

## **Reframing Ideology in English-Arabic Political News Translation: Fairclough’s Three-Dimensional CDA Approach**

### **Reenquadramento ideológico na tradução de notícias políticas do inglês para o árabe: a abordagem tridimensional de ACD de Fairclough**

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**ABSTRACT:** This study investigates how ideology is constructed through discursive reframing in the translation of political news from English into Arabic by operationalizing Fairclough’s three-dimensional CDA model. Using a corpus of translated reports from online newspapers, the analysis systematically compares source (English) and target (Arabic) texts across three interdependent levels: (A) text: lexico-syntactic choices and pragmatic implicatures, (B) discursive practice: institutional conditions of production, editing, and consumption, and (C) sociocultural practice: historical memory and dominant narratives. Findings indicate that seemingly minor shifts, like “*suicide operations*” to “*martyrdom operations*” and “*entering*” to “*storming*”, operate as reframing triggers that redirect agency allocation and moral evaluation of social actors. The translations also deploy strategies such as rhetorical understatement and evaluative additions, often aligned with the ideological stance of the publishing outlet (including pro-government patterns). The study concludes that translational reframing functions as intercultural mediation with tangible effects on cross-cultural reception and the reproduction of sociopolitical consensus.

**KEYWORDS:** reframing; English-Arabic news translation; ideology; Fairclough’s three-dimensional model; Critical Discourse Analysis

**RESUMO:** Este estudo investiga de que modo a ideologia se constrói através do reenquadramento discursivo na tradução de notícias políticas do inglês para o árabe, operacionalizando o modelo tridimensional de Análise Crítica do Discurso (ACD) de Fairclough. Com base num corpus de

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reportagens traduzidas provenientes de jornais eletrônicos, a análise compara sistematicamente textos de partida (inglês) e textos de chegada (árabe) em três níveis interdependentes: (A) texto: escolhas léxico-sintáticas e implicaturas pragmáticas; (B) prática discursiva: condições institucionais de produção, edição e consumo; e (C) prática sociocultural: memória histórica e narrativas dominantes. Os resultados indicam que deslocamentos aparentemente menores, como a passagem de “*suicide operations*” para “*operações de martírio*” e de “*entering*” para “*storming*”, funcionam como gatilhos de reenquadramento, reorientando a atribuição de agência e a avaliação moral dos atores sociais. As traduções mobilizam ainda estratégias como a subestimação retórica e adições avaliativas, frequentemente alinhadas com a orientação ideológica do órgão de publicação (incluindo padrões pró-governamentais). Conclui-se que o reenquadramento tradutório opera como forma de mediação intercultural, com efeitos tangíveis na receção transnacional e na reprodução de consensos sociopolíticos.

**PALAVRAS-CHAVE:** reenquadramento; tradução jornalística inglês–árabe; ideologia; modelo tridimensional de Fairclough; Análise Crítica do Discurso

## **1. Introduction**

In an era of instantaneous global news circulation, translation plays a pivotal role in mediating political discourse across cultures. When English-language news stories are translated into Arabic, the process is not only a linguistic conversion but also an act of ideological negotiation.

Translators often face pressures to balance the original content with the expectations, values, and political stances prevalent in the target audience (Baker, 2006; Schäffner, 2012). Critical Discourse Analysis (CDA) scholarship has long established that language and ideology are deeply intertwined; ideology is not a neutral set of beliefs but a dynamic “framework of dominance and patronage” that operates through discourse (Fairclough, 1989; van Dijk, 1998). Media discourse, in particular, is a powerful vehicle for ideology that can shape how news is framed, reframed, and consumed. Within this context, translated news can become a site of ideological construction, where the act of translation may reinforce or transform the power relations embedded in the source text.

### **1.1 Problem and Gap**

Despite the ideal of journalistic neutrality, translations of political news often exhibit systematic shifts that align with local ideological narratives (Bielsa & Bassnett, 2009; Schäffner, 2012). Prior studies on news translation have noted that news is frequently “transedited”, that is,

rewritten in translation, to fit the receiving culture's perspectives and a media outlet's agenda (Schäffner, 2012).

However, there remains a need for a detailed analytical framework to tackle how such ideological manipulation can occur at different levels of text and context in English-Arabic news translation. This study addresses that gap by applying Fairclough's three-dimensional CDA model to translated news examples; it, thereby, tends to systematically examine textual, institutional, and sociocultural dimensions of ideological influence.

By focusing on English-to-Arabic political news, a domain where intercultural tensions and narratives are pronounced, the study sheds light on the subtleties of cross-cultural news transfer that might otherwise escape casual observation.

## **1.2 Aims and Research Question**

The aim of this paper is to demonstrate the mechanisms by which ideology is constructed and reproduced in translated political news. It asks: *How do English-Arabic news translations reflect and reinforce ideological stances at the linguistic, institutional, and sociocultural levels?*

To answer this, the study examines whether translators deliberately adjust wording, tone, or content in ways that depart from the source text's neutrality in order to conform to the target media's political orientation. It further seeks to understand the extent to which such manipulations are shaped by the broader intercultural context, including historical conflicts or prevalent public sentiments.

Ultimately, the goal is not only to document instances of ideological shifts in translation, but also to explain why they occur through linking textual strategies to news production practices and societal context to consider their implications for intercultural communication.

## **2. Theoretical Background**

### **2.1 Ideology, Discourse, and Power in Translation**

Ideology in this study is understood as more than just a set of ideas or beliefs; it is a social force that can shape and distort discourse in service of power. As van Dijk (1998) argues, ideologies are the mental frameworks of social groups that can influence how reality is interpreted and communicated.

That is, ideologies manifest in language and text, often implicitly, by promoting certain viewpoints as "common sense" while marginalizing others (Statham, 2022; Machin & Mayr, 2023). Critical Discourse Analysis provides a lens to examine these processes by approaching discourse as a reproduction of power relations (Fairclough, 1989; Wodak & Meyer, 2001). Fairclough's perspective on language and power is especially relevant: he observes that language is "*both a site of and a stake*

*in class struggle*”, and those who hold power through language must continuously defend their position (Fairclough, 1989, p. 35). In other words, every act of communication, including translation, is potentially an act of ideological struggle over meaning.

When translators engage with political texts, they inevitably become participants in this struggle. Mona Baker’s narrative theory of translation emphasizes that translators do not simply relay content; they actively reframe narratives to align with particular worldviews or ideological agendas (Baker, 2006).

In the context of news, this means translators might highlight or omit details, choose loaded terms, or alter tone to ensure the story fits the target culture’s dominant discourse. Such interventions challenge the traditional notion of translators as neutral conveyors, instead representing them as agents of ideology who can shape readers’ perceptions of political events. As Baker (2006) and Tymoczko (2007) note, translation can serve as a form of political action, whether consciously or subconsciously, by mediating meanings, values, and worldviews across languages (Hatim & Mason, 1990, p. 11; Munday, 2007).

This study operates on the basis that any translation of a political news text is inherently an ideological act. By applying CDA, the study tackles how lexical choices, rhetorical strategies, and structural adjustments in translation work together to maintain or shift power-loaded narratives. The following sections outline the specific CDA framework adopted and how it intertwines with translation and intercultural communication.

## **2.2 Fairclough’s Three-Dimensional CDA Model**

This study adopts Norman Fairclough’s three-dimensional model of Critical Discourse Analysis as the theoretical framework for analyzing translated news. Fairclough’s model conceives of any discursive event, such as a news article or its translation, as simultaneously: (1) a text, (2) a discursive practice, and (3) a social practice. Applying this model allows the examination of ideology at three interrelated levels (Fairclough, 1992, pp. 71-73).

### **2.2.1 Text: Micro Level**

The micro level in this context has to do mainly with the linguistic features of the news translation itself. That is, this includes vocabulary, syntax, modality, and rhetoric. At this level, this study can enquire: *How do specific word choices or grammatical structures in the target text convey ideological positioning?*

Fairclough notes that even word-level choices can carry ideology; for instance, whether a militant is described as a “freedom fighter” or a “terrorist” signals a political stance (Fairclough, 1995;

van Dijk, 1998). In translation, such choices often involve remodeling neutral terms into evaluative ones to distort or give a biased direction to the narrative (Schäffner, 2012; Valdeón, 2020). The study's analysis pays special attention to lexical connotations, euphemisms, and metaphors introduced or removed during translation as indicators of ideological remodeling (Baker, 2006; Machin & Mayr, 2023).

### **2.2.2 Discursive Practice: Meso Level**

The second level deals with the process of producing and interpreting the text within a specific institutional context. That is, the study considers the role of the news organization, the translator's agency, and the target readership's expectations.

According to Fairclough, discursive practice involves how texts are created, distributed, and consumed under certain conditions (Fairclough, 1992). For news translation, a key aspect is the "gatekeeping" role of translators and editors (Van Doorslaer, 2010). Van Doorslaer emphasizes that news translators often act as mediators, decision-makers, and gatekeepers that can select which information to emphasize or suppress in line with their outlet's ideological slant (van Doorslaer, 2010, p. 182).

Thus, at this level, the study examines how institutional pressures like a state-owned news agency's pro-governmental agenda can shape the translation choices. Who commissioned or published the translation, and what ideological stance does that entity promote? How might the anticipation of the target audience's attitudes lead to certain translational adjustments? These questions align with CDA's focus on how power operates in discourse production.

### **2.2.3 Sociocultural Practice: Macro Level**

The third level puts emphasis on the broader social, historical, and cultural context in which the translation occurs. This dimension addresses why certain discourses are ideologically significant at a given time and place (Machin & Mayr, 2023; Wodak, 2024). It involves looking at societal norms, values, and power structures that influence and are influenced by the discourse.

In this study's case, this means considering factors such as historical conflicts like the Arab-Israeli conflict, political relationships like U.S.-Middle East diplomacy, or prevailing public sentiments in the target culture. Fairclough's model reminds us that discourse both shapes and is shaped by society (Fairclough, 1992; Machin & Mayr, 2023). For example, if an Arabic news translation consistently frames a regional ally in a positive light and an adversary in a negative light, this reflects deeper sociopolitical alliances and antagonisms.

At this macro level, the main focus has to do with how the translations reinforce or challenge existing ideological “common sense” in the target society. This involves examining whether translated news texts contribute to the reproduction of dominant ideologies, such as national patriotism, religious solidarity, and anti-Western sentiment, or whether they resist them.

By structuring the analysis according to these three dimensions, the study can provide a comprehensive picture of ideological construction in news translation. This CDA approach supports that our investigation goes beyond surface textual comparison; it connects linguistic findings to newsroom practices and the intercultural landscape of communication.

### Fairclough’s Three-Dimensional CDA Model

Operationalized for English-Arabic Political News Translation

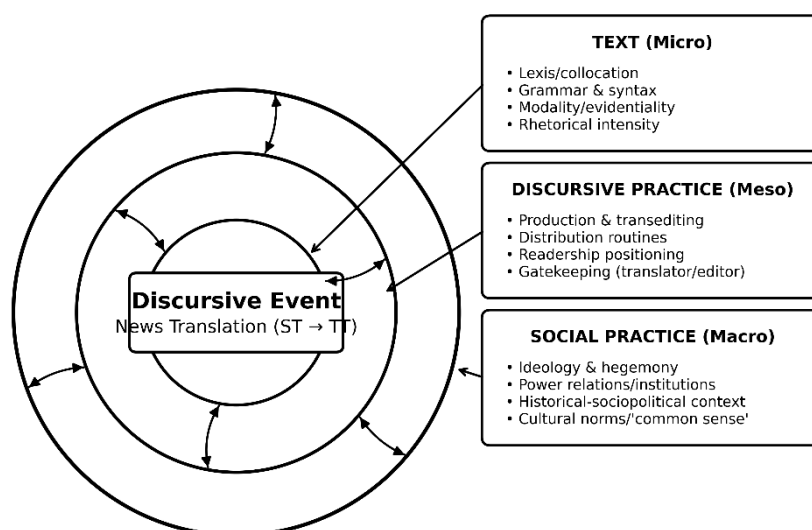


Figure 1. CDA Analytical Pathway: Description - Interpretation – Explanation

As Fairclough (1989) asserts, understanding any discursive event requires linking text to context, because the meaning and ideological impact of a translation emerge from this interplay. In the next section, the study outlines how this theoretical model is operationalized in the methodology by including the design of the study and the data selected for analysis.

### 2.3 News Translation as Intercultural Mediation

The translation of news is inherently an act of intercultural communication, as it involves relaying events and narratives from one sociopolitical context to another (Dorrیمانesh et al., 2023; Ping, 2022). This process is far from neutral: translators must deal with the differences in language, culture, and ideological worldviews. Scholars of Translation Studies and Intercultural Communication approach news translation as often entailing re-framing information to resonate with the target culture’s norms and expectations (Bielsa & Bassnett, 2009; Valdeón, 2020).

In fact, recent research has highlighted how journalistic translation serves as a dynamic site where global events are filtered through local lenses (Ping, 2022; Valdeón, 2025). Valdeón (2020) notes that in the past decade, studies of journalistic translation have increasingly focused on the connections with politics and power in various countries. This highlights that translators shape media constructions of news events across languages.

One crucial aspect of intercultural mediation in news translation is positioning. That is, the stance a translator or news outlet adopts toward the actors and actions in a story. For example, translating a term like “martyr” vs. “terrorist” is not only a lexical choice but a reflection of cultural and ideological positioning regarding the subject.

A translator’s decisions can introduce a local cultural perspective. That is, what might be reported in one context as a relatively neutral account can be recontextualized in translation to fit institutional routines and target-context expectations; it, thereby, can reshape evaluation and agency (Kang, 2007). Moreover, CDA-based research on BBC News translation shows that translated output can undergo systematic transformations that are best explained by underlying discursive narratives and power relations, rather than by “neutral transfer” alone (Al-Hejin, 2012).

More recent work conceptualizes news translation as cultural mediation capable of foregrounding particular values and editorial attitudes for domestic readers that can thus filter global events through a locally situated cultural-political ethos (Ping, 2022). Therefore, journalistic translation functions as intercultural mediation in which discursive reframing like lexical and narrative framing in translated quotations can align the target text with institutional ideology and reshape cross-cultural reception (Song, 2021).

In the English-Arabic context, intercultural factors are particularly salient. The two languages often carry different connotations for politically charged terms due to historical, religious, and political differences in the realm of discursivity. Translators thus act as cultural mediators, not only linguistically converting information but also adjusting tone, emphasis, and implicature to make the news culturally coherent and persuasive for the target audience.

Van Doorslaer (2010) argues that in news translation, translators/journalist-translators function as cultural mediators and decision-makers and, particularly in newspaper contexts, may also operate as gatekeepers who shape selection and textual reformulation in line with newsroom constraints (van Doorslaer, 2010). This mediation can lead to what Schäffner (2012) calls *transediting*, where translators might cut, expand, or rephrase segments of the news, effectively reediting the piece, to better serve target-culture communicative purposes often under tight production constraints. While such practices can enhance clarity and relevance, they also open the door for ideological filtering.

The intercultural nature of news translation means that meaning is negotiated at the base of two discursive worlds. In this negotiation, translators may exercise their agency to promote understanding, but also to subtly advocate a viewpoint that is ideologically established. House (2016) notes that translation as intercultural communication requires balancing fidelity to the source with functional equivalence in the target context, such as fostering a balance that is easily tipped by ideological considerations within the realm of news discourse.

Indeed, power imbalances between source and target cultures often play out in translated news. For instance, a dominant global narrative might be subverted or reinterpreted by a local media through translation as a form of resistance or alignment. By examining translated texts through an intercultural lens, this study can support how global news stories are reshaped into local narratives by reflecting a continuous dialogue and, sometimes, a tug-of-war between cultures. This perspective reinforces the need for our CDA approach, as it becomes clear that linguistic decisions in translation cannot be divorced from cultural context and ideological intent.

### **3. Methodology**

#### **3.1 Research Design and Approach**

To investigate the ideological construction and reframing in English-Arabic news translation, this study adopts a qualitative, descriptive-analytical research design. The approach is based on Critical Discourse Analysis integrated with comparative translation analysis.

Rather than aiming for broad generalization via a large corpus, the research prioritizes depth of analysis on a selected set of news texts that allows for a fine-grained examination of ideological patterns.

This design aligns with the study's goal of tackling how ideology can operate through specific linguistic and discursive shifts. By employing Fairclough's CDA model as described above, the analysis is structured to explore each news item on three levels, including textual, discursive, and sociocultural. Thus, this can guarantee that observations about translation shifts are contextualized within their production and reception environment.

The methodological procedure can be summarized in three phases corresponding to CDA's dimensions. First, the textual analysis phase that deals with description where each source text (ST) and its target text (TT) were carefully compared to identify notable differences in wording, syntax, tone, or content. Particular attention was given to lexical choices, such as the use of emotionally charged words vs. neutral terms, transitivity and syntax like active vs. passive voice, agency assignment, and rhetorical figures like understatement or exaggeration. Instances are dealt with where

the Arabic translation introduced changes that could carry ideological weight. For example, additions, omissions, or substitutions of terms were catalogued. These micro-level findings form the empirical basis for understanding how translators can linguistically encode ideological bias or emphasis.

Second, discursive practice analysis corresponded to the interpretive stage of the study. The context of production was examined for each translation. This involved identifying the media outlets in question and considering their institutional profiles, such as whether the translation was published by a state-run news agency, a partisan newspaper, or an independent platform, as well as any publicly documented editorial orientation or policy relevant to the translated item. Where available, information about translators or about routine translation and editing procedures within those institutions was also considered in order to interpret the institutional conditions that may have shaped the observed shifts.

This phase also considered the target audience and consumption. That is, who is the likely reader of the translated news, and what reception might the translated framing elicit? By interpreting the textual changes in light of these factors, the study can infer the discursive strategies that were utilized.

For example, a pattern of omitting details unfavorable to the target society's government suggests an institutional gatekeeping strategy to shape public opinion. The interpretive analysis was based on concepts from translation studies such as gatekeeping, reframing, and transediting (Schäffner, 2012; Van Doorslaer, 2010), which help explain the pragmatic reasons behind textual interventions.

The last phase of analysis has to do with the sociocultural analysis that is linked to explanation. Each case was situated in its broader historical and socio-political context. This explanatory phase connects the discursive findings to comprehensive ideological directions. For instance, longstanding political conflicts, media freedom conditions, or public discourses in the Arab world are highly considered.

By asking why a certain translation strategy would be ideologically necessary or effective in context, the analysis tackles how translations can resonate with or attempt to influence societal narratives. For example, if a translation in an Egyptian newspaper portrays a foreign leader very negatively, this can be explained by the political tension between Egypt and that leader's country. The Egyptian public's sentiment context, in this case, can pragmatically adapt to what makes such framing persuasive and acceptable domestically.

This phase looks at how translated discourse might serve to legitimize or naturalize particular power relations or worldviews in the target culture. This endeavor was made consistent with CDA's focus on the dialectic between discourse and society.

Throughout these phases, the analysis was supported by a close reading of the texts and, where relevant, consultation of external sources like official statements or background news to make sure of establishing accurate interpretation of content. The CDA framework provided a systematic path, such as describing the textual deviations, interpreting them via production/consumption context, and explaining them against sociopolitical background (Fairclough, 1995). This structured approach increases the auditability of the research, which is another priority for this study. Each translational decision, identified as ideologically significant, is linked to evidence either in the text or the context by making the reasoning traceable.

Given the qualitative nature, the study does not rely on statistical analysis, but rather on triangulation of evidence across the three dimensions to build a coherent understanding. For instance, if a particular term is strengthened in translation in the text level, there is a possibility to check if this correlates with the media outlet's known stance in the discursive level and if it fits a larger societal narrative in the sociocultural level. By confirming alignment across levels, the study can foster the claim that the shift is indeed ideologically motivated and not random or purely stylistic.

### **3.2 Data Collection and Sampling**

The data for this study consist of archival translated news articles that involve English source texts and their published Arabic translations. A purposive sampling strategy was used to select cases that are information-rich and illustrative of the phenomenon of interest, namely the ideological reframing and shifts in political journalistic translation.

The criteria for selecting samples included the news content that had to be political in nature and broadly defined to include conflict news, diplomatic statements, and politically sensitive events, where ideological framing would likely be observable.

Moreover, the English source text needed to be obtainable from international news outlets or official statements and the Arabic translated version needed to be published by a news outlet like major newspapers or news agencies for comparison.

The cases should cover a range of contexts to demonstrate generality. For example, an international conflict scenario, a domestic political event, and a diplomatic or inter-state issue are highly considered. This led to selecting samples from different countries and periods, rather than all from a single outlet or conflict, in order to see how ideology might be constructed similarly or differently across contexts.

All selected translations appeared to significantly deviate from literal equivalence, based on preliminary reading. This suggests, thus, the presence of intentional shifts worth analyzing.

Using these criteria, the study examined seven translated news items as core samples. Due to space constraints, the findings section focuses on representative examples among these. The samples covered approximately the 2014-2019 period and included: (A) a report on the Israeli-Palestinian conflict originally from an English news magazine, translated by an Arabic news site, (B) a statement by a U.S. official about an Arab country's elections from U.S. State Department, translated by a Maghreb region news agency, (B) coverage of a high-profile diplomatic visit by Western media report translated in an Egyptian newspaper, and other similar politically charged news events.

These particular cases were chosen because preliminary analysis showed them containing clear translational modifications like changes in terms, tone, or content that aligned with known ideological stances of the target outlets. By including multiple geopolitical settings, such as the Middle East conflict, North African politics, and inter-Islamic world relations, the data provide a cross-section of how ideology in translation can manifest in various intercultural situations.

Each source text (ST) and target text (TT) pair was collected in its published form. In cases where the Arabic outlet provided the translation of a known English article, that pair was used. In other instances, parallel content was identified. For example, an English statement and the Arabic news report purportedly based on it. The texts were saved and aligned for sentence-level comparison. Any necessary translations of Arabic back into English for reporting in this article were done by the researcher to make sure that the patterns of the Arabic wording are captured in the analysis.

Source Text (ST) - English	Target Text (TT) - Arabic
<b>S1. Newsweek → Al-Quds (Arabic outlet)   Domain: Israel-Palestine conflict</b>	
<i>In an interview with Newsweek yesterday, the "Israeli" Defense Minister said that the Palestinian suicide operations constitute the main cause for the "Israeli" troops' entering cities in the West Bank.</i>  <i>(The Routledge Course in Translation Annotation (Arabic-English-Arabic, 2016))</i>	<i>ادعى وزير الحرب الصهيوني في مقابلة مع مجلة النيوزيك أمس أن العمليات الاستشهادية الفلسطينية هي السبب الرئيس في اجتياح قوات الاحتلال الصهيوني للمدن الفلسطينية في الضفة الغربية المحتلة.</i>  <i>(The Routledge Course in Translation Annotation (Arabic-English-Arabic, 2016))</i>
<b>S2. U.S. Department of State (03 Apr 2014) → Algérie Presse Service (APS) (03 Apr 2014)   Domain: State politics / elections (Algeria)</b>	
<i>John Kerry's Remarks: "Lastly, you have an election coming up here in Algeria two weeks from now. We look forward to elections that are transparent and in line with international</i>	<i>وقال السيد كبير في كلمة ألقاها لدى افتتاح أشغال الدورة الثانية للحوار الاستراتيجي الجزائري الأمريكي "إننا مرتاحون لكون الانتخابات الرئاسية المقررة في 17 ابريل تجري في إطار الشفافية".</i>

Source Text (ST) - English	Target Text (TT) - Arabic
<p>standards, and the United States will work with the president that the people of Algeria choose in order to bring about the future that Algeria and its neighbors deserve.”</p> <p>(US Department of State, 2014)</p>	<p>ويرى السيد كيري أن الولايات المتحدة ستعمل مع الرئيس المنتخب على تطوير العلاقات والتعاون بين البلدين. وأضاف قائلا أن "الجزائر بلد حريص على تطور شعبه ومجتمعه المدني".</p> <p>(Algérie Presse Service, 2014 April 3)</p>
<p><b>S3. The New York Times (09 Nov 2019) → Al-Wafd (09 Nov 2019)   Domain: Diplomacy / U.S.-Turkey relations</b></p>	
<p>On his return to Turkey, Mr. Erdogan was rewarded with accolades from pro- governmental news outlets for standing up to Mr. Trump by returning a blustery letter Mr. Trump sent him in October. In the message, Mr. Trump warned the Turkish leader, “Don’t be a fool,” by launching a military operation against Kurdish fighters in northeastern Syria. Mr. Erdogan ignored the warning and sent troops across the border on Oct. 9.</p> <p>(The New York Times, 2019 November 9)</p>	<p>كما أوضحت أنه خلال المؤتمر الصحفي المشترك في البيت الأبيض، لم يُظهر أردوغان ذات المودة التي أظهرها ترامب له، فلم يتظاهر بأنه يأخذ بجدية الرسالة الشهيرة التي بعثها ترامب له في 9 أكتوبر الماضي، والتي قال فيها لا تكن متصليبا.. لا تكن أحمق.. سأتصل بك في وقت لاحق.</p> <p>فقد بدأ الرئيس التركي حصل على دعوة زيارة البيت الأبيض دون تقديم مقابل. ورأت/نيويورك تايمز/ أن هذه هي ضريبة إجراء اجتماع مع مجرم مستبد مثل أردوغان، لافتة إلى أنه كان يتوجب ضمان تحقيق فائدة واضحة ولموسة على السياسة الخارجية الأمريكية والعالم بأسره من هذا الاجتماع.</p> <p>(Al Wafd, 2019 November 9)</p>
<p><b>S4. The Washington Post (21 Jan 1992) → Al-Raay (Jan 1992)   Domain: Palestine / Hamas-PLO dynamics</b></p>	
<p>After Israeli police and Palestinian demonstrators clashed on the Temple Mount a year ago and 21 Arabs were shot dead, a number of Palestinians retaliated with knife attacks on Jews inside Israel proper.</p> <p>(The Washington Post, 1992 January 21)</p>	<p>بعد أن اصطدمت الشرطة الإسرائيلية والمتظاهرون الفلسطينيون في المسجد الأقصى قبل سنة، وقتل واحد وعشرون عربيا، فقد انتقم عدد من الفلسطينيين بالهجمات بالسكاكين على اليهود داخل إسرائيل نفسها</p> <p>(Al Raay, 1992 January)</p>
<p><b>S5. The New York Times (07 Oct 2014) → Al-Ahram (09 Oct 2014)   Domain: Egyptian politics / media control</b></p>	
<p>what the event demonstrated was the strength of the cult of personality that Mr. Sisi’s allies are building around him at home as he consolidates his power, a persona far more exalted and protected than even that of Hosni Mubarak, his long-serving predecessor.</p>	<p>ونذكر أن حكم السيسي أصبح يعتمد على قوة شخصيته وشعبيته الجارفة بشكل غير مسبوق، من خلال الدعم الذي يلقاه في الدولة المصرية ومن قبل حلفائه، وهو الأمر الذي عزز من سلطته وتوج كل ما قام به منذ اندلاع ثورة 30 يونيو</p> <p>(Al-Ahram, 2014 October 9)</p>

Source Text (ST) - English	Target Text (TT) - Arabic
<i>(The New York Times, 2014, October 7)</i>	
<b>S6. Geopolitical Monitor (28 Mar 2016) → Al-Wafd (30 Mar 2016)   Domain: Regeni case / Egypt-Italy crisis</b>	
<i>This idea has been argued in many ways: (1) that Giulio has been killed because his research shed light on the brutality of the Al-Sisi regime and labor conditions in Egypt.</i> <i>(Geopolitical Monitor, 2016 March 28)</i>	وأضاف أن عدة دوافع لمقتل ريجيني ظهرت بعد الحادث كان على رأسها بحث الطالب الذي كان يناقش عنف النظام وأوضاع العمال في مصر (Al-Wafd, 2016 March 30)
<b>S7. The Daily Beast (15 Dec 2015) → Orient Net (15 Dec 2015)   Domain: Syrian conflict / opposition legitimacy</b>	
<i>The Daily Beast: “Why do many people call you a dictator? And what is the reason behind the demonstrations against you?”</i> <i>(The Daily Beast, 2015 December 15)</i>	أورينت نت: “البعض يدعي أن الشيخ زهران ديكتاتور حين يتعلق الأمر بانتقاده مما جلب له أعداء مجانيين، هل هذا الكلام صحيح ومن هم المتظاهرين ضد زهران علوش” في الغوطة (Orient Net, 2015 December 15)

**Table 1.** Full corpus: paired ST-TT extracts reproduced for review (n = 7)

Ethical considerations in data handling were minimal given that all materials are publicly published news. However, care was taken to cite the sources of both originals and translations like naming the newspapers or agencies and dates in order to maintain transparency. The focus of analysis is on anonymized discourse patterns rather than on criticizing any specific journalist or translator by aligning with an academic intent to reveal systemic phenomena.

The methodology is based on a qualitative CDA approach with purposely sampled cases of translated news. This approach allows a detailed exploration of how and why ideology is pervaded in translation, supported by concrete examples. The next section presents the findings, organized by thematic patterns rather than by individual samples, to highlight recurring strategies of ideological construction observed across the data.

#### 4. Findings

In the following analysis, “ST” refers to the English source text and “TT” to the Arabic translated text. Where relevant, transliterations or translations of Arabic terms for clarity are provided.

<b>Indicator reported in Findings</b>	<b>Operational definition - counting rule</b>	<b>(out of 7)</b>		<b>Situated illustration</b>
Loaded terminology substitution – euphemization/dysphemization	Counted once per sample if at least one ST label is replaced by a semantically/ideologically stronger label in the TT.		2.9%	<i>“suicide”-&gt; “martyrdom”; “cult of personality” -&gt; “sweeping popularity”</i>
Evaluative additions - pejoratives / honorifics / inserted appraisal	Counted once per sample if the TT inserts evaluative wording not required by the ST’s propositional content.		1.4%	<i>“Zionist occupying forces” insertion; added regime-praise sentence (APS); “domineering criminal” descriptor</i>
Modality / evidentiality shift	Counted once per sample if hope/anticipation/uncertainty in the ST is reframed as assertion/approval/certainty in the TT.		4.3%	<i>“look forward to transparent elections” -&gt; “elections... are being conducted transparently”</i>
Omission / backgrounding of incriminating detail	Counted once per sample if salient negative detail in the ST is removed/softened in the TT and not only shortened.		4.3%	ST <i>“tortured to death”</i> backgrounded as <i>“mysterious circumstances”</i>
Agency / responsibility management - grammatical	Counted once per sample if voice/nominalization is used to diffuse agency or downgrade accountability - actor deletion or action-to-noun shift.		4.3%	<i>“has been killed” -&gt; nominalized “مقتل ...” - reduced agency salience</i>
Rhetorical modulation - understatement/overstatement	Counted once per sample if the TT downplays or amplifies evaluative force beyond the ST’s rhetorical intensity (including understatement + loaded additions).		7.1%	APS <i>“possibility -&gt; fact”</i> ; Erdogan pejorative amplification; Sisi positive polishing; Regeni softening

**Table 2.** Distribution of reframing indicators across the corpus - qualitative coding frequencies; n – 7

Note: Percentages are descriptive indicators not inferential statistics: each indicator was counted once per sample if at least one clear instance occurs in the paired excerpt/analysis. Understatement/overstatement and institutionalized reframing are discussed in the sample analyses and remodeled Findings section.

Abbreviations: ST = source text; TT = target text; APS = Algérie Presse Service.

#### 4.1 Linguistic Remodeling: Lexical Bias and Rhetorical Shifts

One of the clearest indicators of ideological intervention in the translated news texts was the systematic remodelling of vocabulary and expressions by shifting neutral or factual descriptions in the ST into evaluative or loaded language in the TT. That is, translators appeared to use word choice as a tool to realign the narrative with the target audience's perspective or the media outlet's stance. Two prominent patterns emerged: (A) use of ideologically charged terms in place of neutral ones, and (B) application of rhetorical devices like understatement or overstatement to modulate the impact of certain statements.

##### 4.1.1 From Neutral to Charged Terminology

In several cases, the Arabic translations replaced straightforward descriptions from the English source with terms that carry positive or negative connotations that favored one side of a political divide. A striking example comes from a report concerning the Israeli-Palestinian conflict. The English source, *Newsweek*, referred to “*Palestinian suicide operations*” as a cause for military action. The Arabic translation, published in a Middle Eastern outlet, rendered this as “العمليات الاستشهادية الفلسطينية” (*al-‘amaliyyāt al-istishhādiyya*), which literally means “*martyrdom operations*.”

This substitution is highly significant: “*suicide operations*” (*al-‘amaliyyāt al-istishhādiyya*) is a neutral or negative term in English to imply terrorism or futile death. However, to call them “*martyrdom operations*” reflects those acts in a glorified, religious light to suggest a noble sacrifice. The translator's choice clearly aligns with an Arab perspective sympathetic to the Palestinian cause by, implicitly, framing the actors as martyrs rather than terrorists.

However, the same translation turned the English “*Israeli troops’ entering cities in the West Bank*” into Arabic “اجتياح قوات الاحتلال الصهيوني” (*ijtiyāḥ quwwāt al-iḥtilāl al-ṣahyūnī*), literally “*the Zionist occupying forces’ storming of the cities*”. The neutral verb “*enter*” with little emotional weight was replaced by “*storm/invade*”, a word with strong aggressive connotations. In addition, Israeli forces are described as “*occupying*” and even the term “*Zionist*” is inserted; all of which serve to paint the picture of a hostile incursion.

Through these lexical choices, the translator remodels the narrative: the TT depicts the events in line with the prevalent view in Arab media that Israeli military actions are unwarranted aggression against Palestinians. This can evoke solidarity with the “*martyrs*” and anger at the “*occupiers*.” This

exemplifies what van Dijk's ideological analysis calls emphasizing our good and their bad, which is a positive self-representation of Palestinians and negative other-representation of Israelis (van Dijk, 2011, pp. 396-397).

It is important to emphasize that these biasing shifts were not incidental or stochastic; rather, they displayed a patterned regularity, systematically converging with the target outlet's ideological orientation. In the above case, the Arabic outlet, *Al-Quds newspaper*, is known to serve a pro-Palestinian readership. By using "martyrdom" and "storming", the translation fulfills readers' expectations of terminology that legitimizes the Palestinian struggle and delegitimizes Israeli actions. The lexical bias thereby functions as a form of audience positioning to make sure the translated news appeals emotionally and ideologically with its target audience.

#### 4.1.2 Rhetorical Understatement and Additions

Beyond individual word choices, translators also employed certain rhetorical strategies to subtly alter the meaning or emphasis of statements. A common technique observed was understatement, which in this context involves downplaying or softening the portrayal of one party's actions, or otherwise, overstating the flaws of another, in line with an ideological agenda. Importantly, these effects were sometimes achieved by adding extra information or qualifiers in the translation that were absent in the original text.

For instance, one case that involves a statement by a U.S. official about upcoming elections in an Arab country was reflecting this rhetorical manipulation. The original U.S. State Department remark expressed hope for "transparent elections" in Algeria. The Algerian state-owned news agency's Arabic version did something quite telling: it translated the statement in a way that implied the transparency was already achieved. The English "We look forward to elections that are transparent..." became "إننا مرتاحون لكون الانتخابات الرئاسية... تجري في إطار الشفافية", roughly "We are pleased that the presidential elections... are being conducted transparently."

Here the translator understates any uncertainty about the elections' integrity and instead suggests a tone of approval, effectively by misrepresenting possibility as fact. Even more, the Arabic report added an entire sentence that praise Algeria, which had no equivalent in the English original: "الجزائر بلد حريص على تطور شعبه ومجتمعه المدني" - "Algeria is a country keen on the development of its people and civil society".

This addition serves as a positive endorsement of the Algerian regime. It portrays the country as progressive and benevolent. By inserting this flattering commentary, the translator employs the understatement rhetorical device. Here, somewhat paradoxically, the translator added content to magnify the regime's positive image and downplay any criticism. The result is a translated piece that

reads as if the U.S. is wholly satisfied with and even commending the Algerian authorities which aligns perfectly with the Algerian government's desired image.

Such manipulations reveal the translator's role in shaping the subtext of the news. The target text not only transmits information but also filters it through a pro-regime lens. In this case, the strategy can be seen as smoothing over potential critiques, such as the implied "*in line with international standards*", which might question Algeria's record and instead reinforcing the legitimacy of those in power.

The use of understatement/overstatement is context-dependent. In some instances, translators underplayed their side's transgressions or overplayed the opponent's, all within the translation, to steer audience perception. For example, in another sample, an Egyptian news piece translating a New York Times report about a diplomatic visit by Turkey's president Erdoğan inserted descriptors calling Erdoğan "*a domineering criminal*", which is a phrase not in the ST. Thus, overstating his negative traits to align with the Egyptian government's hostile view of him. However, when translating content critical of an ally or domestic figure, a translator might omit or soften the critical element, an act of mitigating language to reduce impact.

At the textual level, ideological construction materializes through calculated micro-linguistic choices; in these cases, translators capitalized on the semantic and pragmatic affordances of both English and Arabic to recalibrate evaluative force and steer interpretation (Altahmazi, 2020). Arabic's capacity for evocative honorifics or pejoratives was harnessed to reframe events with an ideological slant. These findings echo Schäffner's (2012) observation that news translators often perform a "textual reframing", consciously or not, by effectively reconstruing reality within certain frames. The evidence here suggests that such reframing is frequently realized through the insertion of evaluatively charged lexis, such as martyr for suicide; storm for enter, and through rhetorical modulation, such as understatement, parenthetical/additional commentary, that are both designed to steer the reader's interpretive response (Altahmazi, 2020; Erkirtay, 2025). These shifts did not occur in isolation; they were typically part of a broader strategy evident when examining the next levels of analysis. That is, they correlate strongly with the institutional and cultural contexts, as the study discusses below.

#### **4.2 Institutional Influence: Discursive Practice and Gatekeeping**

At the level of discursive practice, the study's analysis indicated that the ideological inflection observable in translated news is institutionally conditioned and shaped by editorial guidelines, newsroom gatekeeping, and the readership expectations that outlets are structurally oriented to satisfy (Ethelb, 2020; Qin & Zhang, 2020). Each translation must be seen as the product of a particular media environment, with its editorial policies, intended audience, and power structures. The findings

consistently show that producers of the translated texts, including translators, editors, and news agencies acted as gatekeepers that filter incoming news to fit the narrative favored by their institutions and readership. This gatekeeping manifests as deliberate translational choices aligning with institutional ideology, confirming Van Doorslaer's (2010) claim that news translation involves ideological considerations beyond mere linguistic equivalence.

Across the samples, a pattern emerged. When the translating body had a clear political alignment, the translation skewed accordingly. For example, the Palestinian conflict-related translation discussed earlier was published by *Al-Quds*, a Palestinian newspaper with a nationalist stance. It is unsurprising, then, that the TT adopted strong pro-Palestinian language, such as martyrdom. The institution's discursive practice is to reinforce Palestinian narratives and collective memory. The translator's role here effectively merged with that of an editor or propagator to ensure the news supports the audience's ideological consensus.

In the text, this was explicitly noted: the Arabic news discourse, reproduced by Al Quds, mainly expresses the tendency of many Arabic media outlets to comply with the dominant ideologies, such as the anti- 'Israel' ideology". In other words, the translation process was guided by an editorial understanding that anti-Israeli sentiment is a given among the readership, and the news should not challenge but rather feed that sentiment, hence the lexically biased choices.

Another salient case is the translation by *Algérie Presse Service (APS)*, the official Algerian news agency, of the U.S. official's quote on Algerian elections. APS, being state-run, has the mandate to portray the Algerian government in a positive, legitimate light. The discursive practice at APS clearly involved reframing external commentary to favor the regime's image. As detailed in the textual analysis, the translation twisted a neutral external statement into domestic praise. This cannot be seen as an individual translator's fancy but rather as institutional policy: the translation fulfills APS's role as a mouthpiece for the state by reassuring readers, and perhaps officials, that even international partners view Algeria's political process favorably.

Based on what the findings indicated, APS is a "pro-governmental media outlet" and that its translation fulfills the political agenda of the Algerian regime. The translator's gatekeeping here involved omission of potential criticism, where the ST's implication that transparency is expected was not confirmed. Addition of regime-glorifying content, in line with the agency's communicative objectives, was the utmost discursive priority for the agency.

A third example highlights gatekeeping in the context of interstate rivalries. An Egyptian newspaper, *Al-Wafd*, translated a New York Times piece about Turkey's President. Al-Wafd, though named after an opposition party, in this context, it took a pro-Egyptian-government editorial line transformed the tone to match Egypt's official distrust of Turkey's leadership.

The translation inserted phrases like “*a meeting with a criminal tyrant like Erdoğan*” and emphasized the lack of benefit from his visit. At this point, the discursive practice is about supporting Egypt’s foreign policy stance, by painting Erdoğan in a harsh light, the newspaper fosters the domestic narrative that Turkey, under Erdoğan, is a negative force. The consumption of this discourse can create a societal unification towards perceiving Turkey as a serious threat to national security. The translator, knowingly or not, is acting as a propagator of the official line and, effectively, a contributor to a propaganda effort through translation.

These cases exemplify what translation scholars term reframing or renarration, which denotes that the translation is not just linguistic but editorial; it can reframe the story to suit an agenda. The institutional context provides both the motivation and justification for such reframing. Translators working within or for these outlets operate under constraints, explicitly or implicitly. They understand that certain angles must be highlighted and others played down. This might be influenced by editorial guidelines, censorship, or simply the norms of the target journalism culture.

From a CDA perspective, this institutional gatekeeping is a part of how power structures manifest in discourse. State-controlled media will translate in ways that reinforce state power. Opposition or activist media might do the opposite by framing translations to subvert the status quo. In our data, most outlets were either government-affiliated or aligned with a dominant local ideology. Hence, the bias was consistent toward reinforcing those positions. The translation becomes an extension of domestic discourse, rather than a window into the foreign perspective.

Another critical dimension of discursive practice concerns the management of anticipated audience interpretive response. Translators and newsroom gatekeepers routinely operate with an implicit model of the target readership’s horizon of expectations, and they pre-emptively calibrate stance, evaluation, and framing patterns in light of likely interpretive responses (Hu, 2025; Qin & Zhang, 2020). In politically sensitive news translation, this audience-oriented design is rarely ideologically neutral; rather, it is structurally entangled with institutional positioning by producing patterned shifts that align the target text with the outlet’s line and the cultural-ideological context in which the translation will be consumed (Boéri & Fattah, 2020; Zhao & Wang, 2025). Operationally, such alignment functions as a credibility strategy. By minimizing dissonance between the translated report and the readership’s interpretive community, the translation becomes more readily acceptable and, by extension, more readily believable within the target public sphere (Hu, 2025; Qin & Zhang, 2020).

If, for instance, Al-Quds had translated “*suicide operations*” literally without the word “*martyrdom*,” readers might find the tone oddly neutral or even counter to their expectation, since “*martyrdom operations*” is a common term in Arabic media for those events. The discursive norm in

that context is to use “*martyrdom*,” and straying from it could reduce the article’s credibility or emotional appeal among its audience.

Therefore, gatekeeping in translation also involves aligning with genre conventions and audience preferences in the target language news culture, many of which are ideologically oriented. As Valdeón (2008) observed, news translators often engage in selective appropriation by choosing which aspects of a story to bring to the fore to meet the target audience’s appetite and ideological horizon.

The findings at the discursive practice level confirm that who translates and under what circumstances greatly affect how the translation is done. The ideological slant of translated news is not just the product of individual lexical choices, but of an entire institutional process aimed at constructing a preferred reading for the target audience. Translators serve as cultural and political mediators, or gatekeepers, who filter incoming news. This results in target texts that may be different markedly from the sources in emphasis and tone, but which are finely tuned to their immediate communicative environment. These translational practices foreground a central axiom of intercultural communication: translation operates as an institutionally and ideologically situated form of mediation rather than as a transparent conduit of “objective” information (Boéri & Fattah, 2020; Gipper & Greilich, 2024).

### **4.3 Sociocultural Context: Reinforcing Narratives and Power Structures**

At the sociocultural practice level, the analysis examined why the observed translational shifts and institutional practices make sense, or even become necessary, in their broader historical and cultural context. The study found that each translation’s ideological adjustments corresponded to, and helped perpetuate, the dominant narratives, values, and power structures in the target society. Translations were a mirror to the sociopolitical climate and, simultaneously, a reflection and reinforcement of the prevailing consensus or hegemonic discourse (Fairclough, 1989). Taking the examples in turn, the study can support how deeply intertwined they are with their contexts.

#### **4.3.1 Palestine-Israel Conflict: Religious and Resistance Narrative**

The use of terms like “*martyrdom operations*” in Arabic is not only a linguistic preference. That is, it is rooted in a decades-long narrative framing of the conflict. In much of the Arab world, particularly among communities directly affected or sympathetic to the Palestinian cause, fighters who die in such operations are commonly idealized as *martyrs* (shuhada’). It is represented as such to reflect a religious-cultural valorization of sacrifice against oppression.

By adopting this term, the translation was put in a collective memory and ideology that portrays the conflict as not just political, but existential and moral. It is a struggle of the faithful against

an oppressor. The ideological construction here aligns with a sociocultural practice of resistance discourse. Through repetition of phrases like “*Zionist enemy*” or “*martyrdom operation*” across media, a common sense is built that legitimizes resistance and frames it in heroic terms.

Norman Fairclough’s argument, that orders of discourse are “*ideologically harmonized at the societal level*”, is clearly instantiated here: translational micro-choices are systematically calibrated to align the target text with the receiving society’s sedimented historical narrative of the conflict and its dominant interpretive repertoires (Fairclough, 1989, p. 30; Boéri & Fattah, 2020; Qin & Zhang, 2020; Valdeón, 2022; Mo, 2025; Yahiaoui et al., 2025). The outcome is a feedback loop, where society’s dominant view influences translation, and the translation in turn reproduces that view for the next cycle of consumption by solidifying public opinion and group identity.

#### **4.3.2 Algerian Elections: Post-colonial Legitimacy Narrative**

Algeria’s political establishment has long derived legitimacy from a narrative of sovereignty, stability, and the legacy of its independence struggle. By 2014, when the sampled statement was made, the Algerian regime was sensitive to any suggestion of foreign interference or domestic illegitimacy, especially in light of the Arab Spring that had swept neighboring countries. The translator’s choice to depict the U.S. as effectively endorsing the transparency of Algerian elections, and to add praise for Algeria’s development, fits into a sociocultural context of national pride and anti-imperative sentiment. It’s a way of saying: “*Our country is doing well and even the world recognizes it*”.

This aligns with a common narrative in state media of many countries that emphasizes national achievements and downplays foreign criticism as misguided or unwarranted. During the Arab Spring era, regimes that survived often promoted a discourse that their stability protected the nation from chaos, as opposed to those countries that had social unrest. By showing the U.S. in agreement, the translation fosters the idea that “*our path is correct and internationally respected*”. Socioculturally, the public, having limited trust in Western intentions, is more convinced by a message if it appears even the West approves of their government.

The public consensus aimed for is one of contentment and legitimacy of the status quo, which the translated discourse helps manufacture. This pattern is consistent with a Gramscian account of hegemony as the organization of consent; through strategic discursive re-articulation and reframing, dominance is naturalized as common sense, such that audiences come to endorse prevailing leadership as congruent with their own interests and values (Gramsci, 1971; Thompson, 1984; Sau, 2024). The translation thus becomes a cog in a larger sociopolitical mechanism of maintaining control through narrative.

### 4.3.3 Egypt-Turkey Relations: Security and Othering Narrative

The depiction of Turkey's president as a "*criminal tyrant*" and implying his visit yielded nothing beneficial operates on the basis of a broader narrative propagated in Egypt, especially post-2013 political shifts where the Turkish government is depicted as an antagonist to Egypt's stability and interests. Socioculturally, Egypt in the late 2010s was entrenched in a narrative of fighting terrorism and extremism. This often linked its domestic opponents with external enemies. By labeling Erdoğan in such terms, the translation resonates with a public discourse that views Turkey, under Erdoğan, as a sponsor of Islamist movements opposed by the Egyptian state.

Furthermore, describing diplomatic engagement as futile or dangerous aligns with a nationalist narrative that Egypt should be wary of foreign schemers. This kind of translation helps solidify an us-vs-them worldview among the audience by designating Turkey's leader as a threatening Other (Boéri & Fattah, 2020; Qin & Zhang, 2020; van Dijk, 2006). According to van Dijk's ideological square concept, emphasizing the negatives of the "Other", such as Erdoğan/Turkey, and erasing any positives, like the original NYT mentioned Erdoğan stood up to Trump which is omitted in TT translation, reinforces in-group, Egyptian righteousness, and unity against a foe (Boéri & Fattah, 2020; Qin & Zhang, 2020; van Dijk, 1998; van Dijk, 2006). The sociocultural effect is to prepare or justify the public for the government's hardline policies. For instance, if diplomatic ties are strained, the media narrative has primed the populace to see it as justified because "that leader is a dangerous dictator anyway".

In all these instances, the historical context is crucial. The translations did not occur in a vacuum; they were done in societies with memories of wars, revolutions, or conflicts that inform present-day ideology. This context explains why an audience might accept or even expect such translations. For example, the average reader of Al-Quds has grown up with language of resistance regarding Israel; the average Algerian reader of APS has lived through a civil war and is aware of international interventions; the average Egyptian reader of Al-Wafd in 2019 knows of the political rift with Turkey. The translators' choices reflect these realities and serve to reaffirm the collective understanding of each situation.

Moreover, the effect of these translations is to further galvanize existing power relations. Fairclough argues that discourse contributes to the production and reproduction of power in society (Fairclough, 1989, pp. 2, 4, 39). The findings demonstrated this. That is, by translating news in a way that confirms the narratives promoted by those in power, including governments, dominant social groups, translators unwittingly become agents in reproducing that dominance. Glorifying "*martyrs*" supports the continuation of a conflict mentality; praising a regime's transparency supports the regime's continued rule; vilifying a foreign leader supports domestic consolidation against perceived

external threats. In each case, the translation helps maintain a particular social order where the current power holders or prevailing ideologies remain unchallenged.

It is important to note that not all sociocultural influence leads to distortion. Sometimes, translation choices may stem from culturally divergent interpretations rather than a conscious aim to mislead. However, in the study's corpus, the alignment is too systematic to be coincidental. In fact, it indicates a deliberate harnessing of cultural narratives for ideological ends.

## **5. Discussion**

The foregoing analysis of English-Arabic news translations demonstrates that translation is not only a linguistic exercise but an inherently intercultural and ideological act. In this discussion, the study synthesizes the insights from the findings, explore the implications for cross-cultural understanding, and consider the ethical dimensions of the translators' interventions. It also situates the findings in the context of existing research. It highlights how it supports current knowledge in translation studies, critical discourse analysis, and intercultural communication.

### **5.1 Intercultural Meaning-Making and Consequences**

One of the central insights from this study is the role of translation as a form of intercultural mediation that can reshape perceptions across cultural divides. When a news story travels from the English-speaking world into the Arabic-speaking world via translation, it does not arrive unchanged. That is, translators often renegotiate the meaning of that story to ensure it aligns with the target culture's frames of reference. This renegotiation, as we observed, may involve emphasizing certain aspects and muting others, effectively re-narrating the event for a new audience. Such practices can relate to the findings of Pan (2015), who demonstrated, via Appraisal-based analysis, that translators' manipulation of evaluative resources can re-position news actors/events and align translated narratives with the ideological and cultural coordinates of the target context. The results align with the work of Bielsa (2016) who treats news translation as a key mediator of global meaning-making and cross-border connectivity, but stresses that cosmopolitan openness is not guaranteed; translation is commonly shaped by domestication and audience-oriented rewritings that generate localized versions of global events.

The intercultural consequence of these translation choices is significant. On one hand, translation allows information to cross linguistic borders, potentially by fostering global awareness. For example, Arabic readers learn of a U.S. official's comments or a foreign leader's actions. On the other hand, because the information is repackaged and reframed with local ideological coloration, the target audience is not receiving a direct equivalent of the source message. Instead, they receive a hybrid

message. One is part of the original content. One is part of the local commentary. This can reinforce cultural biases and misunderstandings.

Take the case of the U.S. State Department remarks: an English reader of the original might see it as diplomatic boilerplate that urges fairness, whereas the Arabic reader of the translated APS version sees it as an endorsement of their government. The two audiences walk away with different impressions of the same event. In intercultural communication terms, the translation has introduced a divergence. It has made the message palatable and even useful for local purposes, but at the cost of fidelity to the source intent (Altahmazi, 2020). If repeated widely, such practices can contribute to diverging narratives between cultures about what “actually happened”. Consequently, this can result in complicating international dialogue.

## **5.2 Ideological Reproduction and the Ethics of News Translation**

The findings strongly suggest that news translators, especially within politically charged contexts, operate under pressures that may conflict with the ethical ideal of accuracy. The reproduction of ideology through translation raises questions about the translator’s responsibility. Should translators prioritize conveying the source text faithfully, or they should comply with their employers’/readers’ expectations? Translation studies scholars have debated this in terms of fidelity vs. loyalty: here fidelity to the source content often gave way to loyalty to the target milieu’s ideology (Chesterman, 2021; Hebenstreit, 2021; Yahiaoui et al., 2025).

From an ethical standpoint, international professional standards in journalism and translation consistently foreground truthfulness, accuracy, and the avoidance of misleading representation (Organization for Security and Co-operation in Europe [OSCE], 2023; Institute of Translation and Interpreting [ITI], 2025; Kenny, 2021). Yet, as the concept of patronage in translation (Lefevere, 1992) outlines, the entities that commission or publish translations, patrons, often exert influence that can override abstract ethics. In our cases, the “patrons” are media institutions with ideological stances that influence translations to the point of distortion. This reveals an uncomfortable reality. That is, institutional power can subvert translational ethics. Translators working in news media may have limited autonomy. They might be directed, implicitly or explicitly, to produce a certain slant. It is also possible that translators share the ideology of their outlet and partake in these adjustments willingly. They can see themselves as advocates rather than neutral discursive agents. Translators can be activists by using their position to promote a cause or viewpoint.

The ethics of such advocacy in news translation are controversial. On one hand, all journalism, even without translation, involves framing. These frames are often biased and opinionated. On the other, translation adds another layer where the source speaker’s voice is being modified. Audiences

often assume that a translated quote or report is faithful, which undermines a moral obligation on the translator. When that trust is betrayed, for instance, Kerry's words being shifted to a different meaning, it undermines the integrity of information. In intercultural relations, it can also be dangerous. Miscommunication or manipulated communication can exacerbate conflicts or injustices.

From a critical discourse perspective, the ethics intertwine with power. Those who control discourse, such as media and governments, have the power to shape the truth for others. The translator either empowers that control by complying or resists it by pushing for fidelity. The study did not explicitly see resistance in the examples. They are all accommodated for power structures rather than challenging them. However, we could conceive of a scenario where a courageous translator leaves content more literal to allow the target readers a glimpse of the source perspective unfiltered. That would be an ethical stand but perhaps a professionally risky one in some contexts.

In terms of recommendations, this study highlights the need for greater awareness and transparency in news translation. Intercultural consumers, readers of translated news, should be aware that what they are reading might not be a mirror of the original. Some media outlets have begun to adopt more transparent practices, like indicating if something is a paraphrase or if context was added, which could mitigate misunderstandings. Also, training for translators and journalists can emphasize critical self-reflection by being mindful of one's own biases and the ethical implications of altering meaning.

### **5.3 Translation, Power, and Intercultural Dialogue**

Situating these findings in the larger academic conversation reveals an alignment with concepts from both translation studies and discourse analysis. The ideological turn in translation studies, that was crystallized in the 1990s, reframed translation as an ideologically and institutionally situated form of mediation that foregrounds questions of agency and purpose, namely who translates what, for whom, and why (Hatim & Mason, 1990; Lefevere, 1992; Venuti, 1995; see also Calzada Pérez, 2003; Munday, 2007). This study provides concrete evidence of this in the news genre. It supports the assertion by Hatim & Mason (1997) that translators can manipulate pragmatic aspects like implicature to encode bias. This implicature-based change was seen. For example, implying "*the election is transparent*" instead of "*we hope it will be*" completely changes the subtext in line with bias.

From critical discourse analysis, the application of Fairclough's model in this study demonstrates its usefulness in deconstructing translation. It confirms that a multi-level approach can provide insights that a purely textual comparison might miss. Without looking at discursive practice, the study might misattribute all changes to translator choice or error, whereas understanding the institutional and social context reveals the motivations behind those choices. This integrated approach

is something that researchers like Schäffner (2004) have advocated by bridging CDA and translation studies. That is, the examination of translations as socially situated acts of communication is of a strategic path of research.

The discussion would be incomplete without considering implications for intercultural dialogue. If translations reinforce existing biases, they may contribute to a kind of echo chamber effect on a global scale, where each linguistic community consumes a version of world events that flatters its own worldview.

This is problematic for efforts at fostering mutual understanding. To counteract this, perhaps intercultural initiatives could encourage direct access to multiple perspectives. For example, bilingual news sources or media literacy programs that encourage comparing how different languages report the same event. The role of translators could evolve from gatekeepers to gate-openers by providing clarifying footnotes or context that help readers understand the source context better rather than obscuring it. While that might be idealistic given political realities, it aligns with the notion of the translator as an intercultural mediator in the positive sense. That is, the translator is a discursive agent who builds bridges, not walls, through their work.

## **Conclusion**

This study examines how ideology is constructed in English-Arabic political news translation by using Fairclough's three-dimensional CDA approach. The findings show that ideological influence can be inherent in translation at interlocking levels. Textually, translators can engage in linguistic remodeling. Neutral formulations are replaced with ideologically marked lexis, such as "*martyrdom*" rather than "*suicide*", and rhetorical techniques, such as understatement, are mobilized to steer salience and evaluative reframing.

At the level of discursive practice, institutional ecology is decisive. Translators and editors act as newsroom gatekeepers. They can calibrate target texts to organizational agendas and audience expectations. Consequently, who commissions and controls the translation can largely determine its slant. Socioculturally, translated news both reflects and reinforces dominant narratives in the receiving society. Collective memory, nationalism, resistance, security imaginaries can reproduce hegemonic worldviews by naturalizing particular perspectives as common sense.

Methodologically, the study confirms that ideology in translation is tractable rather than only theoretical. Fairclough's model supports principled link between micro-textual patterns and macro-dynamics of power, legitimacy, and social reproduction.

Limitations are acknowledged. The dataset is relatively small and qualitative. Interpretations of intention and effect can retain an interpretive component, though textually grounded. Subtler shifts, such as modality, thematization, and information focus, remain underexamined. Caution is warranted when generalizing beyond English-Arabic or beyond comparable political contexts.

Consequently, four research trajectories are proposed: (A) corpus-based and quantitative mapping of recurrent shifts across outlet types, (B) audience reception studies on recognition and trust in translated news, (C) interviews with translators and editors to reconstruct pressures and rationales, and (D) ethics- and training-centered interventions, such as clearer guidelines, bilingual fact-checking, to mitigate undue ideological imbalance while retaining localization. Practically, the findings foreground translators' responsibility as reality-shapers and sharpen media-literacy awareness among readers. In an era of misinformation, better news translation can enhance intercultural understanding and help cross-linguistic news flows remain transparent bridges rather than one-way mirrors of bias.

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