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Biased Unbiased Translation: The Case of English into Arabic Translation

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Abstract: *The present paper examines two notions in the ideology of translation, namely biased and unbiased tones as can be illustrated in 10 examples taken from BBC website along with their translations into Arabic by BBC Arabic in 2018 and 2019. The paper first argues that BBC bulging with news items and their translations provided by BBC Arabic should have the same inherent qualities like reciprocal biased and/or unbiased tone as both channels presumably advocate the same general policy. Contrary to this initial assumption, the paper shows that a biased-Source Language (SL) item may have an unbiased-Target Language (TL) text (i.e., translation) or unbiased SL text might have a biased and/or unbiased translation, mainly for two reasons: (1) audience-oriented translation in which the lexical choices made in translation do not occur in a vacuum, but are often influenced by an ideology tilting towards the expectations of a specific audience; and (2) linguistic aspects whereby the two languages, i.e. English and Arabic have little linguistic reality.*
Key words: *translation, ideology, biased/unbiased tone, Arabic, English, BBC, BBC Arabic, Translatorial Action Model*

ملخص :تناولت الدراسة مفهومين يختصان بالفكر الإيديولوجي في الترجمة، وعلى وجه الخصوص، مفهوم الإنحياز ومفهوم ع دم الإنحياز، وفق ما تظهره عينة الدراسة المكونة من عشرة أمثله، أختيرت بعناية فائقة من موقع هئية الإذاعة البريطانية ا لإلكتروني للأخبار عامي 2018و2019 .في البداية، أثارت الدراسة افتراضا مفاده أن الأخبار التي تنشرها هئية الإذاعة ا لبريطانية باللغة الإنجليزية والترجمة التي تقدمها هئية الإذاعة البريطانية الناطقة باللغة العربية تتسمان بنفس الفكر الأيديولوجي وبنفس السياسة، إلا أن الواقع لا يتماشى مع هذا الافتراض إذ أن الدراسة أظهرت أن الخبر المتحيز في اللغة المنقول منها م

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ن الممكن أن يترجم ترجمة متحيزة أو ترجمة غير متحيزة لسببين رئيسين أولهما أن الترجمة تخدم المتلقي لها حيث أن اختيار ا لمفردات يكون اختيارا مقصودا وثانيهما الفروقات اللغوية بين اللغة العربية واللغة الإنجليزية.

الكلمات المفتاحية :الترجمة، الفكر الإيديولوجي، الانحياز وعدم الإنحياز، اللغة العربية، اللغة الإنجليزية، هئية الإذاعة البريطا نية باللغة الإنجليزية، هئية الإذاعة البريطانية الناطقة باللغة العربية، انموذج الإجراء للترجمان.

1. Introduction

The deification of translation due to its potential to address substantial cultural gaps of intercultural relations has been crystal-clear since time immemorial. The very material context of translation pervades history. An example of how translation had beguilingly contributed to general understanding of intercultural relations and the dissemination of knowledge is commented on by Sofer (2002, 25-26): "Islamic scholars served as a bridge between antiquity and the modern world. The scientific world has its roots in ancient Greece and Rome, but many of its branches have grown on the trunk of Islamic culture" and also by Mouakket (1988, 25): "the Arabs owed the Greeks the initiative and the starting point towards reasoning. But no sooner had they taken the first step, then their vigorous and earnest desire for knowledge surpassed that of [the] Greeks in many fields." Similarly, and as a necessary consequence, "Western Europe owes its civilization to translators" (Kelly as cited in Hermans (1999, 37).

Nothing is, however, reductive and simplistic about the profession of translation as it is, more often than not, a composite of multifarious difficulties and problems especially when it comes to languages which are fundamentally incompatible with one another, for instance, in terms of semantics, syntax, culture, pragmatics. etc., as is the case with languages with little linguistic and cultural affinity (e.g., Arabic and English).

In what follows, it is hope to demonstrate what might reside in the very purpose of translation, other than mere text transfer, in terms of the notions of constantly and consistently bias and/or not bias as can be shown in examples taken from BBC English and BBC Arabic, two archetypal English broadcasting incorporation, well-known world-wide. It goes without saying that the way language users daily use of language carves up reality conditions is certainly interesting and wholly convincing, so they tend to be biased or unbiased. This study adopts Translatorial Action Model by Holz-Mänttäri (1984) for analysis of the given examples (see Methodology below).

2. Ideology and emotiveness

Two interesting notions that might be so relevant to present discussion are ideology and emotiveness. As for the former, it is oft-truism that the fact that someone is deemed biased or unbiased is vaguely pertinent to their ideology. A fairly comprehensive definition of ideology is offered by Thompson (1990: 56): "the ways in which meaning serves to establish and sustain relations of domination" (be fair or iniquitous) whereby, in the words of Hatim and Mason (1997, 193-94), "[p]ower emanates from the text producer's ability to impose his or her plans at the expense of the text receiver's plans." A consequence of this, there shall be "systematically asymmetrical relations of power such as those which obtain or have obtained between, for example, men and women, adults and children, masters and slaves, colonisers and colonised, masters and servants, mangers and

secretaries, rich and poor, rich countries and poor countries, different classes and races and so on" (Malmkjær 2005, 182). Insofar as the topic under discussion is concerned, such 'asymmetrical relations of power' can be distinct in the contents of the media outlets on the one hand and the criteria on audience acceptability.

As for the latter, it might be a *sine qua non* of daily use of the language. Regardless whatever the etiology of ideology might actually be, an emotional relationship between interlocutors is usually established, thus emotive overtones would pervade; addressing using euphemistic expressions, Shehab, et al. (2014, 186) argue that "a speaker may intentionally resort to using emotive euphemistic expressions in order to highlight the intended meaning to be conveyed through language, since euphemism is generally associated with positive emotiveness." It would be safe at this juncture to speak of two ideological underpinnings to approach meaning in context. First, denotation refers to the knowledge or cognitive and conceptual meaning that speakers of a particular language have about words that make their use of these words successful. Second, connotation is a further step towards more affective associations that an expression elicits, which might differ from one person to another depending on the experience of individuals (Kreidler, 1998), and more importantly, on the ideological acrobatics one can perform, as it were. In this context, a definition of emotiveness is worth considering. Stevenson (1963, 21-2) believes that emotiveness refers to an "immediate aura of feeling which hovers about a word," in a language and language, according to Ullmann (1983, 128), "is not merely a vehicle of communication: It is also a means of expressing emotions and arousing them in others.". The sources of emotiveness, according to Ullmann (ibid.), can be (1) phonetic, i.e. the phonetic structure of a word can be conducive to its emotive overtones, or (2) lexical devices, personification, metaphors, hyperboles, synecdoche.

3. Methodology

The assumption seems that both BBC and BBC Arabic do not underlie disparity and discrepancy over areas of socio-cultural/political/textual practice. The opposite seems to be quite true. The aim of the current study is then to look at the minutiae of quotidian translations of BBC Arabic (totaling 10 examples during 2018 and 2019), with a view to exploring the reasons behind the decision-making process by translators, considered to be decisive participants in constructing social and political reality (Baker 2005). Translators are situated "at the heart of interaction, in the narratives that shape their own lives as well as the lives of those for whom and between whom they translate and interpret" (Baker 2005, 12). Likewise, Pym (1992, 171) speaks of the role translators can play in translation,

> I do not believe translators should passively accept the role of mere technicians, working on means and never considering anything but most immediate or commercial ends, burying themselves in a practice falsely cut off from history and theory. Translators should also be intellectuals; they should have ideas about who they are and what they hope to achieve as collectively.

Arguably, being unbiased is likely to take place if, and only if, the translators "acknowledge the fact that they participate in very decisive ways in promoting and circulating narratives and discourses of various types" (Baker 2005, 4). On the other hand, being biased may lead to "fuelling conflicts, subjugating entire populations and providing

precisely the kind of bridging of language gaps that allow such atrocities to take place" (Baker 2005, 4). What might be needed, Baker (2007, 153) further argues "is a framework that recogni[s]es the varied, shifting and ongoingly negotiable positioning of individual translators in relation to their texts, authors, societies and dominant ideologies."

This paper adopts the Translatorial Action Model by Holz-Mänttäri (1984) for analysis of the selected texts. Holz-Mänttäri proposes a translation model and a set of guidelines to be used in a variety of professional translation situations. Her model, which is based on the communicative theory and action theory, views translation as "purpose-driven, outcome-oriented human interaction" (Munday, 2001, 120, see also Chouit 2019, 114). Hence, the translation process must transcend the limitations of the words and text and overcome intercultural barriers to produce a target text that is functionally communicative for the receiver. This means that the translation output, intercultural transfer, in particular and the whole translation process in general are guided not only by the source text, but also by what is deemed functionally appropriate in the target text culture.

According to this model, translation as a communicative process involves a series of roles and players, which are: the initiator, the commissioner, the ST producer, the TT producer, the TT user and the TT receiver, with each player having his own specific goals. In this process, the translator's task is to analyze the ST for its relevant features in terms of form and content to ensure intercultural transfer that satisfies the needs of the TT receiver. It is the definite role that is accorded to the translator that would let him/her to "fix words in an ideal, unchangeable form and it is the task of the translator to liberate those words from the confines of the [SL] and allow them to live again in the language into which they are translated" (Bassnet-McGuire as cited in Boukreris 2011, 63). Insofar as the study is concerned, the initiator is BBC Arabic, i.e., the company which needs the translation; the commissioner is BBC Arabic which contacts the translator most likely working for the company; the ST producer refers to the individual (reporter, journalist, etc.) within the company who writes the ST; the TT producer is the translator(s); the TT user is the person who uses the TT for different purposes; and the TT receiver can be the final recipient of the TT, the general Arab audience.

4. Discussion and analysis

It would be beyond the scope of this study to offer detailed analysis of translation equivalence, but rather to offer a brief synopsis of it for its paramount importance. Belkcaemi (2006, 46) points out that "translation equivalence refers to the equivalent relationships between the [TL] and [SL]. This concept … is a vital component when discussing the translation process, and it has been one of the key words of the translation studies and one of its most problematic area."

To set the claim clear from the very beginning, it would be advantageous to look at some examples to corroborate and diversify the argument. In Text 1 below, the item 'a Zionist group' is used by text producer in a biased way, but, as can be shown, is translated into unbiased جماعة يهودية (lit. a Jewish group). It is paramount to elaborate on this item which takes us a long route, deeply rooted in "overwhelming ideological onslaught of the West on Islam" (Rezga 2019, 166) and the long-standing Arab-Israeli conflict that has left indelible impression on Palestinians, with eerie and macabre feeling since 1948. Having

carefully examined the phrase, the SL text is found heavily biased towards the Zionist Movement with political and religious agendas, simply because it is viewed by the West as a 'liberation movement' as can further be defined by Collins Cobuild (2003): "Zionism is a movement which was originally concerned with establishing a political and religious state in Palestine for Jewish people, and is now concerned with the development of Israel." By the same token, Farghal and Shunnaq (1999, 10) speak of translating 'Zionism' into Arabic:

> The translator is advised to avoid formal equivalence in some contexts in favo[u]r of functional or ideational equivalence because he/she considers the audience more important than the text type […] for instance, the Arabic expression الكيان الصهيوني [lit. Zionism entity] may cause serious problems relating to the differing connotations associated with 'Zionism' in the Arab world and the Western world. Whereas Zionism is condemned by the Arabs as 'racist, expansionist movement', it is generally regarded by the Westerners as 'national, liberation movement' [thus translates] into 'The Jewish States' or even 'Israel'.

It ensues, therefore, that formally-based rendition for 'Zionism entity' (lit. الكيان الصهيوني) evokes too negative connotations insofar as the target audience (most likely Arab audience) is concerned.

Taking a cue from Holz-Mänttäri's (1984) Model and avoiding copying the ST profile and laying emphasis on producing a TT functionally communicative for a target audience, the translator gave up formal equivalence purposefully to bring about what may be called 'biased unbiased' rendition, simply because, should الكيان الصهيوني (lit. 'Zionism entity') be formally translated, it would meet the expectations of the target audience in a delicate way; nevertheless, the translator seems to be highly biased in his/her endeavour, thus opting for ostensible unbiased functionally-based translation, i.e., جماعة يهودية (lit. a Jewish group)، giving rise to 'biased unbiased' rendition.

Text 1

SL	TL
A University of Michigan professor has come under fire for declining to provide a recommendation letter, citing his support for an Israel boycott. John Cheney-Lippold turned down the student's request after he learned it was for studying in Israel. A Zionist group later shared his response online. [https://www.bbc.com/news/world-us-canada-45592553 21 September 2018]	تعرض أستاذ بجامعة ميتشيغان الأمريكية لانتقادات على نطاق واسع لرفضه التوقيع على خطاب توصية لطالبة، مبررا ذلك بأنه يدعم مقاطعة إسرائيل. ورفض جون تشيناي ليبولد طلبا قدمته له طالبة بالجامعة بعد أن علم أنها ترغب في الدراسة في إسرائيل. ونشرت جماعة يهودية رد الأستاذ الجامعي على الإنترنت. [http://www.bbc.com/arabic/world-45605030, 21 September 2018]

Transliteration

ta'rrad 'ustadhun bijāmi'ati mitshiqin al-amrikyyati li'intiqadātin 'alā nitaqin wasi'in lirafdihi at-tawqī'i 'alā khitābi tawsyyah litāliba mubariran dhālika bi'innah yad'amu muqāta'ati 'isrā'īl warafad jun shini libuld talaban qadamathu lahu tālibatun biljāmi'ati ba'da 'an 'alima 'annaha targhabu fī ad-dirāsa fī isrā'īl wanasharat jama'atun yahūdyyah rada al'ustadh iljāmi'ī 'alā al'intarnit

A more scrutiny of the underlined phrase (i.e., جماعة يهودية literally "a Jewish group") shows that text producer's ideology is steered towards Israel and in this spirit, it is not recalcitrant to the flow of the SL text. To this effect, the translator in Holz-Mänttäri (1984) own words, is assumed to have served as an expert who determines functional suitability insofar as the target audience is concerned. The text's producer seems to be biased as 'Zionist' has positive overtones, as it is very much inculcated in the world's minds that Zionism is a liberation movement. Any particular course of action against Israel would be considered abominable. However, in the Arabic text which is conspicuously a translation of the English text, the tone envisaged by جماعة يهودية (literally "a Jewish group") is unbiased and might create an incoherent translation sparking off a positive tone insofar as the Arab audience is concerned and, all of a sudden, it turned out to be biased whereas for the SL audience it was a negative one turning out to be positive.

Text 2

SL	TL
Argentina has cancelled a football World Cup warm-up match with Israel, apparently under pressure over Israel's treatment of Palestinians. [https://www.bbc.com/news/world-middle-east-44378669, 6 June 2018]	ألغت الأرجنتين مباراة ودية أمام إسرائيل استعدادا لكأس العالم تحت ضغوط سياسية بشأن معاملة إسرائيل للفلسطينيين في غزة. [http://www.bbc.com/arabic/sports-44378962, 6 June 2018]

Transliteration

'alghat al-'arjantīn mubarātan widayyah 'amāma 'isrā'īl isti'dādan li-ka'si al-'ālam tahta dughūdin siyasyyah bish'in mu'amalat 'isrā'īl lilfalastīnīn fī ghaza

The use of the modal adverb 'apparently' in the SL shows a feeling that "seems to exist, although you cannot be certain that it does exist" (Collins Cobuild 2003). In other words, such use opens the door for SL audience to forge its own interpretation over an illocutionary force of uncertainty; unbiased tone seems to have prevailed in the SL utterance. However, the translation shows a departure from the expression of modality in the SL to factual reporting injected into the translation, that is to say, Argentina cancelled the warm-up match definitively 'under pressure over Israel's treatment of Palestinians', thus the translation is biased (see Hatim and Mason 1997, 61).

Holz-Mänttäri (1984) argues that relevant features are described in terms of content (tectonics or surface structures) comprising factual information and overall communicative strategy and texture being divided into terminology and cohesive elements. Interestingly enough, these features can be observed first in the factual information (i.e., Argentina has cancelled a football match and under pressure over Israel's

treatment of Palestinians) and terminology (i.e., the use of the adverb 'apparently'). To further appreciate the use of terminology, consider the use of 'certainly' in Text 3 below:

Text 3

SL	TL
On Thursday Donald Trump told reporters it "certainly looks" like Mr Khashoggi is dead, adding "it's very sad." [https://www.bbc.com/news/world-middle-east-45909732, 19 October 2018]	قال الرئيس الأمريكي دونالد ترامب إن الصحفي السعودي المعارض جمال خاشقجي الذي اختفى بعد دخوله قنصلية بلاده في إسطنبول" يبدو من المؤكد أنه قد مات، إنه أمر محزن للغاية." [http://www.bbc.com/arabic/world-45910069, 19 October 2018]

Transliteration

qāla ar-r'īs al'amrīki dūnald tramb 'inna as-shafī as-s'ūdī almu'ārid jamāl khashuqji al-ladhi ikhtafa ba'da dukhūlihi qunsuliyat biladihi fī istanbūl "yabdu 'annahu qad māt 'innahu 'amrun muhzinun lilghāiah

In Text 3 above, it is this establishment of an unbiased tone in which monitoring is clearly observed. In a sense, Trump's own words, deliberately slanted to steer the receiver towards a particular direction, are directly quoted, namely sentence-initial 'certainly' is rendered into يبدو من المؤكد (lit. 'certainly'). Corresponding to the reporting clause 'told…', the clause قال is also brought to the surface in TL which, according to Farghal, and Samateh (2015, 219) addressing a similar case, is mainly "intended for speaker identification, […] supposed to resolve any potential ambiguity regarding […] identity." The translation shows unbiased tone as does the SL utterance.

Text 4

SL	TL
It said deputy intelligence chief Ahmad al-Assiri and Saud al-Qahtani, senior aide to Crown Prince Mohammed Bin Salman, were dismissed over the affair. [https://www.bbc.com/news/world-middle-east-45923217, 20 October 2018]	وتزامنا مع إعلان النائب العام، أصدر الملك السعودي سلمان بن عبد العزيز أوامر ملكية بإعفاء أحمد عسيري نائب رئيس المخابرات السعودية من منصبه. [http://www.bbc.com/arabic/middleeast-45923230 20 October 2018]

Transliteration

watzāmunan ma'a 'i'lāni in-nā'ib al-'ām 'asdara almalk as-s'ūdī salmān bin salmān bin 'abd il-'azīz 'awamara malakyyah bi'i'fā'i 'ahmad 'assīri na'ib ra'īs al-mukhābrat as-su'ūdiyyah min mansibihi

The TL text representation of the SL agentless passive utterance is worthy of research here. The SL utterance is a form of passive or impersonal construction that is "exploited for the purpose of avoiding explicit blame" (Berk-Seligson, (1990) as cited in Hatim and Mason 1997). However, the utterance is diluted in the TL in which the SL agentless passive viewing is turned out into active participation in the TL. In other words, the SL biased utterance whereby agent is concealed is functionally rendered into unbiased utterance in the TL, perhaps due to the linguistic little affinity between English and Arabic

in which passive is more predominant in English than in Arabic (see Khalil 1993). However, this Arabic linguistic feature is intentionally employed in the translation in order not to blame higher echelons in Saudi Arabia. It is noticeable, here, that the focus is on translation as message-transmitter compounds rather than mere linguistic process (see Holz-Mänttäri, 1984)

Text 5

SL	TL
Khashoggi death: US meets Saudi crown prince despite criticism. A senior US official has held talks with Saudi Arabia's crown prince in Riyadh, despite growing concern over the Saudis' role in the murder of journalist Jamal Khashoggi. [https://www.bbc.com/news/world-middle-east-45946712, 23 October 2018]	وفاة خاشقجي: وزير الخزانة الأمريكي يلتقي مع بن سلمان في الرياض رغم الانتقادات. أجرى ولي العهد السعودي، محمد بن سلمان، محادثات في الرياض مع وزير الخزانة الأمريكي، ستيف منوتشين، على الرغم من تزايد القلق بشأن دور الرياض المحتمل في مقتل الصحفي، جمال خاشقجي، في قنصلية بلاده في اسطنبول. [http://www.bbc.com/arabic/middleeast-45947838, 23 October 2018]

Transliteration

wafāt khashuqji: wazīr al-khazanat il-'amrikyyah yaltaqi ma'a bin salmān fī ar-riyad. 'ajra walī il-'ahad as-su'udī Mohammad bin salman muhadathatin fī ar-riyad ma'a wawazīr al-khazanat il-'amrikyyah steve Mnuchin 'ala ar-rghim min tazayd al-qalaq bi-sh'ani dawri ar-riyad almuhtamal fī maqtali as-sahafī khashuqji fī qunsulīat bilādihi

As can be gleaned from Text 5 above, the SL text retreats to the unbiased state by avoiding mentioning Saudi crown prince's name whilst in the translation, his name is clearly identified as محمد بن سلمان ولي العهد السعودي (lit. 'Saudi crown prince, Mohammad bin Sulman'), thus giving rise to a pragmatic value, perhaps to lay the blame at his door. It has to be noted, however, that the translation of the item 'murder' into مقتل(lit. 'killed') does create a translation problem as the emotive overtones associated with the SL item are pragmatically problematical to retrieve in mere translation into مقتل(lit. 'killed'). The item 'murder' implicates "the deliberate and illegal killing of a person" (Collins 2003). Whereas it is biased in the SL text, it is clearly signaled in the translation as merely 'killing', thus unbiased tone prevails. This unbiased tone is further supported by the use of the word 'محتمل' (lit. possible) to undercut the claims of any possible role for the crown prince in the murder of the political activist

Needless to say, intervention seems to be within the translator's remit as can be illustrated in Text 6 below in which ideology steers him/her in a way to become integrated active participants.

Text 6

SL	TL
Eric Cantona says he "suffers" watching Manchester United and that the club are "losing a generation of young players" because of their current style of play. "It's not the right man for the right woman," said former striker Cantona of Mourinho's relationship with United. [https://www.bbc.com/sport/football/45997761 27 October 2018]	قال النجم الفرنسي اريك كانتونا، لاعب مانشستر يونايتد السابق إنه يشعر بمعاناة أثناء مشاهدة مباريات فريقه السابق، محذرا من أن النادي يخسر أجيالا من اللاعبين بسبب طريقة اللعب السلبية ووصف كانتونا علاقة مورينيو بفريق يونايتد بأنها" علاقة تجمع الرجل غير المناسب بالمرأة المناسبة." [http://www.bbc.com/arabic/sports-46001312, 27 October 2018]

Transliteration

qla an-najmu il-faransī Eric Cantona la'ibi Manchester United as-sabiqi 'inahu yash'uru bi-mu'ānatin athna'a mushahadati mubaryāti farīqihi as-sābiqi muhadhran min 'anna an-nadi yakhsaru ajyālan mina al-lā'ibīn bisababi tarīqati il-la'ib as-salbīyah wa wasafa Cantona 'alaqati Mourinho bi-fariqi United bi-'annaha "'alaqati tajma' ar-rajul ghayri al-munasib bi-almar'ah al-munasibah"

The SL text is developed in a way that maintains social distance, relations of power and involvement. Those are echoed in much formal terms keeping exactly what Eric Cantona said in his own words in parenthesis, i.e., the news item is ostensibly monitored, so it is unbiased. Such distance and power, however, are lost by paraphrasing his words in reported speech, thus less power-oriented giving rise to more solidarity and intimacy, i.e., more biased than the SL text (see Hatim and Mason 1997, 101). In the next exact words of Eric Cantona, i.e., "It's not the right man for the right woman", the translation reflects more or less the same degree of unbiased tone by opting for monitoring, i.e., quoting exact words of the player. In addition, the neutral and unbiased phrase "current style of play" is rendered into a negative and biased phrase "طريقة اللعب السلبية" (lit. the negative style of play".

Text 7

SL	TL
Mrs May issued a defiant message in Downing Street on Thursday, saying: "I believe with every fibre of my being that the course I have set out is the right one for our country and all our people." [https://www.bbc.com/news/uk-politics-46230281]	قالت ماي "إن مشروع الاتفاق الذي توصلت إليه هو الطريق الصحيح لبلدنا ولجميع أفراد شعبنا." [http://www.bbc.com/arabic/world-46224740]

Transliteration

qālalat May "'inna mashru'a al-'itifāq aldhī tawasalat 'ilayhi hwa at-tarīq as-sahīh libaladina wa li-jamī' 'afradi sha'bina

With reference to the Brexit deal, Tersa May hurled defiant taunts at the Brexit opposition exploiting potentialities of English system for the purpose of a much-needed argumentative thrust, i.e., "I believe with every fibre of my being'' to indicate that she believed it very much. The SL displays it in an unbiased manner. However, the Arabic translation seemingly falls within the remit of monitoring a situation as it relinquishes all fairly emotive and metaphoric expression and subtle use of English (inextricably interwoven with one another) to highlight an unbiased tone.

In Text 8 below, the rendition of the lexical item "smoking gun"— "a piece of evidence that proves that something is true or that someone is responsible for a crime." (Collins Cobuild 2003) into Arabic is worth noting. There is a kind of striking imbalance of unbiased tone of the SL in which the crown prince name was introduced in a biased manner. It is also particularly noteworthy that the translation falls short of accounting for the metaphorical implicature of fight-metaphor 'smoking gun' (palpably unbiased), but it could capture the nuances of meaning of the SL.

Text 8

SL	TL
It is understood there is no "smoking gun" but US officials think such an operation would need the prince's approval. [https://www.bbc.com/news/world-middle-east-46245167, 17 November 2018]	ولم يصل المحققون إلى "دليل صارخ" على ضلوع ولي العهد السعودي في عملية القتل، ولكنهم يعتقدون أن مثل هذه العملية لابد أنها تمت بموافقته. [http://www.bbc.com/arabic/middleeast-46245748 17 November 2018]

Transliteration

walam yasil al-muhaqiquna 'ila dalīlin sarikhin 'ala dulu'i wali al-'ahdi as-su'udyi fī 'amalīyati il-qatl wa lākinahum ya'taqiduna 'anna mithla hadkihi al-'amaīyah lā budda 'annaha tammat bi-muwafaqatihi

Text 9 below is perhaps a good example of how language discrepancy succeeds or fails in maintaining biased or unbiased tone. The South Carolina Republican is very much biased. Having provocatively described the Saudi royal as "a wrecking ball", the South Carolina Republican shows the fixity of biased tone whereby "a wrecking ball" is something more than idle metaphor, but a metaphor in virtuoso effort by the text producer to give a sever reprimand for what he believed the Saudi royal was responsible for. In its epistemic dimension, the layers of metaphorical meanings are all constantly prepared to show 'partisan' bias. There has been an inevitable loss of discursive force in the rendition كرة تحطيم (lit. 'wrecking ball'), an Arabic rendition that only incorporate an unbiased voice as the metaphorical expression is not used in Arabic and does not carry the same overtone as the English one.

Text 9

SL	TL
The South Carolina Republican described the Saudi royal as "a wrecking ball", "crazy" and "dangerous".	ووصف السناتور ليندسي جراهام الأمير محمد بأنه مجنون وخطير و "كرة تحطيم."

[http://www.bbc.com/arabic/media-5 December 2018]
[https://www.bbc.com/news/world-us-canada- 5 December 2018]

Transliteration

wa wasafa as-sinaturLindsey Graham al'amīr Mohamad bi'annahu majnun wa khadīr wa kuratīm

In Text 10, the item 'martyrs' is worthy of examination as it sets the scene for an unbiased tone.

Text 10

SL	TL
Israel announced it would freeze the transfer of about $139m (£109m) - an amount it said was equal to that paid by the PA in 2018 to families of Palestinians jailed by Israel or killed while carrying out attacks. Israeli officials say the payments incentivise terrorism. But the PA insists they are welfare payments for relatives of prisoners and "martyrs". [https://www.bbc.com/news/world-middle-east-48548340 6 June 2019]	وقد تفاقمت الأزمة المالية في فبراير/ شباط الماضي بسبب نزاع مع إسرائيل حول تحويل عائدات الضرائب والرسوم الجمركية التي تجمعها السلطات الإسرائيلية نيابة عن السلطة الفلسطينية. وكانت إسرائيل أعلنت أنها ستجمد تحويل حوالي 139 مليون دولار، وهو مبلغ قالت إنه مساو للمبلغ الذي دفعته السلطة الفلسطينية في عام 2018 لعائلات الفلسطينيين الذين سجنتهم إسرائيل أو قتلوا أثناء تنفيذ هجمات. [http://www.bbc.com/arabic/middleeast-48555944 7 June 2019]

Transliteration

wa qad tafāqamat al-'azzmah al-mālyyah fī fibrāyar/shubat al-madī bi sababī nizā'in ma'a isrā'īl hawla tahwī li 'āidāti ad-dara'ib wr-rusūmil jumrukyyah al-latī tajma'uha as-sulutāt al-isrā'īlyyah niyābatan 'an as-sultah al-falastīnīyah. Wa kānait isrā'īl 'a'lanat 'annaha satujamid tahwīl hawali 138 milūn dulā r wa huwa mablaghun qālat 'innahu musawin lil-mablagh al-ladhi dafa'athu as-sultah al-falastīnīyah fī 'ām 2018 li'āilāti al-falastīnīn al-ladhīna sajanathum a isrā'īl 'aw qutulu 'athna'a tanfīdh hajamat

Carrying "considerable emotional overtones, depending on the intensity of the user's belief" (Mahasneh 2018, 3015), the SL individual item 'martyrs' used here to refer to "someone who is killed or made to suffer greatly because of their religious or political beliefs, and is admired and respected by people who share those beliefs" (Collins Cobuild 2003) has been enclosed in inverted commas, usually used in English to indicate "that [a word or phrase] is inaccurate or unacceptable in some way, or that you are quoting

someone else". The utterance is apparently double edged, that is to say, it has two palpable intentions.

5. Conclusion

The study examined the notion of bias and unbias in translation by scrutinizing the rendition of 10 examples from English into Arabic. Analysis of the given examples showed that translators, in their effort to produce a functionally communicative text, usually provided renditions that carried varying levels of biased or unbiased tones. Analysis of the data showed that where one would expect reciprocal biased/unbiased tones within the same institution/establishment, the reality was completely different. This is in reality a result of a host of factors that influence the translation process including the source text features, level of compatibility between the SL and the TL (especially when there is no direct mapping between the two languages), the translator's ideology, and what is deemed appropriate in the target culture. All in all, "the translation process does not happen on its own or in a vacuum" (Al-harahsheh. Aldhba and Al-Adwan 2020, 139).

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