13.	"In it, I saw a tool that the Socialist-Marxist organization understood well and used with masterful skill. I realized early that the proper use of propaganda is a true art and one that remained practically unknown..."	" ولاحظت ان الاحزاب والمنظمات الاشتراكيه الماركسيه قد ملكت ناصيتها هذا الفن فن الدعايه الذي ظل مجهولا لدى الاحزاب المناوئه لها"	Paraphrasing using related words
14.	"This development not only seemed to progress, but it was generally hoped it would someday transform the world into one huge department store..."	"وعلق المشرفون في التفاؤل اطيب الامال على هذا التحول الذي يجعل استثماره من عالمنا هذا سوقا للاخذ والعطاء."	Omission/ Paraphrasing using related words
15.	"Not until the war was there a chance to see the enormous results that focused propaganda can produce. "	" وقد ابرزت الحرب اهميه الدعايه وتأثيرها"	Omission / Paraphrasing using related words
16.	"and remained there until the camp was broken up."	"ولم اعد الى ميونخ الا في اذار 1919"	Paraphrasing using unrelated words
17.	"They never make a profit, but 'keep paying' forever."	"والاكتفاء بتمثل دور البورجوازيين الذين يدفعون للتاجر ثمن البضاعه وللموظف بدل الاتعاب"	Omission/ Paraphrasing using unrelated words
18.	"The whole administration was so disgusting to me that I decided to leave as quickly as possible."	"سرعان ما برمت هذه المؤسسه واساليبها"	Omission/ Paraphrasing using unrelated words
19.	"At that time, plans bounced back and forth in my head. For days, I considered options and thought about what could possibly be done, but the result of every train of thought was the sober realization that no one knew me and I did not have the means to actually do anything."	"اما المشاريع والخطط التي مرت براسي في ذلك الحين فحدث عنها ولا حرج. ولكن لم اخذ خطوه عمليه واحده لعلمي ان رجلا لا اسم له يشفع له لا يستطيع شيئا في غمره الحوادث الجاريه."	Omission/ Paraphrasing using unrelated words
20.	"Here again, unfortunately, the other side was the sole subject of study because our side's understanding and use of propaganda was insignificant."	"وكننت وانا اتتبع نشاط العدو في هذا الحقل اكاد اتميز ايضا لاختفاءنا نحن هذا السلاح الفعال"	Illustration/ Paraphrasing using unrelated words

No.	Source Text (ST) (Ford)	Target Text (TT) (Alhaydari)	Translation Strategy Baker (2011)
21.	"The English could then furnish the businessmen, the Germans would furnish the administrative officials, and the Jews would have to sacrifice themselves as managers..."	"يتحكم بها كل مضارب مقدم. وينصدر الركن الذي تعقد فيه الصفقات الكبرى أمهر التجار اي الانجليز ويواجههم في الركن المقابل اقدر الموظفين اي الالمان اما اليهود فقد اضطرهم هذا التطور الى التضحية بانانيتهم..."	Omission/ Cultural substitution
22.	"Only the Christian-Socialist movement achieved a certain skill with this tool and its success was owed to Lueger's contributions in his day."	باستثناء الحزب المسيحي الاشتراكي الذي كان له في عهد الدكتور لوجر دعايه المنظمه	Omission/ Cultural substitution
23.	"Some were unwilling to learn from others, while others simply lacked good leadership."	"وكان البعض منهم يكرهوا ان يتلقى دروسا من الاخرين اما البعض الاخر فكانت تعوزه الاداره الحسنه"	Omission
24.	"With a faithful friend of the campaign at my side, Ernst Schmidt, I traveled to Traunstein (a town in the south-east part of Bavaria Germany)"	"وانتقلت الى ترونتشتين مصحوبا برفيقي الامين ارنست"	Omission

The table includes some examples to illustrate the social and cultural context used in the translation. Examples 9 to 12 shadow a strategy called translation using a more general word (superordinate).

Translation Using a More General Word (Superordinate)

Another translation strategy according to Baker taxonomy used in Alhaydari' (2012) translates is translation using a more general word (superordinate). This strategy is illustrated in the following example as they are mentioned in the original text by Ford and its translation by Alhaydari.

(9) "Today, I am pleased that Fate chose the city of Braunau on the Inn of Northern Austria as my birthplace."

Alhaydari' translates:

"من حسن حظي اني ولدت في برونو المدينه الصغيره الواقعه على الحدود الفاصله بين المانيا والنمسا".

In this translation, Alhaydari makes use of a superordinate word strategy, where he replaces the specific term "Fate" with the more general expression "من حسن حظي" (I was lucky). This change reflects a shift from the more philosophical or deterministic notion of "Fate" to a simpler concept of "luck," which avoids the deeper connotations associated with fate. By choosing "luck," Alhaydari keeps the sentence straightforward and avoids potentially complex philosophical interpretations that might not resonate as strongly with Arabic readers.

Additionally, Alhaydari modifies the geographical detail by translating "Braunau on the Inn of Northern Austria" to "برونو، المدينة الصغيرة الواقعة على الحدود الفاصلة بين ألمانيا والنمسا" (Braunau, the small town located on the border between Germany and Austria). He omits the specific "on the Inn of Northern Austria," likely because the exact location might not be as significant for the Arabic-speaking audience. In Arabic, geographical details can sometimes be simplified to focus on the broader context, especially if the specifics are not crucial for understanding the text. The mention of Braunau as a border town rather than a specific location helps contextualize it in a way that is more meaningful to Arabic readers.

Furthermore, Alhaydari does not translate "my birthplace," which may be because the statement is either considered well-known from earlier parts of the book or deemed unnecessary for this particular translation. By omitting these details, Alhaydari generalizes the message to maintain clarity and relevance for his audience, focusing on the essential idea rather than precise details.

In terms of social and cultural context, the term "Fate" in Ford's text carries a certain weight in Western discourse, often linked to philosophical or religious undertones. In

translating it as “حسن حظي”. Alhaydari uses a term that seems to exclude fate more than luck than fate which may be easy for Arabic speaking readers to understand.

Concerning the geographical names, Alhaydari uses “ألمانيا” for Germany. Many sentences in Alhaydari seem to be translated from Arabic to English and back again to Arabic. Some of the translated texts sound awkward in modern spoken Arabic: Many of the translated texts in Alhaydari are translated by translation software from Arabic to English then from English back. The transformation is courteous to these places but glosses over the geographical specifics: again, an innate cultural bias toward the practical and recognisable over the precise. This view conforms with a trend in translation where too much detail is excluded owing to its irrelevance or to meet the needs and comprehension of the target group.

Translation using a more general word (superordinate).

The next example also follows the same strategy:

- (10) "What depressed me more than anything when I was a wild youth was that I had been born into an age that honored only tradesmen or civil servants."

Alhaydari translation:

"ما المنى في صبائي مثل مجيئي الى العالم في زمن لا يقيم هياكل المجد لغير التجار والموظفين"

(What hurt me in my youth was being born into an era that only glorified tradesmen and civil servants).

Alhaydari uses a strategy of generalization to replace the specific concept of "honor" with a more evocative phrase "building monuments of glory." And in the ‘original’ text by Ford, (1939) the noun ‘honored’ conveys the meaning ascribed to tradesmen and the civil servants. Alhaydari extends this by defining it as a period which “does not erect

statues of fame for anyone but trades men and civil servants.” He prefers to use a more extended phrase, “monuments of glory”, to be in line with the superordinate strategy that Baker adopted. It presents a vivid picture, maybe for emphasizing the frustration and disappointment described in the by the protagonist of the book. This translation approach might have arisen from cultural expectations of an elaborate and sensational use of words. The translations of “building monuments of glory” might sound unfamiliar to some non-native English speakers and even if unfamiliar we have to choose the phrase that is most neutral or meaningful for the given language; In Arabic, legacy and respect combined with “building monuments” can have a stronger meaning. Alhaydari attempts to shape “honor” in such a way to ultimately accentuate the narrator’s feeling of himself being underappreciated.

As for the social and cultural terms, Alhaydari retains the standard Arabic translations of the terms for ‘tradesmen’ (التجار) and ‘civil servants’ (الموظفين) in order to stress their socio-economic connotations. These terms are quite clear, both in the German and Arab contexts, and their use retains all class-based connotations. Both tradesmen and the civil servants are valued in the Arabic culture in as much as their positions are valued in the different societies. In the same regard, Alhaydari toned down the phrase “wild youth” to “صباي” which translates to “my youth” and removing the word “wild”. This might be a cross-cultural issue as Arab culture does not necessarily vilify youth or view them as rebelling against parents or authority. This adjustment helps the translation align with Arabic cultural norms while still conveying the essence of the narrator’s experience. So, Alhaydari’s use of broader and more expressive language not only clarifies the text but also adapts it to the cultural and emotional expectations of Arabic readers.

Translation using a more general word (superordinate)

Ford's text states the following:

(11) "Pursuing all political events with interest like I did made me very interested in propaganda".

Alhaydari's translation:

"مما استرعى انتباهي وانا اتتبع الاحداث السياسية اهمية الدعاية كاداه لتتوير الازهان او لتظليل من يراد تضليلهم"

(What caught my attention as I followed political events was the importance of propaganda as a tool to enlighten minds or mislead those who are meant to be misled).

Here, Alhaydari uses a strategy of translation that involves replacing a specific concept with a broader explanation, which fits Baker's superordinate category. In the original text, Ford simply states an interest in propaganda. Alhaydari, however, broadens this by describing propaganda as a tool with dual purposes: "to enlighten or to mislead." Doing so, he provides a fuller explanation of propaganda's role. This broader description assists the Arabic readers understand that propaganda covers a wide range of aspects. This makes it clearer as it can be used to educate as well as mislead people in any field as we saw with Michael Sam and efforts to counter it failed. The reasons to support Alhaydari intention are full proof, when using this approach. Performing an exhaustive explanation of what counts as an 'interest' means that by the time Alhaydari arrives at translating propaganda, the reader fully grasps its connotations and meanings that may otherwise be reduced in simple statement. Hence, this method can assist Arabic readers observe more profound significance of propaganda and its utilitarian functions for readers. Furthermore, there are sometimes that particular terms and ideas in the original text might not create the same impact with Arabic readers. Therefore, when the translator offers more general explanation can help make the text more familiar.

Moreover, the addition of terms like ‘enlightenment’ and ‘misleading’, to write propaganda decides cultural connotations. As let many Arab cases have shown propaganda has been employed for informative and misleading aims. Thus, the presence of such a dual function in Alhaydari’s strategy indicates to his awareness of the ways propaganda is perceived and used in other political and cultural contexts. In a unique way, this approach corresponds to the cultural context of the target audience and improves the translation. Thus, while translating the piece, Alhaydari uses much descriptive vocabulary and keeps the meaning of the offers Arabic readers a clear and comprehensive view of the function and significance of propaganda.

Translation using a more general word (superordinate)

The original text by Ford states:

(12) "By the end of November, 1918, I was back in Munich."

Alhaydari’s translation:

"في مطلع تشرين الثاني 1918 عدت الى ميونخ مره اخرى ."

In this example, Alhaydari opts for a more general reference to time. He shifts from "by the end of November" to "at the beginning of November." This strategy reflects the use of a superordinate term or generalization (Baker, 2011). To illustrate that, the decision to use "at the beginning of November" instead of the more specific "by the end of November" simplifies the timeframe. This adjustment likely aims to enhance readability and clarity for the target audience. In Arabic, overly precise dates might not be as crucial in narrative contexts, especially when the focus is on the broader event rather than the exact timing. By generalizing the timeframe, Alhaydari ensures that the translation remains clear and accessible without unnecessary detail.

Culturally, precise dates might not hold the same level of importance in Arabic narratives as they do in English focusing on exact timing that often plays a critical role. Alhaydari's choice to generalize could also align with stylistic preferences in Arabic. The translation reflects a less rigid approach to time and makes the text flow more naturally in informal or historical recounting.

Regarding the mention of Munich, Alhaydari retains the name as "ميونخ," preserving its cultural and geographic accuracy. This transliteration ensures that the reference remains recognizable and relevant in both Western and Arab contexts. Munich's historical significance makes it a well-known city. It maintains its original name with respect to its geographical and cultural importance. It is also well-known city among the Arab readers. Thus, Alhaydari streamlines the text and makes it more approachable for Arabic readers while preserving the essential meaning of Ford's original statement. This approach reflects a thoughtful adaptation to cultural and narrative styles, he ensures the translation to be both accessible and meaningful.

Paraphrasing using related words

Ford's original sentence is,

- (13) "In it, I saw a tool that the Socialist-Marxist organization understood well and used with masterful skill. I realized early that the proper use of propaganda is a true art and one that remained practically unknown..."

Alhaydari's translation:

"ولاحظت ان الاحزاب والمنظمات الاشتراكية الماركسية قد ملكت ناصيتها هذا الفن فن الدعاية الذي ظل

مجهولا لدى الاحزاب المناوئة لها "

(I noticed that the Socialist-Marxist parties and organizations mastered this art, the art of propaganda, which remained unknown to their opposing parties).

In this case, Alhaydari shifts the wording but maintains the meaning, focusing on how Marxist organizations mastered propaganda, a skill the opposition lacked. He changes some specific phrases while keeping the core idea intact, such as replacing "used with masterful skill" with "ملكت ناصيتها" (mastered it). This is an example of paraphrasing using related words (Baker, 2011).

In Ford's original sentence, "In it, I saw a tool that the Socialist-Marxist organization understood well and used with masterful skill. I realized early that the proper use of propaganda is a true art and one that remained practically unknown...", Alhaydari translates this as, "ولاحظت ان الاحزاب والمنظمات الاشتراكية الماركسيه قد ملكت ناصيتها هذا الفن فن" (I noticed that the Socialist-Marxist parties and organizations mastered this art, the art of propaganda, which remained unknown to their opposing parties). Alhaydari uses paraphrasing with related words (Baker, 2011) to convey the essence of the original text while adjusting some specific phrases. The phrase "used with masterful skill" becomes "ملكت ناصيتها" (mastered it), which captures the same idea but with a term more familiar in Arabic. Instead of the detailed "remained practically unknown," Alhaydari simplifies this to "ظل مجهولا" (remained unknown). This choice makes the translation more straightforward and aligns it with common Arabic expressions.

The omission and paraphrasing strategies serve to maintain clarity and cultural relevance. By focusing on the general idea of propaganda mastery rather than the intricate details of its effectiveness, Alhaydari ensures that the message is clear and accessible to Arabic readers. The use of phrases like "ملكت ناصيتها" reflects a cultural adaptation that

resonates with Arabic-speaking audiences, who might find such expressions more relatable and easier to understand. This method of translating aligns with Baker's (2011) approach to paraphrasing, where related words are used to adapt the content while preserving its core meaning. Alhaydari's translation captures the critical points of the original text but presents them in a way that feels natural and impactful in Arabic, he tries to enhance readability and cultural connection.

Translation using Omission

Fords states as follows:

- (14) "This development not only seemed to progress, but it was generally hoped it would someday transform the world into one huge department store..."

Alhaydari's translation:

"وعلق المشرفون في التفاؤل أطيّب الآمال على هذا التحول الذي يجعل استمرار عالمنا هذا سوقاً للأخذ والعطاء."

(The optimists pinned their highest hopes on this development, which would eventually turn our world into a marketplace for giving and taking).

In this excerpt, Alhaydari adopts the strategy of omission and paraphrasing using related words. He transforms the Western concept of a "department store" into the more culturally familiar "سوقاً للأخذ والعطاء" (marketplace for giving and taking). The original reference to a "department store" symbolizes the rise of consumerism and the commercialization of life, which is a prevalent theme in Western economies. However, it is to be borne in mind that in Arabic culture, the concept of a 'department store' may not be as significant or mean the same thing. Instead, Alhaydari decides to translate this concept into a marketplace, which is a most social and economic formation in Arab cultures. Traditionally, they have played an important role in commercial and social life

of people especially within Middle Eastern region. This translation makes much more relatable for the target audience into the source language. The translated phrase “سوقاً للأخذ والعطاء” may be more understandable for people of Arabic origin, as it has the shades of barter economy which is ancient for Arabic civilized nations. In addition, it is more reciprocal than “buyer and seller” phraseology, where one gives and the other takes only. This strategy is in accordance with Baker’s (2011) contention that translators tend to simplify the content of the source by means of referring to the target culturally acceptable frame of reference. Presumably, Alhaydari avoids more direct translation by omitting a word for “department store” that readers in an Arabic-speaking context might deem too alien or exotic and replaces it with the, to an English speaker, analogue “marketplace.” Though this approach heals the cultural divide, it does so at a cost of a marginal semantic loss. The term meaning of department store has connotations of big scale shopping practices, homogeneity, and capitalistic commodification of culture while the term some marketers has the touch of traditional and collectivism. This could lead to loss of the core meaning of what is depicted in the texts. In other words, as much as they are funny and sarcastic, they are aimed at criticizing the commercialization of the world.

As Hatim and Mason (2005) suggest, such cultural shifts in translation are often necessary to maintain relevance for the target audience but can sometimes dilute the original message. In this case, while the translation remains coherent and relatable, it softens the critique of consumerism by replacing the metaphor of a "department store" with the more culturally resonant "marketplace."

Omission/Paraphrasing using related words

Ford's original sentence

(15) "Not until the war was there a chance to see the enormous results that focused propaganda can produce."

Alhaydari translation:

"وقد أبرزت الحرب أهمية الدعاية وتأثيرها"

(The war highlighted the importance and impact of propaganda)

In this example, Alhaydari employs a strategy of omission and paraphrasing with related words to simplify the original phrase "focused propaganda" to the more general "الدعاية" (propaganda). The (ST) highlights the impact of "focused propaganda," which suggests a deliberate and intensive use of propaganda techniques. Alhaydari's translation, "وقد أبرزت الحرب أهمية الدعاية وتأثيرها" (The war highlighted the importance and impact of propaganda), omits the specific adjective "focused," instead using a broader term that captures the general significance of propaganda.

The omission of "focused" reflects a cultural adaptation to align with the target audience's perception. In Arabic contexts, "propaganda" (الدعاية) is often viewed more neutrally, especially in the context of war and political discourse. The term does not bear the negative connotations that is often attached to it in the western societies where propaganda is tend to be demeaning and has bias information. Rather than that, the use of the term "propaganda" in general Arabic is quite parallel to the worldwide political usage in various movements, Therefore, it is almost familiar rather than unfamiliar. It is still in agreement with Baker (2011) because according to him, translators mostly cater for the cultural practices of the target community. Describing the omitted "focused" with a more

neutral expression, Alhaydari reduces the translated text to the level of understanding of the target culture regarding propaganda. Such generalization allows preserving the connection with the ask propagation at the same time excluding negative connotations that can be linked to this term in various cultures.

Hatim and Mason (2005) also endorse this strategy by asserting that across-culture translation usually incorporates the tendency to oversimplify or generalize on the expected cultural difference. By expanding 'propaganda' to move around its intensity, Alhaydari makes sure the translation would sound appropriate for Arabic readers even though the overall drift of the translated text remains completely identical to the original text. However, this simplification might lead to a loss of the real emphasis on the fact that this propaganda is 'focused,' which slightly affects the depth of the message, specifically, in terms of its purposefully maintained intensity. Such omissions that Baker (2011) discussed might at times lower the level of detailed and effectiveness of the original content. While Alhaydari was comprehensible about the general idea conveyed by the use of propaganda in war, the kind of propaganda described in the book has been lost in translation.

Paraphrasing using unrelated words

Ford's uses the sentence:

(16) "and remained there until the camp was broken up"

Alhaydari's translation:

"ولم أعد إلى ميونخ إلا في آذار 1919"

(I did not return to Munich until March 1919).

In this sentence, Alhaydari utilizes paraphrasing with unrelated words. He specifically omits the military context of "camp was broken up" and instead focuses on

the return to Munich. The original phrase, which refers to the disbanding of a military unit, is translated as "ولم أعد إلى ميونخ إلا في آذار 1919" (I did not return to Munich until March 1919). This translation shifts the emphasis from the military event to the specific timing of the return.

The omission of the military context reflects a cultural adaptation to make the text more relevant to Arabic readers. The term "camp" in a military context might not hold significant importance or relevance for the target audience, who may be more interested in personal milestones and actions. By focusing on the return to Munich, Alhaydari simplifies the narrative and aligns it with what might be more pertinent for Arabic readers, emphasizing the chronological aspect of the character's experience rather than the military details.

This approach is in harmony with Baker (2011) observation that while paraphrasing is a direct translation of content into another language but with focus on features that are nearer to the target audience. In this case, the military aspect is considered as the least critical in comparison with the timing of the return which is a rather obvious characteristic easily comprehensible by a human which also has cultural significance. Subsequently, with the return to Munich as a priority, Alhaydari ensures that the translation does not get lost in the military details but stays on the goal of the event. In the same opinion Hatim and Mason (2005) have emphasized the same view and arguing that translators inevitably generalize and adapt the details to suit the culture of the target receptor community. The shift from a specific military reference to a general timeline aligns with the practice of making translations more accessible and relevant to readers by highlighting aspects that are more immediately understandable within their cultural framework.

However, this strategy may result in the loss of the original text's nuance related to the military context, which could be important for understanding the full scope of the character's experiences. As Baker (2011) points out, such omissions can sometimes dilute the specificity and impact of the original narrative. While Alhaydari's translation effectively clarifies the personal timeline, it sacrifices the context of the military disbanding, potentially affecting the depth of the historical setting described.

Omission/Paraphrasing using unrelated words

In Ford's original text

(17) "They never make a profit, but 'keep paying' forever"

Alhaydari's translation:

"والاكتفاء بتمثل دور البورجوازيين الذين يدفعون للتاجر ثمن البضاعة وللموظف بدل الأتعاب "

(and simply playing the role of the bourgeoisie, who pay the merchant for the goods and the employee for the services).

In this excerpt, Alhaydari uses a strategy of omission and paraphrasing with unrelated words to translate the criticism of the bourgeois class. The original phrase "They never make a profit, but 'keep paying' forever" criticizes the bourgeoisie for their unproductive expenditure. Alhaydari rephrases this as "والاكتفاء بتمثل دور البورجوازيين الذين يدفعون للتاجر ثمن " (and simply playing the role of the bourgeoisie, who pay the merchant for the goods and the employee for the services).

By using the term "البورجوازيين" (bourgeoisie) and specifying roles such as "التاجر" (merchant) and "الموظف" (employee), Alhaydari broadens the context of the critique. The original concept of "never making a profit" is omitted. Rather, it becomes a general protest against making payments for goods and services to the bourgeois. This change aligns

itself with a more culturally convenient criticism of social roles and economic behavior in Arabic related socio-economic worlds. Connecting the bourgeoisie to imbibing and consuming alcohol does not flash as much understanding to the target audience as the other interpretations does, more so the translation by Alhaydari. This paraphrasing stands in line with Baker's (2011) argument on how translators translate content to correspond with the culture and social set up of the target consumers. By not pinning down the criticism of not making a profit' and presenting other functions of money as means of payment for goods and services, Alhaydari re-works the text to focus on other virtues of the bourgeois that would be amenable to Arab discussions of socio-economics. It accomplishes this while still attempting to keep the critique as valid and relevant for the culture. Furthermore, Hatim & Mason (2005) have a similar view, considering that, at times, translators have to change the attention of their translations to the target culture.

However, instead of directly focusing on the notion of profit-making, which is the major English-language headline of the critique, Alhaydari emphasizes the roles of bourgeoisie in buying and selling which makes it more comprehensible to the Arabic readership. However, this approach might cause a loss of the text subtle meaning concerning Hitler critique of bourgeoisie for inability to make a profit which is an essential part of the publication. Baker (2011) however notes that such omissions can decrease the precision as well as effectiveness of the original criticism. Although Alhaydari's translation may be understood as offering a general critique of bourgeois behavior, too, it loses the aspect of economic failure, which may change the tone of the critique given by the author.

Omission/Paraphrasing using unrelated words

Ford's original text uses the following statement

(18) "The whole administration was so disgusting to me that I decided to leave as quickly as possible"

Alhaydari's translation:

"سرعان ما برمت بهذه المؤسسة وأساليبيها"

(I quickly grew disgusted with this institution and its methods).

In this excerpt of article, Alhaydari translates the word "administration" into a completely unrelated word "المؤسسة," meaning institution instead of using a precise term and changing the discussed context from the topic of organization structure to a general letter. The raw text 'the administration,' which the speaker feels disgust with is changed in a way to include broader concept of 'institution it is important to understand that 'institution' in Arabic can mean any political, social, or economic structures. This decision is more cultural because the term مؤسسة is much more familiar to the Arabic reader as it relates to instances of power or general governance in the context. Alhaydari leaves out some details in the administration and replaces it with an "institution" in order to simplify a narrative and even the speaker's emotional response. This is in line with Baker's (2011) assertion that while the main idea of omission is a useful and valuable approach used by communicators, this is, in most cases, when such details are unimportant, or hold little value within the context of the intended audience. In this case the specific concept of an 'administration' may not be explicitly provided and defined in the same way in Arabic contexts where structural discontent is more likely to be articulated in terms of wider, passionate discourses. Alhaydari also considers the persona

of the speaker to avoid the institutional cliché present in Arabic speaking societies that naturally want to talk about institution's failures in either very emotional personal way.

Furthermore, considering that Alhaydari has chosen to concentrate on the audience's feelings to the "administration" rather than aspects, it is in accordance with Hatim and Mason's (2005) claim of cultural-oriented approach that usually precedes the linguistically-oriented one. 'It appears that in many Arabic contexts, these criticisms are not articulated in a manner where specific defects of structures such as the 'administration' are explicitly outlined but instead refer to feelings which include disgust,' This is also prevalent in Alhaydari's translation. However, this shift may result in the loss of the detailed criticism of the "administration" that is observed when reading the original text. As Baker (2011) noted, omission may strip the source of much of the richness of the speaker; it may, in combination with the given approach, make the analysis less nuanced and therefore incapable of fully capturing the nature of the dissatisfaction. While translating this book, although Alhaydari retrieves the emotionalism perfectly, he loses some of the official taxonomy that may result in losing the depth of the critique.

Omission/Paraphrasing using unrelated words

In Ford's text

(19) "At that time, plans bounced back and forth in my head. For days, I considered options and thought about what could possibly be done, but the result of every train of thought was the sober realization that no one knew me and I did not have the means to actually do anything"

Alhaydari's translation:

"أما المشاريع والخطط التي مرت برأسي في ذلك الحين فحدث عنها ولا حرج. ولكن لم أأخذ خطوة عملية واحدة لعلمي أن رجلاً لا اسم له يشفع له لا يستطيع شيئاً في غمرة الحوادث الجارية ."

(As for the plans and projects that went through my mind at that time, there is no need to elaborate. But I did not take a single practical step, knowing that a man with no name to support him could not do anything in the midst of the ongoing events).

In this excerpt, Alhaydari employs omission and paraphrasing with unrelated words to streamline Hitler's introspective narrative. In the original text, Hitler reflects on his internal struggles, indecision, and inability to take action due to his lack of influence. Alhaydari paraphrases this using the phrase "حدث عنها ولا حرج" (there is no need to elaborate), an Arabic idiom often used to minimize unnecessary detail. This idiomatic expression serves to downplay the depth of Hitler's internal musings, reflecting a cultural preference in Arabic discourse for simplifying introspection in favor of more concise and decisive expression.

Alhaydari also introduces the phrase "غمره الحوادث الجارية" (in the midst of the ongoing events), situating the speaker's personal conflict within a broader, more chaotic social context. This addition helps externalize the internal struggle, making the narrative more relatable to an Arabic-speaking audience that tends to favor framing individual challenges within a collective or societal context. By doing so, the translation shifts focus from Hitler's personal indecision to the broader environmental forces at play. This can be seen as more relevant in cultures that emphasize communal over individual experience.

Besides, the omission of specific details about Hitler's internal thought processes is consistent with Baker's (2011) concept of omission as a strategy for adapting content to the target audience. In this case, Alhaydari's decision to leave out the more detailed account of Hitler's internal contemplation aligns with the cultural tendency in Arabic literature to focus more on actions and outcomes rather than extended introspection. The added reference to the "ongoing events" provides context that is culturally significant in

Arabic-speaking societies, where the external environment and social realities often play a key role in shaping personal narratives. However, the omission of Hitler's repeated "sober realization" may reduce the emphasis on his recurring sense of powerlessness, which is a key part of the original passage. Baker (2011) notes that such omissions can sometimes affect the depth of the character's emotional or psychological portrayal, potentially diminishing the reader's understanding of the speaker's internal conflict. While Alhaydari's version maintains the essence of Hitler's frustration, it also simplifies the complexity of his internal thought process, focusing instead on a more action-oriented narrative.

Thus, this strategy of omitting and paraphrasing also resonates with Hatim and Mason's (2005) analysis of cultural translation. So, the translators adjust the narrative to align with the cultural expectations and values of the target audience. By minimizing introspection and contextualizing the conflict within the external environment, Alhaydari ensures that the translation remains culturally relevant and engaging for Arabic readers.

Illustration/Paraphrasing using unrelated words

In Ford's text

(20) "Here again, unfortunately, the other side was the sole subject of study because our side's understanding and use of propaganda was insignificant"

Alhaydari's translation:

"وكننت وأنا أتتبع نشاط العدو في هذا الحقل أكاد أتميز أيضاً لإخفائنا نحن هذا السلاح الفعال "

(And as I followed the enemy's activity in this field, I was almost furious at our own failure to use this effective weapon).

In this example, Alhaydari uses the strategy of paraphrasing with unrelated words, specifically illustrating propaganda as a "weapon," which deviates from the original's more neutral tone. Hitler's criticism of his side's insignificant use of propaganda is translated into "الإخفاثنا نحن هذا السلاح الفعال" (our failure to use this effective weapon), transforming the concept of propaganda into a metaphorical weapon. This shift introduces a strategic and militaristic metaphor that aligns with cultural tendencies in Arabic discourse, where military terms are often employed to describe political and social struggles, particularly in conflict settings.

Alhaydari made a choice to focus on unrelated words, and stating propaganda as a weapon makes the context of criticism more emotional. There is an insight about paraphrasing with other words: Baker asserts that the method is useful if the translator wants to make the Text most appropriate for the cultural and emotional niveous of the target reader. In this case, by making accent on the prospectives of propaganda as one of the main tools, the translation sounds closer to Arab listeners, who use military terms in speaking about the war, power, or failure in work. This transforms the magnitude of struggle, of opposition, into a familiar cultural paradigm of battle and war, thus making the text much more sensible and persuasive. However, this choice also changes the register of the original text from rational complaining about ineffectiveness to pathos essentially of having failed to utilize a powerful tool. Baker (2011) also agrees that such shifts can make the message more transparent, but it also takes the translation further away in terms of imparting an intended neutrality of the author. Here, it is not merely the relative unimportant use of the propaganda tool as such, but its non-use in a larger conflict where the failure to use a particular 'weapon' aligns better with the cultural understanding of an audience conventionally familiar with marketing military and strategic paradigms.

This use of illustration and paraphrasing is also supported by Venuti's (2021) concept of "domestication," where the translator adapts the text to fit the cultural norms of the target audience. Alhaydari's metaphorical depiction of propaganda as a weapon speaks to the values and familiar discourse of Arabic readers. He ensures the text to be remained culturally relevant and emotionally resonant.

Omission/Cultural substitution

Ford's text in the translation of this example

- (21) "The English could then furnish the businessmen, the Germans would furnish the administrative officials, and the Jews would have to sacrifice themselves as managers..."

Alhaydari's translation:

"يتحكم بها كل مضارب مقدم. ويتصدر الركن الذي تعقد فيه الصفقات الكبرى أمهر التجار أي الإنجليز ويواجههم في الركن المقابل أقدر الموظفين أي الألمان أما اليهود فقد اضطرهم هذا التطور إلى التضحية بأنانيتهم..."

(It is controlled by every bold speculator. The corner where the big deals are made is occupied by the most skilled traders, i.e., the English, and opposite them, the most capable officials, i.e., the Germans. As for the Jews, this development forced them to sacrifice their selfishness...).

In this excerpt, Alhaydari uses a combination of omission and cultural substitution strategies to handle Hitler's reference to Jews as "managers" who "would have to sacrifice themselves." The (ST) is laden with anti-Semitic implications, portraying Jews in a specific managerial role. Alhaydari's translation shifts the focus by stating that "this development forced them to sacrifice their selfishness" (اضطرهم هذا التطور إلى التضحية) (بأنانيتهم), omitting the reference to Jews as managers and framing their behavior in terms

of "selfishness." This modification downplays the direct anti-Semitism of the original, reflecting the translator's cultural sensitivity.

The cultural substitution here aligns with Baker's (2011) argument that translators sometimes need to adapt or omit certain elements of a text that might be inappropriate or inflammatory in the target culture. In this case, Alhaydari avoids the direct reference to Jews in a managerial role, a phrase that carries strong anti-Semitic overtones. Instead, he opts for a more neutral depiction that refers to selfishness rather than specific roles. This strategy likely reflects the political and social sensitivities around Jewish identity and anti-Semitic discourse in Arabic contexts. This adoption facilitates that such overt statements might not only clash with the translator's ethical considerations but also provoke backlash from readers.

The shift in focus, however, could be seen as problematic in terms of fidelity to the original text. By omitting the specific role of Jews as "managers," Alhaydari downplays an important aspect of Hitler's original message, which specifically targeted Jews' alleged roles in financial and administrative spheres. Baker (2011) notes that omission can lead to a reduction in the original text's ideological intent. In this case, the anti-Semitic ideology central to Hitler's rhetoric is softened, which might reduce the impact of the text's original propaganda value. In addition, from a cultural standpoint, Alhaydari's decision aligns with Hatim and Mason's (2005) view that translators must sometimes navigate sensitive topics carefully, especially when translating politically or culturally charged material. Besides, in Arabic contexts, the portrayal of Jews in texts can be fraught with complexity. Alhaydari's choice to neutralize this part of the message by focusing on "selfishness" ensures that the text remains relevant while avoiding overtly inflammatory content.

Omission/Cultural substitution

In Ford's text

(22) "Only the Christian-Socialist movement achieved a certain skill with this tool and its success was owed to Lueger's contributions in his day".

Alhaydari's translation:

"باستثناء الحزب المسيحي الاشتراكي الذي كان له في عهد الدكتور لوجر دعابة المنظمة "

(Except for the Christian-Socialist Party, which, during Dr. Lueger's time, had organized propaganda)

Here, the transmittal of the meaning of Christian Socialism and its political leader, Lueger, is done using the omission strategy by Alhaydari to make the sentence shorter and easy to comprehend. Alhaydari also preserves only the name of the movement – the party of Lueger but being devoid of amplification of Lueger's contributions, which is presented in (ST). It is a usual practice in Arabic translations to ignore or reduce Western historical political figures especially those perhaps less well-known who may be off-putting to the average reader. Baker (2011) notes that omission is used often because there may be parts in the (ST) that are culturally alien or if expanding on a figure or idea would not help in getting across the point. Such a decision reflects Baker's observation that translators make potential relevance a priority over potential slavishness to the (ST).

In this case, Alhaydari's decision to maintain the broader category of 'organized propaganda' makes the book straightforward for the reader, while the more complex historical context stays engaging but manageable. Moreover, this reference simplification could be attributed to another cultural bias of the target culture which is more inclined towards the identification of major take home messages for instance propaganda. According to Hatim and Mason (2005), the translator draws attention to such areas in a

text which are closer to the other culture. In Arabic-speaking contexts, political propaganda and its role in shaping public opinion are familiar issues. Also, by emphasizing this aspect rather than examining the obscure Western political figures, the translation becomes more engaging and culturally aligned.

However, the omission could be seen as a constraint, as it might reduce the richness of the historical context provided in the original. Lueger's contributions to the Christian-Socialist movement played a significant role in shaping political ideologies of the time. So, by omitting this reference may lead to a loss of depth in understanding the historical and ideological influences on Hitler's thinking. According to Baker (2011), this type of omission might impact the reader's ability to fully grasp the historical significance, even if it makes the text more accessible. Therefore, this strategy serves to simplify and adapt the text for the target audience. Thus, it sacrifices some of the original text's nuance and complexity.

Omission

Ford's text translation

(23) "Some were unwilling to learn from others, while others simply lacked good leadership".

Alhaydari's translation:

"وكان البعض منهم يكرهوا أن يتلقى دروسا من الآخرين أما البعض الآخر فكانت تعوزه الإدارة الحسنة "

(Some of them hated to learn from others, while others lacked good leadership)

In this sentence, Alhaydari employs the omission strategy to simplify the original sentence, focusing on key concepts without providing additional details. The original text highlights two shortcomings: an unwillingness to learn from others and a lack of good

leadership. Alhaydari keeps these ideas but does not expand on them; he translates this sentence as, “Some of them did not like it when they had to learn from others, while others were lack of good leaders.” Omission of examples or additional explanation though makes the text shorter retains the essence of the arguments. As a concept the phrase ‘lacking good leadership’ goes especially deep within Arabic context, mainly because leadership is a highly valued aspect within these cultures, and there is a general respect of authority that is inculcated in the people. This idea resonates with culture in terms of perceiving leadership, particularly of a masculine (mean and tough) kind as a virtue. Further, the phrase ‘unwilling to learn from others’ relates to the aspect of knowledge as power to teaching and the value of receiving knowledge from distinguished older people or superior individuals as chosen by Alhaydari but is hesitant not to go into the detail of it. The failure to provide such numbers, details or case outcomes is not uncommon in Arabic literature especially where Alhaydari is a native Arab linguist whose education and experience has instilled that the art of expounding on the truth means minimal elaboration and maximal directness. As Baker has stated, omission is applicable when easing translation and concentrating on cultural importance concerns (Baker, 2018). In this case, Alhaydari stoic stress on leadership and knowledge, which has large relevancy in Arabic social as well as political cultures is maintained by the translator and it can be made sure that none of the connotations of the totemic words of the (ST) get lost in the hadna of Arabic translation and the targeted audiences are able to relate with the message of the translated text.

Omission

Ford’s text

- (24) "With a faithful friend of the campaign at my side, Ernst Schmidt, I traveled to Traunstein (a town in the south-east part of Bavaria, Germany)"

Alhaydari's translation:

"وانتقلت إلى تروتشتين مصحوبا برفيقي الأمين أرنست "

(I traveled to Traunstein, accompanied by my faithful friend Ernst)

It has already been established that amongst the most frequent shifts Alhaydari employs omission strategy: Thus, in this context the author omits the geographical characteristics related to the location of Traunstein in Bavaria, Germany. The original text is more elaborate and gives an account of the geographical settings of the particular town in southeastern part of Bavaria. Alhaydari, however, turns the attention to the companionship with Ernst Schmidt, and says it was an arduous journey but he was "with my good friend Ernst." This evidence is in concord with the culture of Arabic translation where human related factors are preferred over physical and geographical and historical characteristics particularly if the latter is deemed irrelevant by the target receptors. In omitting the geographical indicator, Alhaydari also makes the translation more general and makes the aspect of the story more personal when talking about loyalty and friendship. This choice also corresponds to the purchasers' cultural attitudes that prefer the human interaction over fact and, therefore, makes the translation more familiar to the Arabic audience.

As Baker pointed out, there are often situations when translators decide that some information is not important or not interesting for readers and ignores it (Baker, 2011). In like manner, Hatim and Mason have pointed out that such ideas can be expunged because translators insist on cutting out information that can only obscure the reader's understanding of culture-related notions that may remain paramount such as interpersonal relationship. In this regard, focus on the significance of the friendship over the

geographical position of the town reflects the cultural aspects of the Arab society which puts a lot of value of loyalty and relationship.

4.2 Concluding Remarks

A number of strategies used by Alhaydari in translating Ford's text into Arabic can be identified by using the following approaches and angles. In detailed analysis of Alhaydari's translation, the following techniques of translating were observed: Paraphrasing, cutting out unique terms, and using broader or generalized terms. All these strategies' outcomes are also related to the perception of the text and its reception by the target audience.

4.2.1 Paraphrasing and Omission

Alhaydari often resorts to paraphrasing with regard to the political and linguistic orientation of the readers of the Arabic-language media. Similarly, while translating the phrase of Ford: 'the enormous results that focused propaganda can produce,' Alhaydari reduces it to this significance: 'أبرزت الحرب أهمية الدعاية وتأثيرها' (The war has showcased the significance and effect of propaganda). To achieve this, the concept of "focused" has been replaced by the general "importance" and "impact" so as not to complicate the message. Likewise, 'honored only tradesmen or civil servants' is translated as 'لا يقيم هياكل' (does not build monuments of glory for anyone except tradesmen and civil servants) which in addition to generalizing the idea of honor paints a much more vivid picture of it.

4.2.2 Use of Superordinate Terms

In switching the use from one superordinate to another, for example replacing 'Fate' with 'من حسن حظي' (I was lucky), Alhaydari seems to adopt a system to measure idea

complexity, almost avoiding to use any word that has rooted philosophical/ cultural connotations. This approach makes the content easier for Arabic readers to comprehend as the language used in the text is very simple and translation is easy done. An example of this strategy is the translation of the phrase “By the end of November” as “في مطلع “ في مطلع تشرين الثاني” which is misleading as it can be translated as “at the beginning of November which is a more general meaning than that of a precise deadline at the end of the month.

4.2.3 Cultural Adaptation

The analysis in Alhaydari’s translation is cultural adaptation. The use of “الدعاية” for “propaganda”, and the vagueness of “on the Inn of Northern Austria” points to a certain cultural relativity. This way, while using vast terms definitely distinguishing from their English counterparts, and excluding less relevant details to the context, Alhaydari guarantees the work’s easy translation into Arabic.

4.2.4 Constraints and Issues

Nevertheless, there are limitations and possible problems in the translation of the strategies outlined above. For example, using such subtypes as omitting specific information or generalizing specific terms may sometimes result in such losses as the loss of the presence of shades of meaning that may be read into the text in question with the help of certain constructions. While it may have been easier to interpret “Fate” as “luck” the decision removed all the philosophical connotations that Ford intended. In the same way as the omission of the specific place or the birth data may reduce the likeness to the original, or weaken its setting.

4.2.5 Mistakes and Misuse

Altogether, the translation strategies discussed above are more or less useful despite the fact that, at certain points, the choice of words does not appear to be quite appropriate.

For instance, if combining 'wild' and 'youth' into 'youth,' the motivation may be lost in the new English version. Furthermore, broadening up some of the terms although helps add simplicity to the written content, it may also flatten up the depth of the original message to some extent.

4.3 Conclusion

Thus, analyzing Alhaydari's translation, several strategies intended for an Arabic readership can be observed that the translator has applied to his translation from Ford's text. By paraphrasing, using superordinate terms, and culture congruency, the text made by Alhaydari become more understandable and easier to relate in everyday life. However, this approach also has relatively higher cost, where some meaningful differences may be lost in the generalization of the 'signal'. These strategies match Baker's (2011) theories on translation strategies, thus drawing both pluses and minuses of texts across language and cultures.

CHAPTER FIVE

Conclusion and Recommendations

5.0 Conclusion

This research has investigated the strategies and challenges that combatted by Alhaydari (2012), the translator of *Mein Kampf*. This study answered two main research questions: What are the challenges encountered in the translation of *Mein Kampf* into Arabic? and What are the translation strategies used to overcome these challenges in light of Baker's taxonomy (2011)? The analysis focused on social, political, cultural, religious and dialectal expressions translated into Arabic. A brief comprehensive conclusion is written here to serve as an overview of the discussed analysis in this research. It presents answers to the two research questions. This chapter includes some implications for translators, and recommendations for future studies in translation.

To sum up the findings based on the research questions. The first research question: "What are the challenges encountered in translating *Mein Kampf* into Arabic?" encountered several challenges in the analysis. One major challenge in translating *Mein Kampf* involves the cultural differences between the original German text and the Arabic audience. The book, written in a deeply Eurocentric and politically charged context, carries ideologies that must be adapted carefully for an Arab audience without losing the original meaning or being misinterpreted.

By looking at cultural ideologies, the text includes cultural references and social ideologies that may not be understood by the target audience. For example, concepts of race and nationalism in Hitler's time have different connotations in Arab cultures, where ideas of nationhood and ethnicity vary significantly. In addition, political ideologies

occupied sum of examples in the analysis. The translation would have navigated these sensitive historical and political connotations of *Mein Kampf* and prevent presenting Hitler's ideologies as sympathetic or relevant to contemporary Arab societies. Several issues have occurred in the analysis. Alhaydari (2008) failed to represent the text to his audience in perfect way although there are some justifications for such strategies he implemented.

The second Research Question: "What are the translation strategies used to overcome these challenges?" also explored different strategies used by Alhaydari. As appeared in the analysis, he employed several strategies to address these challenges. According to Baker's taxonomy (2020). Cultural substitution is one of the strategies mastered in his translation. This strategy is used when translating culturally specific references that may not resonate with the Arabic audience. Alhaydari replaced certain European or German references with culturally equivalent or neutral terms that are more familiar to Arab readers. For instance, economic and business structures are rephrased using terms familiar in Arabic culture, such as replacing "department store" with "سوق" (market). He implemented this strategy as the example provided to successfully convey the text meaning to Arab audience. Besides, he implemented the omission strategy. Alhaydari often omits certain details that would be either irrelevant or too difficult to translate into Arabic cultural terms. This is evident in several passages where detailed descriptions or specific cultural references from the original are left out. For example, references to specific German political figures or local policies were omitted in favor of broader, more general terms.

Another strategy that Alhaydari implemented in his translation is paraphrasing using related or unrelated words. In cases where direct translation would lose meaning,

Alhaydari paraphrases the text using either related or unrelated words to maintain the intended message while making it more understandable. This helps to adapt the ideological content without distorting its political weight. An example includes transforming detailed historical references into general concepts that align with the Arabic context. Moreover, he used the neutralization strategy. He implemented this strategy when translating emotionally charged or politically sensitive terms. Alhaydari opted for more neutral language to reduce potential controversy. For instance, passages that glorify Nazi ideology are toned down or phrased in a way that distances the translator from seeming to endorse the ideas.

Also, the social and cultural perspectives is implemented. The translation demonstrated sensitivity to Arab cultural and social ideologies. The strategies employed by Alhaydari indicated a deliberate attempt to align the text with the cultural norms and values of the target audience while maintaining the overall narrative. For instance, the role of Jews, as presented in the original text, is handled carefully to avoid inflammatory rhetoric. It reflected the translator's awareness of the cultural and political sensitivities surrounding this subject in Arab societies. Besides, the social ideology of the Arabic readership, which includes notions of class, religion, and ethnic identity, significantly impacted the translation. The need to accommodate these differences without altering the core meaning of the text is a balancing act that Alhaydari navigated through selective omission and cultural substitution.

Finally, the translation of *Mein Kampf* into Arabic involved navigating significant social, cultural, and political ideologies. Alhaydari employed strategies like cultural substitution, omission, and paraphrasing to adapt the text to the Arab context. He paid all

efforts to manage the inherent challenges of translating such a controversial and ideologically charged work. Yet, there were some faults of translation he fell into.

5.1 Implications

This study highlights several implications for translators. The translation of *Mein Kampf* into Arabic illustrated how cultural and political ideologies influence translation strategies. Alhaydari's decisions reflected an effort to present the text within the framework of Arab cultural norms, demonstrating that translators often act as cultural mediators. This has implications for how historical texts are received in different societies, potentially altering their impact. Besides, the translation choices, particularly the neutralization or omission of certain controversial aspects, could impact Arab perceptions of Hitler and his ideology. While the text itself is historically significant, it is presented in a more neutral light that could downplayed its harmful ideologies. So, it had several implications for education and historical understanding.

In addition, omissions and paraphrasing can sometimes result in the loss of critical context, which leads to misinterpretation by the target audience. This is remarkably important for texts like *Mein Kampf*, where the ideological content has significant consequences. Translators must be mindful of this and make clear where their translations deviate from the original to maintain transparency.

Another implication targets the ethical considerations in translation practices. Alhaydari's approach highlights the ethical challenges faced by translators working with ideologically sensitive texts. Translators must balance the need to remain faithful to the original text specifically when they are socially responsible in how they present potentially harmful ideas. The choices made by translators can shape the target audience's

understanding and acceptance of certain ideologies, pointing to the powerful role that translators play in shaping cultural discourse.

The final implication could be to the great influence on Translation Studies. This case study contributed to the ongoing discussion in translation studies regarding the role of ideology in translation. It demonstrated the need for further research into how translators navigate political and cultural constraints, especially when it comes to translating texts with controversial content. This can inform future scholarship on ethical translation practices together with the impact of ideology on the translation process.

5.2 Recommendations

A Greater Sensitivity to Ideological Differences is noted in this research recommendation. Future translators should pay closer attention to the ideological differences between source and target cultures, especially when dealing with texts like *Mein Kampf*. Due to some controversial political and social ideas contained in the original text, a great concern must be given by the translator. It is important to provide detailed footnotes or annotations to help the reader understand the historical and cultural context of the (ST) without altering its meaning. Moreover, translators should continue to use neutralization techniques for politically or culturally sensitive content to ensure that the translation does not mislead or offend the target audience. This approach is particularly important for texts with historical significance, where ideological biases can distort the meaning.

It is also recommended to address the potential misinterpretations of the translated text. It is proposed that translators include explanatory notes or prefaces. This would

provide the reader with insight into the choices made during the translation process, as well as the cultural and historical implications of certain terms or ideologies in the (ST).

5.2.1 Recommendations for Future Research

Future research could compare the Arabic translation of *Mein Kampf* with translations into other languages, such as English, French, or German. This would provide insight into how different cultural and ideological contexts shape the translation strategies employed for the same text. Researchers could examine how different audiences react to the translations and how the historical and cultural background influences the reception of Hitler's ideas. Also, further studies could explore how translators navigate ideological constraints when working with politically or historically sensitive texts like *Mein Kampf*. Researchers could investigate the balance between maintaining the original text's meaning and address ethical considerations, particularly how translators handle the tension between fidelity to the source and social responsibility in the target culture.

Moreover, future research could focus on how audiences in different cultural contexts interpret translations of controversial works like *Mein Kampf*. Understanding how readers perceive and respond to such translations can provide valuable insights into the social and cultural impact of translation. This could involve surveys or interviews with readers in the Arab world to assess how the translation shapes their understanding of the text and its ideologies. Besides, some research could investigate the personal ideologies of translators and how these may influence their translation decisions. In examining the extent to which a translator's beliefs and values shape the translation process, researchers could provide valuable insights into the subjective nature of translation and how it affects the presentation of ideologically charged content.

Another area for exploration is the potential of translation to serve as a tool for political or social influence. Research could examine how translations of *Mein Kampf* or similar texts are used to influence public opinion or promote specific ideological agendas, particularly in the context of the Arab world. This could involve analyzing the motivations behind translating controversial works and their role in shaping political discourse. Finally, an area that could be good to study is lay in the investigation of historically significant texts translation. A text like *Mein Kampf*, in postcolonial contexts can represent several historical issues. Research could explore how postcolonial ideologies influence translation practices and the reception of these texts, particularly in regions with a history of colonial rule. This would provide a deeper understanding of the intersection between translation, history, and ideology in shaping cultural identities.

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