



**An-Najah National University
Faculty of Graduate Studies**

**TRANSLATING COLLOQUIAL EXPRESSIONS
IN POLITICAL DISCOURSE: FUNCTIONAL
ASSESSMENT**

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**This Thesis is Submitted in Partial Fulfilment of the Requirements for the Degree
of Master of Applied Linguistics and Translation, Faculty of Graduate Studies,
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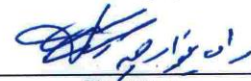
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Dedication

To my parents, friends, colleagues, and supervisor who supported and guided me during
the period of my studies

To myself, who has been determined to have this educational degree despite all the
obstacles and hard times

Acknowledgment

I would like to express my profound gratitude to Almighty God for granting me the strength and ability to fulfill the requirements of my Master's degree despite the numerous challenges and obstacles I have encountered over the years. I am also deeply thankful to my exceptional supervisor, Dr. Rami Qawariq, for dedicating his time, effort, and invaluable expertise and knowledge to this study, without which its completion would not have been possible.

I am also grateful to my family, who have stood by me through all phases of my life, providing me with unlimited and unconditional support to achieve my dreams and goals. I would also like to thank my little cats, whom I love and care for, and wish them to live the happiest life, whether with or without me.

Finally, special thanks go to my family, friends, and colleagues at the Media Center of An-Najah National University for their support and best wishes.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

TRANSLATING COLLOQUIAL EXPRESSIONS IN POLITICAL DISCOURSE: FUNCTIONAL ASSESSMENT

I declare that the work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

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2/10/2025

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TRANSLATING COLLOQUIAL EXPRESSIONS IN POLITICAL DISCOURSE: FUNCTIONAL ASSESSMENT

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Abstract

Translating colloquial Arabic expressions is one of the most challenging obstacles faced by Translators. Numerous dialects and cultural nuances exist within these expressions, and resources and dictionaries for colloquial Arabic. The complexity is further heightened if not multiplied in political discourse and speeches, where accuracy is essential to faithfully reflect the speaker's intent.

This study aims to examine the translations of colloquial Arabic expressions and the strategies employed by UN translators when translating the speeches of Palestinian President Mahmoud Abbas to the General Assembly from 2015 to 2023.

This analysis has been conducted on selected excerpts using the five traits of colloquial language identified by McCrimmon (1963). The employed strategies have been then categorized according to Newmark's (1988) model of translation procedures to evaluate how effectively they preserved Abbas's political message, cultural references, and intended level of formality.

It is found that UN translators employed strategies such as omission, paraphrase, calque, and various coupled couplet strategies. However, in many instances where these strategies have been applied, the translated texts exhibited mistranslation, partial transfer of meaning, and a diminished political message. Additionally, the cultural references and personal tone of Abbas's text appeared to be systemically reduced.

In conclusion, this research offers a deeper understanding of translating colloquial Arabic expressions on formal international platforms and presents an improved method for equally representing political, cultural, and stylistic aspects in translation.

Keywords: political message, translation, cultural political aspects, meaning transfer

Chapter one

Theoretical Framework

1.1 Introduction

As stated by Nida (1984), translation involves producing in the target language the closest and most natural equivalent to the source language message, deliberately prioritizing meaning first, followed by style and structure. This reflects balance in the translation process of transferring the semantic features between the original text and of preserving its stylistic elements; both aspects require careful attention. Similarly, Catford (1965) asserts that translation entails rendering a text from the source language into an equivalent in the target language – emphasizing the systematic nature of replacing linguistic units between languages.

Abdulla (1994) elaborates on this perspective by asserting that successful translation is not simply a matter of matching words or phrases; it requires the careful application of the stylistic resources of the target language to preserve the expressive power of the original text. Newmark (1988) introduces another important factor in translation by emphasizing that a translator must also consider the cultural context, the author's communicative purpose, and the conventions of the source language. He further stresses the need to respect the writer's individual style, to render dialect appropriately, and to distinguish between personal expression and the conventions of the source language. Together, these dimensions illustrate that translation is more than a mechanical transference of words; it is a complex process involving meaning, style, culture, and authorial intent.

This research examines the translation of colloquial expressions used in political speeches delivered by Palestinian President Mahmoud Abbas at the United Nations General Assembly. The choice of this topic stems from the growing influence of globalization. In this context, translation has become an essential tool for facilitating communication and understanding among people who speak different languages and come from diverse cultures. According to some scholars (Beilsa, 2005; in turn Roberts, 2005), globalization has significantly intensified the role of translation as a profession, particularly given the increasing dominance of English as a global language. Translation not only bridges

communication between languages and cultures but also creates opportunities for the open and widespread exchange of ideas and perspectives (Cronin, 2003).

Similarly, we should consider the impact of globalization on the dissemination of colloquial forms, as these forms are often regarded as the most culture-specific elements of language and have been extensively studied by scholars. Richards, Platt, and Platt (1992) define colloquial language as the type of speech commonly used in everyday informal conversation, where speakers pay little attention to strict grammar, vocabulary, or sentence structure. However, the authors emphasize that colloquial speech is neither less prestigious or inferior; rather, it is the standard typically employed by educated speakers during informal interaction with family, friends, or colleagues.

Similarly, McCrimmon (1963), drawing on the American College Dictionary, defines colloquial language as the variety appropriate to ordinary conversation rather than formal writing or speech. He clarifies that colloquial usage should not be regarded as incorrect, undesirable, or careless, but rather as conversational in nature. McCrimmon further explains that colloquial expressions include popular words, idiomatic and semi-idiomatic constructions, as well as abbreviated or clipped forms of formal terms—for example, the use of “ad” instead of “advertisement.”

Most scholars agree that one of the primary challenges in translating colloquial expressions is the lack of direct equivalents in the target language, as well as differences in formality between the source and target texts. The issue of non-equivalence has garnered significant scholarly attention. For example, Jakobson (1959) argues that full equivalence between linguistic units is rarely achievable. He attributes this difficulty to structural, grammatical, lexical, and terminological differences across languages, emphasizing that non-equivalence remains a central problem in both linguistics and translation studies.

Newmark (1988) further develops this discussion by emphasizing that achieving an identical effect should not be regarded as the ultimate goal of translation, but rather as a desirable outcome when possible. He explains that a broadly equivalent effect can only be achieved when cultures share common concepts and ideas, which is not always the case.

Formality levels can significantly influence motivation, particularly when dealing with colloquial styles. Challenges arise when translating Arabic colloquial expressions into English. Arabic colloquial language often conveys rich emotional nuance, whereas English tends to adopt a more formal and factual tone.

Newmark (1988) pointed out that in the field of translation, formality often correlates with tone; specifically, formal language tends to be more objective than informal or slang expressions, which usually carry emotive overtones. Therefore, translations that fail to preserve the stylistic tone or emotional connotation of colloquial language may lose their intended impact and weaken equivalent meaning, while also making the intended text less authentic for the target audience. A review reveals that many researchers have examined various translation strategies to address these challenges.

Loescher (1991) defines translation strategies as the methods translators use to address problems and obstacles encountered during the translation process. Venuti (1998) suggests that strategies not only refer to the approach a translator adopts in translating, but also encompass the choices involved in deciding which texts to translate and how to translate them

This study aims to address a gap in translation studies concerning the translation of Arabic colloquial expressions used in political speeches. Specifically, it investigates how United Nations translators render the colloquial expressions employed by Palestinian President Mahmoud Abbas in his speeches to the UN General Assembly. The impetus for this study is Abbas's use of Arabic colloquial expressions in addressing the international political arena, which necessitates accurate translation to convey the intended political meaning and achieve the required impact on the international audience.

It is important to translate colloquial expressions in this context so as neither to lose the political message conveyed by Abbas, nor diminish the colloquial significance, level of formality, cultural meaning, or emotive weight of his original texts. Therefore, this study aims to assess whether the colloquial expressions translated by the UN translators successfully conveyed the political significance, colloquial features, formality level, cultural meaning, and emotive impact present in Abbas's speech. To conduct this assessment, colloquial expressions from Abbas's speeches were analyzed using McCrimmon's (1963) model of colloquial language. Samples of the Arabic colloquial

utterances were examined alongside the identified translation strategies, which were classified according to Newmark's (1988) taxonomy.

1.2 Statement of the Research Problem

Translating colloquial expressions is considered one of the most challenging tasks for any translator, as these kinds of terms are specific to certain geographical regions and used by their residents through informal everyday conversations (Nofal, 2008). Thus, this means that translators should have adequate knowledge about these terminologies in order to translate them successfully and sufficiently for the target audience. Hatim and Mason (1990) also declare that translators should work as cultural mediators to achieve meaningful translation across languages and societies.

The core problem that this study tries to address is the translation of colloquial terms in political contexts, as most of the translators found that employing such kind of cultural terms increases, at the same time, the difficulty and necessity of translating them accurately and precisely to the target audience. Therefore, the present study examines the translation strategies employed by the UN translators as they were translating the colloquial expressions used by the Palestinian President Mahmoud Abbas in his official speeches before the General Assembly of the United Nations between 2015 and 2023. It also investigates if the translated versions effectively rendered Abbas's political messages, along with the main colloquial characteristics, cultural nuances, emotional intensity, and formality level.

1.3 Purpose of the Study

My study analyzed the translations of 107 colloquial expressions used by the Palestinian President Mahmoud Abbas in his official speeches at the annual sessions of the United Nations General Assembly between 2015 and 2023. The researcher extracted Abbas's colloquial expressions and their English translations from the recordings of his speeches, which were published on the United Nations official website and YouTube channel. Further resources were also being used during the collection process of the data, such as BBC, CNN, Wafa Official website, Al-Jazeera Agency, Al-Arabi Television, in addition to the Palestinian Official Channel. The researcher conducted this study to investigate the efficiency of translating Abbas's colloquial expressions to the international community by the UN translators. Therefore, this study focuses on the translation strategies they have

employed to render the intended political messages that are implied in these specific cultural terms. Moreover, it suggests possible solutions and recommendations that could help translators who face difficulties when they have to translate colloquial expressions in political contexts. In doing so, this study may be fruitful and helpful for conducting further studies that address the importance of translating accurately and precisely such expressions, especially when they are used to talk about critical political issues.

1.4 The Significance of the Study

The importance of the present study lies in its focus on an uninvestigated area in the field of translation, which is translating colloquial expressions in political contexts. This means that it addresses the interrelationship between the power of language and policy. Furthermore, it stresses the critical role that UN translators have to play effectively as they render these kinds of expressions to the target audience. Therefore, the researcher is examining the performance of Palestinian President Mahmoud Abbas in his speeches at the United Nations General Assembly based on the translation of Palestinian colloquial expressions that are recognized as colloquial Arabic discourses, which had not occurred previously, to the best of the researcher's knowledge. This research will evaluate how the various strategies have rendered Palestinian colloquial expressions in political discourse by exemplifying the significance of Palestinian colloquial expressions as political tools in delivering expressed awaited political messages, colloquial features, and levels of formality towards the international audience.

1.5 Research Questions

This study will try to give a sufficient answer to the following questions:

1. What are the dominant translation strategies that were adopted by the UN translators while rendering Abbas's colloquial expressions?
2. Are the intended political messages successfully conveyed to the target audience?
3. How do the translation strategies vary in their treatment of the original cultural and connotative meanings, along with the colloquial features?

1.6 Thesis Structure

The present study is organized into four chapters. Chapter One introduces the main topic of the thesis, outlines its significance in the field of translation, and presents the research problem, research objectives, and research questions, which will be revisited in the conclusion. It also provides definitions of the key related concepts and reviews previous research conducted in this area. Chapter Two goes over the methodology used for collecting and analyzing data. Chapter Three covers the conclusions obtained from analyzing data. Chapter Four highlights its results and suggests future research.

1.7 Conceptual Framework & Previous Studies:

1.7.1 Conceptual Framework:

The significance of translating culture-specific terms and their role in facilitating successful communication across communities has given this area of translation a great deal of scholarly attention in recent years. Various research studies have identified various stumbling blocks to overcoming the difficulties of the translation of culturally loaded expressions, such as colloquial terms, and addressing the translators' competencies to help manage those challenges. Further, some scholars have examined the best identification of translation strategies that will assist with managing the difficulties in the translation of culture-specific expressions.

In this section, definitions are presented for the key concepts that are relevant to this study, in which will examine the translation strategies applied by translators of the United Nations in translating Abbas's colloquial expressions, and how these strategies impacted the ability to convey his intended political messages.

1.7.1.1 Translation

Any definition of translation will highlight that translating means conveying the meaning of the original text. In Newmark (1981), translation is defined as "craft", which seeks to replace a written message in the source language with the written message in the target language, and therefore, implies that the text should be as faithful to the original as possible. From this viewpoint, translation is an essential way to make ideas, information, and news available nationally and internationally, and to enable those ideas and information to be maximally effective on their target audience. Nida (1984) describes

translation as the process of reproducing in the receptor language the closest natural equivalent of the source message in terms of meaning. Kelly (2005) points out that translation also requires the ability to understand the meaning of the source text and then express it in the target language. This includes applying the correct register, cultural background, and linguistic know-how to achieve the intended goal.

Therefore, this indicates that many scholars stress the necessity of rendering all kinds of texts accurately and precisely to achieve their intended effects on the target audience. Especially, the colloquial expressions that have communicative and emotive significance by directly revealing the speaker's intentions.

An accurate translation of colloquial expressions allows target audiences to imagine being in the original context of the speech and can help them individually embody the intended feelings of the speaker. In general, these definitions illustrate that the translation process is not a mechanical replacement of one language for another; it is an informed process, based on cultural and ideological reasons, and this increases the importance of faithfully representing cultural and political content in the source text.

1.7.1.2 Translation and Culture

To achieve an outstanding degree of translation, it is imperative to acknowledge and understand the cultures associated with both the source and target languages. Culture can be defined as the sum total of a society's beliefs and its practices (Nida, 1964). Most translation scholars agree that it is impossible for translators to understand a text, and therefore, cannot translate a text, without juxtaposing the source and target cultures, or at least knowing both cultures. Knowledge of the source culture is important because the translator must understand the intended meaning or message the speaker wanted to convey. Moreover, knowledge of the target culture is crucial, as the translator must make sense of the translated text and create meaning in the target culture. Translation is then a dynamic process that operates within the culture's wider sociopolitical, literary, and historical context (Even Zohar, 1970) and is mediated by the relationships between two cultural systems, their respective worldviews (Delisle, 1988).

Cultural differences add additional challenges to the translation process, particularly when translating culture-specific terms, such as colloquial expressions, which are often specific to a particular group or community. Such terms typically signify concepts and ideas that do not have a direct equivalent in the target culture, adding tremendous complication for translators (Baker, 1992). Problems will likely surface if the translator does not have enough knowledge of relevant cultures, so that they may misunderstand and misrepresent meaning. Ideally, translators would have bicultural (even multicultural) knowledge in the same language and community, so they could deal with the complexities of translation of cultural terms across languages and communities (Vermeer, 2000).

In addition, translators should serve as mediators in order to bridge and narrow the linguistic and cultural gaps between different communities (Hatim & Mason, 1990). Collectively, these perspectives indicate that successful translation is not possible without comprehensive cultural knowledge of both the source and target languages.

1.7.1.3 Colloquial Expressions

Scholars agree that colloquial expressions constitute an important aspect of any culture, as they consist of words or phrases commonly used in informal conversation by both ordinary and educated speakers. Translating these expressions has attracted increasing attention in recent years because their cultural and emotional nuances present significant challenges, particularly in political contexts.

Colloquial language is the simplest and most natural form of communication, employed in everyday conversations across social, political, economic, and educational levels (Barzegar, 2010). People commonly use colloquial expressions in daily interactions, which are typically characterized by close, familiar, and informal contexts, such as daily conversations at home, social gatherings, or work (Epoge, 2012). Richards, Platt, and Platt (1992) describe colloquial speech as everyday language used without paying much attention to grammar, word choice, or sentence structure, while McCrimmon (1963) defines it as language appropriate for ordinary conversation rather than formal writing. Newmark (1988) situates colloquial language between informal language and slang, noting that it often implies emotional connotations, in contrast to official language, which tends to be more factual and formal.

Many scholars emphasize that colloquial expressions are not non-prestigious or substandard; educated people routinely use them in informal speeches with friends, colleagues, and family. McCrimmon (1963) stresses that colloquial terms can be employed by educated individuals in conversation, making them broader than mere popular words or idioms. Consequently, colloquial expressions can serve as expressive tools for speakers, including politicians, in official discourse. These expressions are culturally bound and often localized, traditionally spread through daily interaction and, more recently, via informal online communication (Nofal, 2008).

They coexist alongside formal language, occupying a central role in everyday communication, and have linguistic and cultural features distinct from formal registers (Baker, 1992). In Arabic-speaking regions, for example, colloquial expressions are particularly rich and significant, especially as Arabic dialects are non-standard varieties of the language, widely used across the Middle East and North Africa, and are effective in conveying emotions, personal identity, intimacy, and social solidarity (Ryding, 2005; Suleiman, 2003). These features make translating Arabic colloquial expressions particularly challenging because they require capturing the cultural, emotional, political, and social nuances embedded in the original speech.

1.7.1.4 Difficulties of Translating Colloquial Expressions

Translating idiomatic and culturally specific expressions, such as colloquial terms, presents fundamental stylistic and cultural difficulties for translators (Smadi, 2015). These challenges are especially notable and evident with translating colloquial expressions, which can very often serve very specific communicative functions, and they are difficult to convey between languages and cultures (Behnstedt & Woidich, 2011). This understanding has led to the translation of colloquial or slang expressions being a perennial obstacle in various types of translation (Fawcett, 2003). Thawabteh (2011) similarly states that translating colloquial language is regarded to be one of the more difficult areas for translators, especially between English-Arabic language pairs.

This complication is exacerbated by the inconsistent absence of direct equivalents for culture-specific terms. Hatim and Mason (1997) state that, in cases of culture-specific terms, the translator will often have to choose between explanatory notes and retaining the original terms. Translators can often neglect addressing the direct translation of

culture-specific terms, which may impede their ability to reproduce the same effects and feelings in the target language because, as Nida (1990) states, the issue is not in achieving formal linguistic equivalence; it is producing an equivalent effect for the target audience.

Additionally, the challenge of maintaining the same level of formality is further compounded when translating colloquial expressions, as they have been specifically selected by speakers to create a given impression for the target audience. So, this symbolizes a functional role of colloquial language, allowing for the informality and emotional tone to be maintained in the target text (Newmark, 1988) due to the frequency at which research has shown other translators to have either ignored the original formality or rendered colloquial expressions with too much formality so that it diminishes the effect on the audience (Dickins, Hervey, & Higgins, 2002).

Thus, if a translator is to translate informal language successfully, it requires careful attention to cultural, emotional, and stylistic differences, and this requires a thorough knowledge of both the source and target languages and their respective cultures, and the professional use of translation conventions to accurately reflect intended meanings and impressions (Dweik & Thalji, 2016). Furthermore, translators not only need sufficient language capabilities and to be aware of the emotional structure of the source text, but they must also contextualize the text and situation to understand it (Toury, 1995).

1.7.1.5 Strategies of Translating Colloquial Expressions

Translation strategies refer to the methods and techniques that translators use to communicate the intended meaning from the source language to the target language (Gambier, 2010). Theoreticians have specified various strategies for handling issues in translation, such as when a source language does not have direct equivalents for culture-specific terms, including colloquial expressions. Newmark (1988), for example, specifies several strategies for translating these cases, such as: calque, transference, cultural equivalent, neutralization, naturalization, literal translation, addition and deletion.

Similarly, Hervey and Higgins (1992) presented a model of translation strategies that consists of cultural borrowing, calque, exoticism, communicative translation, and cultural transplantation. In addition to the strategies proposed, Venuti (1995) highlighted two main types of approaches for translating colloquial expressions these being domestication

and foreignization. Domestication, whereby a foreign text becomes more familiar to the target audience, meets the linguistic and cultural norms of the target culture. Foreignization, the alienation of the source text, encourages the reader to engage with the linguistic and cultural differences in the source text.

1.7.1.6 Translation of Political Speech

Translation studies have thus far paid little attention to the translation of political speech, even though political action is based on language (Chilton, 2004). Scholars in language and politics have been keenly developing political linguistics, which considers the language of political contexts, and the politics of language. Our awareness of the link between politics and language is exceedingly relevant now, in our increasingly mobile and globalized world. Global political action means we must ultimately use language and translation to engage in international interactions to formulate policies across borders.

Several studies have examined various aspects of political text translation. For example, Calzada Pérez (2001), Baumgarten and Gagnon (2005) investigated translational shifts on a text-centered basis on political texts, while a related but more remote study examined censorship and translation policies under dictatorships (Rundle & Sturge, 2010). Research conducted by Baker (2006) and Boéri and Maier (2010) examined the roles of translators in conflict and specifically the role they play in political contexts and the rendering of facts.

However, studies on translation behaviors in political institutions at international institutions and national levels appear to be sparse, except papers conducted by Mossop (1990) and Gagnon (2010) for Canada, and Koskinen (2000, 2008) for European Union institutions (and probably others). This suggests that relatively little has been investigated regarding the various aspects of political discourse translations, as well as the international contexts within which political texts are translated and developed across the globe.

Thus, this gap exposes the potential for manipulation in political discourse and points to the difficulty of translators handling politically intended meanings in political discourse while addressing ideologies. Translators have to balance their responsibility to remain faithful to the source text by meeting the communicative needs of the target readers, all

happening within the power relations negotiated within political language. Baker (2006) indicates that translators are not neutral agents; they are active participants whose work can be rewritten, constructed into different narrative positions to oppose or support dominant ideologies. This means that translators shall navigate language to strike a balance between creating meaningful translation to the target audience, and at the same time preserving the cultural and moral form of the source language.

Many elements shape the translation of political texts, including that of the source text's framing, which can take a different frame altogether during the translation, especially if there is no analogous political or cultural reference in the target language. This idea heightens the necessity to be attentive to linguistic and cultural distance in order to maintain and realize the speaker's intention and the cultural substance of colloquial expressions used to connect with international audiences.

1.7.2 Literature Review

In the contemporary world of globalization and cultural interaction, colloquial terms are a key category of cultural terms that deserve specific mention in the field of translation. The issues of translating these kinds of terms are acknowledged by most translators and researchers. For instance, Smadi (2015) pointed out that translating idioms and culturally specific terms involves complicated stylistic, cultural, and religious factors. There are many notions and ideas upon which one constructs an idiom or colloquial term that conveys meaning in their culture, that do not mean the same thing, and have completely different references in another culture.

Likewise, Thawabteh (2011) claims that colloquial language is the most difficult category of terms for translators, particularly in English-Arabic language pairs. Similarly, Al-Azzam and Al-Kharabsheh (2011) argue that colloquial terms add another layer of difficulty to the translation problem. Baker (1991) recognizes that rendering idioms or fixed expressions is difficult, and Trosborg (1997) emphasizes that the fundamental difficulty of translation is properly translating idioms and colloquial terms.

In order to appropriately translate idioms, translators must have general and specialist knowledge to understand their meanings and apply the right strategies. Al-Shawi and Mahadi (2012) state that having cultural awareness of both the source and target

languages enables the translator to understand the implicit meanings of idioms. Khudaybergenova (2021) highlights that translators must know the purpose of the source language system and identify a target language system that carries out the same purpose. In the same way, Robinson (2011) points out that the translator should be trustworthy, honest; they should remember the details of an idiolect, be sensitive to the speaker's intent, and call upon the experts when necessary.

The difficulties of translating colloquial expressions have led to a number of empirical studies concerning the best ways to approach this task. Smadi (2015), for example, looked at the way graduate students translated idioms and colloquial expressions from English into Arabic. He found that most students relied on paraphrasing, literal translation, cultural substitution, and translating an idiom with a similar meaning. Also, Barzegar (2012), looked at two American comedy films: *Midnight Run* and *Liar Liar*, subtitled in Persian. He categorized colloquial expressions according to McCrimmon (1963) and Holmes (1992). He reported similar strategies in the films were deletion, paraphrase, condensation, semantic equivalence, addition, misinformation, and changes in formality.

Nofalli (2012) evaluated colloquial expressions and slang in *The Transformers Movie* and discovered that the translator had applied a variety of remedial strategies, including exoticization, cultural loans, communicative translation, idiomatic translation, and adaptation. His study suggested that translators must be aware of the slang and jargon involved in their translations and the techniques for translation. Similarly, Al-Kharabsheh and Yassin (2017) examined the subtitling challenges present in translating *The Dupes* from Arabic to English and found several problems, including religiously ambiguous lexicon, omissions, and losses in translation. Al-Kharabsheh and Yassin report practical examples of strategies like deletion, semi-communicative strategies, and transliteration that showed the selection of strategies in relation to the purpose of translating.

Dweik and Suleiman completed a case study of Jordanian graduate students translating culture-bound expressions from Arabic to English. They found that the students struggled with unfamiliarity with cultural expressions, which led to failure in achieving equivalence. The students also exhibited ambiguity and limited understanding of translation strategies. Gholami and Salimi served as the third pair of researchers (2012) who examined a Persian translation of *The Adventures of Huckleberry Finn*. They

utilized McCrimmon (1963), Holmes (1992), and Newmark (1988) frameworks for their analysis. They concluded that neutral word translation was the most prevalent translation strategy and that the translators had an inclination to increase formality with the target texts. Khojasteh and Nadernia (2016) examined English to Persian novel translations by categorizing the colloquial terms by McCrimmon's (1963) types, and found strategies of omission, addition, colloquial translation, synonymy, and expansion.

Working with data from short humorous stories, Abrosimova (2016) investigates expressive colloquial language, shedding light on the linguistics and communicative aspects of the status of the colloquialism as an instance of non-standard language, which contains stylistic and functional variation. The research demonstrates how serious it is to understand colloquial speech when engaged in a literary reading or translation practice, or other instances of language display.

Most studies ultimately highlight the challenges and strategies in translating colloquial expressions due to their commonplace use in people's daily lives. This study, on the other hand, focuses on the translation of colloquial expressions arising in political contexts. It examines how the UN translators transfer such specific cultural expressions, and if their translations convey to the international community Abbas's intended emotional and cultural nuances, along with the source colloquial features. The researcher hopes that the results of this study may serve as a foundation for further research that aims to address the main difficulties, solutions, and recommendations for accurately translating colloquial expressions in political contexts.

Chapter Two

Methodology

2.1 Corpus of the Study

The present study examined 107 colloquial expressions used by the Palestinian President Mahmoud Abbas during his speeches to the international audience through the General Assembly sessions between 2015 and 2023. The researcher extracted the colloquial expressions through listening carefully to recordings of these sessions, listing them in tables, and then writing down in front of them their English translations that were produced by the UN translators. The main resources of the analyzed data were the UN's Arabic and English official websites. The researcher also resorted to other media outlets, including the Palestinian official channel, Al-Arabi Television, and Al-Jazeera Qatari Agency.

2.2 Data Collection and Analysis

The first step of this study was to choose the samples and gather data. The Arabic samples were selected from Palestinian President Mahmoud Abbas's use of Arabic colloquial expressions in official UN General Assembly speeches. In total, 107 Arabic colloquial expressions were selected for the dataset of the study. The samples were initially analyzed using the model proposed by McCrimmon (1963) in order to reconfirm their congruence with the model and to reconfirm them as colloquial. In the second step, the researcher used Newmark's classification for the translation strategies, and identified the effects of the employed strategies by the UN translators when rendering the selected Arabic colloquial expressions into English.

2.2.1 McCrimmon's (1963) Taxonomy of Colloquial Language

As stated before, the chosen model for this study is the "English Colloquial Language Characteristics" by McCrimmon (1963). McCrimmon defined five main characteristics of colloquial language, which include the usage of short and simple sentences, an abundance of clipped or shortened words, vocabulary that was characterized by the avoidance of formal or learned words, simplified grammatical constructions, often with idioms, and a personal or familiar way of speaking.

In this case, the five features provide a useful framework for exploring the main features of the language and culture associated with the colloquial expressions drawn from Abbas's political speeches. The model offers a way to systematically categorize those five features, demonstrating to what extent the example exemplifies a colloquial item. It also shows whether the original features demonstrated in the Arabic language and culture carry through into English when translated. The following sections provide some details on each of the categories in McCrimmon's model. Examples taken from the colloquial expressions arising from the Arabic text used in Abbas's speeches provide a context after which to explore how these features culminate in the source text and how that is resolved in translation.

2.2.1.1 Shortness and Simplicity of the Structure

Colloquial expressions are often marked by their short and simple structures, frequently exhibiting incomplete grammatical structures and a limited use of rhetorical devices (McCrimmon , 1963). He adds that this feature aids in facilitating the creation of immediate and spontaneous conversations between the speaker and listeners. The researcher observed that this main characteristic was prominent and evident in most of the colloquial expressions uttered by the Palestinian President, Mahmoud Abbas. The analysis shows that Abbas used such expressions to remove formal obstacles and increase the engagement of the international audience at the United Nations General Assembly, while he wanted to talk about specific political issues.

For example, Abbas's usage of the following expressions: " شو بدكم منا، ول، لوين نروح، إيش هادا", exemplifies the employment of short and ungrammatical colloquial expressions while he was talking about the Palestinian people suffering from the Israeli occupation. Therefore, the researcher found that Abbas's employment of the previous colloquial expressions drew the international audience's attention and elicited an immediate, responsive reaction to this critical issue.

2.2.1.2 Excessive Use of Contractions and Clipped Words

McCrimmon (1963) notes that colloquial language is also characterized by frequent use of contractions (e.g., I'll, we've, didn't, can't), clipped words (e.g., cab, exam, phone), and the omission of relative pronouns (who, which, that). This indicates that colloquial expressions generally lack the linguistic features that preserve the formal style, which

typically maintains distinctions and spaces between speakers and listeners. Consequently, the use of contractions and clipped words serves to reduce social and official distance with the audience, fostering a more informal and conversational tone. In the analyzed sample of Abbas's speech, the researcher observed a pronounced use of contracted and clipped terms, including "بدنا، إحنا، نطعميهم، لوين، شو، عيب"

2.2.1.3 Vocabulary Avoiding Learned Words

Colloquial language is usually defined by an avoidance of learned or formal vocabulary and the use of mild slang terms (McCrimmon , 1963). Overall, this implies that some colloquial terms are generally not appropriate for formal or official situations in which speakers should aim to present a serious and authoritative tone. However, I observed that Abbas sometimes used colloquial expressions that showed avoidance of learned vocabulary when discussing particular political situations or criticizing unjust actions. For example, he stated some bold and blunt remarks that challenged the international audience to implement already passed resolutions, e.g., "إقنعوا عينا، حطوا علينا، اكسروا عينا"

2.2.1.4 Simplified Grammatical Structure with Idiomatic Constructions

The fourth feature of McCrimmon's model of colloquial language was a simpler grammatical structure that is heavily based on idiomatic constructions and does not make the fine distinctions of formal grammar. Therefore, this characteristic includes employing colloquial idioms, which have an ungrammatical structure and thrive with cultural and emotional weight. The present study indicates that Abbas has employed various Palestinian idioms in his official speeches, as he used them to express resentment feelings while commenting on various political issues. For instance, he used the idiom "مثل ما بقولو" "أمهاتنا حفي لسانا وإحنا بنطالب وما حد بسمع" to criticize the continuous international ignorance of the Palestinians' calls. He also employed the idiom "رضينا بالبين والبين ما رضي فينا" to describe the miserable situations Palestinian people continue to suffer from due to the Israeli occupation, despite all their concessions.

2.2.1.5 Personal or Familiar Tone

Colloquial language is also recognized for its personal or familiar tone, which writers use to create the impression of speaking intimately and directly to their audience (McCrimmon , 1963). The role of the personal tone of colloquial language has a great effect on removing the distance between speakers and attracting their attention to listen carefully. The researcher noted that the Palestinian President, Mahmoud Abbas, aimed to use the colloquial expressions in a way that enhances the personal tone and direct addressing with the international audience, in order to increase their engagement and understanding of the political issues and messages he raised.. Abbas's usage of a personal tone is clearly illustrated in his expressions such as " يا أخي، شوبدكم منا، شوفوا قديش إحنا " "محترمين، احمونا، لو كان عندكم حيوان ما بتحموه والله شكلكم ما بتحموه".

2.2.2 Newmark's (1988) Translation Procedures

Translators need strategies and methods for English political translation. These strategies should consider the cultural implications and differences between Arabic/other languages, helping to ensure that the international audience can interpret the meaning of the speech and make appropriate decisions. To this end, the current study examines Arabic colloquial expressions in Abbas's official speeches to the United Nations General Assembly, analyzing the translation strategies provided by Newmark and applied by UN translators. Newmark proposed several strategies for translators to use to help overcome cultural and linguistic barriers in translation. These strategies include, but are not limited to: paraphrase, omission, calque, neutralization, transposition, modulation, and couplets. The researcher discovered that the use of Newmark's model allows for a cautious exploration of whether the meaning of the original political text is being transferred into the target language, or whether the English translations of the terms or expressions are interpreting Abbas in a way he had not intended for the international audience. The researcher also viewed a category of translation strategies through the lens of meaning worth preserving, such as the emotions behind Abbas' intended meaning, the personal tone(s), and cultural surprises that may need to be retained along with an overall political statement or message.

The following discussion will introduce and provide a detailed explanation of the primary translation strategies employed by UN translators in rendering Abbas's colloquial expressions.

2.2.2.1 Paraphrasing Strategy

Paraphrasing can be regarded as extending and further explaining a piece of text, especially if it is poorly written or contains significant meaning or omissions (Newmark , 1988). Newmark indicates that translators can implement this strategy to present a culturally-specific term, such as a colloquial term, by extending the paraphrase and providing a better description for the target audience, rather than using an appropriate equivalent. Dealing with a similar concept, Jakobson (1959) tells us that paraphrasing is a type of intralingual translation or rewording.

Paradis (2007) suggests that paraphrasing is actually a type of translation, a situation of conveying the same meaning using different words. To paraphrase means to explain the meaning of the source text with different words and additional information, so that the writer's purpose is clearly conveyed to the target audience.

2.2.2.2 Omission

The omission strategy enables a total disappearance of some wording or text passages in the source text during the translation process (Newmark , 1988). When it comes to the omission strategy, Ivacovoni (2000) claims it is used when cultural differences make it difficult to translate literally from the source language to the target language. Davis (2003) refers to omission as a selection made by translators when a means for conveying the meaning of the culturally specific expressions could not be found. Some scholars caution against the overuse of omission as it can impede the faithful transfer of meaning and message from the original text. Omission should be thought of as a last resort because it violates the tenet of remaining faithful to the source text and conveying the intended message (Maasoum & Davtalab, 2011).

2.2.2.3 Through Translation (Calque)

Calque, or literal translation, is a translation strategy that utilizes one of the following word-for-word, group-for-group, sentence-for-sentence, clause-for-clause, or collocation-for-collocation (Newmark , 1988). Calque translation is a common practice with the literal translation of collocations, organization names, and institutional locutions (Newmark, 1988b). Newmark described calque translation as both the "beginning of the process of translating" as well as a vital strategy in communicative and semantic translations. Overuse, or heavy reliance on calque or literal translation, eventually leads to awkward or unnatural phrasing or deception in meanings, especially when the source culture and target culture are vastly different.

2.2.2.4 Couplet

The couplet translation strategy involves the use of two or more strategies to address a problem within a single translation unit, allowing translators to tackle challenges at the level of words and phrases (Newmark , 1988). This approach often combines entirely different strategies—for example, paraphrasing paired with omission. Other scholars have referred to this strategy using different terms: Chesterman (1997) calls it “double presentation,” while Schaffner and Wiesemann (2001) refer to it as a “combination.” Obviously, this kind of translation strategy is frequently adopted by translators when they encounter specific cultural terms, such as colloquial expressions.

The researcher used McCrimmon and Newmark models in analyzing the collected data because he believes that these theories complement each other in this study. As McCrimmon's model helps him in identifying the colloquial features of Abbas's expressions, while Newmark's classifications of translation strategies aid in detecting the employed strategies by the UN translators, and measure their effects on transferring the intended political messages to the international audience

Chapter Three

Analysis and Discussion

This study has investigated the translation of 107 colloquial expressions used by the Palestinian President Mahmoud Abbas to deliver certain political messages to the international community, while delivering his official speeches at the United Nations General Assembly sessions that were held between 2015 and 2023. The results of the analysis indicate that 43 of Abbas's colloquial expressions were completely deleted due to the employment of the omission strategy, 21 of them were rendered by employing the paraphrasing strategy, another 35 of the colloquial expressions were rendered by the adoption of the paraphrasing and omission couplet strategy, while the calque strategy was adopted to translate three colloquial expressions, the calque and paraphrasing couplet strategy was also employed to translate another three expressions, and finally the calque and omission couplet strategy was employed to interpret two colloquial expressions. This section will also provide analytical examples for each strategy to explain its effects on the conveyance of the main colloquial features based on McCrimmon's model, and examine whether the translated versions have rendered Abbas's intended political messages to the international community in the exact way he wanted to. This section, therefore, focuses on the primary translation strategies employed by UN translators in rendering Abbas's colloquial expressions. It also provides selected examples with critical analysis of their colloquial features based on McCrimmon's (1963) model, examining how the chosen translation strategies affect the rendering of political, emotional, cultural, and personal nuances for the international audience.

3.1 Employing the paraphrasing strategy in translating Abbas's colloquial Expressions

The study's results show that UN translators used the paraphrasing strategy to paraphrase the 21 instances of colloquial expressions that Abbas used during his speeches to the United Nations General Assembly. Using a comparative and descriptive analysis of the source's colloquial expressions and their paraphrased English translations, the researcher found that paraphrasing does not fully convey the political specificities Abbas intended to convey among the international meanings directed at the delegates. This approach created a lack of cultural specificities and emotional intensity. Also, it increased the level

of formality of the expressions, moving from the personal and familiar meanings of colloquial language to the more formal or neutral equivalents in English. Therefore, the adoption of the paraphrasing strategy led to create a significant gap between what Abbas intended to say and what the international audience understood and felt.

For more explanation, the following section will introduce explanatory instances to illustrate the effects of adopting the paraphrasing strategy on conveying Abbas's intended political messages, along with the source colloquial characteristics to the international audience.

3.2 The Analysis of the Excerpts of the Study

3.2.1 The Analysis of the First Excerpt

ST: “رضينا في البين والبين ما رضي فينا”

TT: “ We accepted the minimal and the worst, but yet the worst doesn't accept us back.”

According to McCrimmon's (1963) model, the original colloquial expression “رضينا في البين والبين ما رضي فينا” is characterized by a short and simple structure, consisting of two clauses—“البين والبين ما رضي فينا” and “البين ما رضي فينا”—without any rhetorical devices. In this example, President Abbas chose to employ a colloquial idiom to describe the critical and unjust situation the Palestinian people suffer from, which is “رضينا في البين والبين ما رضي فينا”. The former colloquial expression's main features are summarized in its brief structure, idiomatic construction, and personal tone. Moreover, it includes the colloquial term “البين”, which is considered an avoided learned word used in informal dialogues to describe miserable things or situations. However, the translated version didn't have these features, and the UN translator paraphrased it as “ We accepted the minimal and the worst, but yet the worst doesn't accept us back.” So, the researcher found that the paraphrasing strategy led to make the translated version longer, grammatical, includes neutral words instead of informal words, and its tone is diplomatic.

Regarding the effects of adopting the paraphrasing strategy on the conveyance of Abbas's intended political message, the researcher recognizes that this strategy helped to transfer the general political message. On the other hand, it didn't aid in reflecting the critical, emotional, or cultural nuances of the colloquial expression; therefore, it reduced its strength, directness, and informal tone. This means that the international audience didn't

have the intended strong impression and reaction that Abbas wanted to leave for them by using the colloquial idiom “رضينا في البين والبين ما رضي فينا”.

3.2.2 The Analysis of the Second Excerpt

The researcher also noted that the employment of the paraphrasing strategy while translating the Palestinian President, Mahmoud Abbas's colloquial expressions, led in some cases to softening his intended criticism and sarcasm in political messages.

For example, in the following excerpt,

ST: “إحنا الحبطة المائلة”

TT: “We are the exception.”

The main colloquial features of the original expression are summarized in its brief structure, idiomatic flavor, direct tone, and avoidance of learned words. On the other hand, many of these colloquial characteristics were not conveyed to the international audience due to the employment of the paraphrasing strategy by the UN translator.

For instance, the avoided learned word “المائلة” was translated as “exception”, which is a neutral word; the translated version has no idiomatic construction, and it is more grammatical and formal. Shifting to its effects on transferring Abbas's intended political message, the research observed that the employment of the paraphrasing strategy resulted in transferring Abbas's general political message, which is accusing the international community of treating the Palestinian people as inferior. However, the translated version did not convey the sarcasm and criticism that is implied in Abbas's colloquial expression “إحنا الحبطة المائلة”, as it is usually used in the Palestinian society to express and mock the injustice treatment. Furthermore, the term “exception” does not reflect the intended meaning, and the sarcastic tone of the original expression is lost, replaced by a more formal and diplomatic register. Therefore, this means that the adoption of this strategy led to rendering the general meaning, and sacrificed its emotional, cultural, and informal tone.

In sum, the paraphrasing strategy impedes the accurate transmission of political, emotional, and cultural nuances, as well as the personal tone of the original expression. As a result, the English translation does not leave the same impression on the international audience that Abbas intended to convey.

3.2.3 The Analysis of the Third Excerpt

It further indicates that the use of the paraphrasing strategy by UN translators in rendering Abbas's colloquial expressions results in the dilution and loss of the strong accusations and confrontational messages embedded in his political speeches, as in the following excerpt:

ST: “ولا كمان بدكم تزبلونا كما زبلمونا في كل مرة”

TT: “Or you are going to ignore us as you have been doing so long.”

This is particularly evident in the translation of the colloquial expression “تزبلونا” from Abbas's statement “ولا كمان بدكم تزبلونا كما زبلمونا في كل مرة.” The term “تزبلونا” is a colloquial word commonly used in informal conversation to mean “treat us as garbage or trash.” In the Palestinian society, they use this colloquial term in their everyday and informal conversations to complain about deliberate and continuous bad treatment.

However, the UN translator translated this term as “ignore”, which led to rendering the general meaning of it, but excluded its slang and colloquial connotations. Therefore, the translated version lost many of its colloquial features, as it is longer, more grammatical, has no avoided learned words, and a diplomatic tone.

Moreover, the researcher noted that the adoption of the paraphrasing strategy led to weakening and diluting the sharp political message that the Palestinian President Mahmoud Abbas wanted to deliver to the international community. This means that the employment of the paraphrasing strategy helped the UN translator to render the general message at the cost of conveying the cultural, emotional, and direct tone of the source colloquial expression.

3.2.4 The Analysis of the Fourth Excerpt

This example illustrates that the paraphrasing strategy was adopted by the UN translators for the sake of diluting and softening the sharpness of the Palestinian President Mahmoud Abbas's political messages.

This effect is clear in the following example:

ST: “حطوا علينا واكسروا عينا”

TT: “Go ahead, implement it and tell us we have done so.”

In the original, Abbas used the phrases “حطوا علينا” and “اكسروا عينا” to issue a direct and serious challenge to the international community. In Palestinian society, these expressions are idiomatically employed to defy someone to attempt an action that they are unlikely or incapable of accomplishing.

According to McCrimmon's (1963) model, the source colloquial expressions are characterized by short and direct structures, idiomatic construction, simplified grammar, avoidance of learned vocabulary, and a personal tone. On the other hand, these features were not found in the translated version, as the UN translators made it longer than the source expression, more grammatical, excluded avoidance learned words, and characterized it with a formal and diplomatic tone. Therefore, the employment of the paraphrasing strategy helped in transferring the general meaning of Abbas's political message, but it diminished its direct, critical, and defiant tone. As the UN translator rendered the confrontational colloquial expressions into neutral expressions, for example, he translated the colloquial expression “حطوا علينا” as “Go ahead”, and “نفذولنا واحد واكسروا عينا” as “implement one resolution and tell us we have done so”. Therefore, Abbas's confrontational and defiant political message reflects his feelings of anger, resentment, and frustration, but the adoption of the paraphrasing strategy didn't convey these strong feelings to the international community. Thus, the translated version looks like a mere question, and not as a strong and urgent imperative order for the international community to take immediate action and achieve justice for the Palestinian people.

3.2.5 The Analysis of the Fifth Excerpt

This example illustrates that the paraphrasing strategy was adopted by the UN translators to translate the colloquial term “عايب” in to the “powerful”, which is considered a mistranslation error.

ST: “لأنه القوي عايب لذلك تفعل ما تريد ولا يوجد مسائلة”

TT: “Because Israel is powerful, it refused to accept, and they were no accountability.”

In this case, Abbas used the phrases “عايب” to criticize directly and sharply the Israeli occupation’s power and the international silence. In Palestinian society, these expressions are idiomatically used to condemn someone behaviors or actions.

According to McCrimmon’s (1963) model, the source colloquial expressions are characterized by short and direct structures, idiomatic construction, simplified grammar, avoidance of learned vocabulary, and a personal tone. On the other hand, these features were not found in the translated version, as the UN translator made it characterized it with a formal and diplomatic tone. Moreover, the employment of the paraphrasing strategy led to distort and mistranslate the intended meaning of Abbas's political message. Thus, Abbas's confrontational and defiant political message reflects his feelings of anger and condemnation, but the adoption of the paraphrasing strategy didn't transfer this critical feelings to the international community. Thus, the translated version is considered as a mistranslation of the source colloquial expression, as its strong and sharp criticism of the Israeli’s tyranny and International community’s silence was not transferred to the target audience.

3.2.6 The Analysis of the Sixth Excerpt

The UN translators applied, in certain cases, the paraphrasing strategy to soften Abbas’s description of the Israeli violations and trespassing.

In the following example, Abbas employed colloquial expression to describe massacres that were committed by the Zionist gangs against the Palestinians in Al-Nakba.

ST: “الآن نرونها ممسوحة مسح”

TT: “That doesn't exist at all now.”

According to McCrimmon's (1963) model, Abbas's colloquial expression "ممسوحة مسح" feature a short structure, avoid learned words, and simple grammatical structure. Moreover, it has an idiomatic construction, as it is a Palestinian idiom commonly used to describe massive and widespread destruction someone. Additionally, it is characterized with a personal tone directed the accusation and condemnation against the Israeli occupation.

However, in the translated version— "doesn't exist at all now."—most of the original colloquial features were lost. As the UN translator chose to paraphrase the colloquial expression "ممسوحة مسح" by using neutral equivalents and adopting a diplomatic tone to convey the general meaning of the political message to the international audience. Therefore, the adoption of the paraphrasing strategy diluted the conveyance of Abbas's direct political message, especially after the UN translator deleted the direct, critical tone implied in the colloquial expression "ممسوحة مسح", and translated it by using neutral and formal words. This means that Abbas's critical description of the destruction caused by the Zionist gangs in the Palestinians villages in 1948, was not adequately transferred to the international audience.

3.3 Employing the Omission Strategy in Translating Abbas's Colloquial Expressions

The study shows that the omission strategy was the most frequently adopted compared to the other strategies, as the analysis shows that 43 of the Palestinian President, Mahmoud Abbas's, colloquial expressions were completely deleted and not transferred to the international audience. The researcher observed that the use of omission often led to the complete loss of many of the strong political messages that Abbas intended to convey through his specific colloquial terms. The following paragraphs provide examples to illustrate how these political messages were diminished or lost in translation.

3.3.1 The Loss of Abbas's Critical Messages of The World's Silence and Inaction

The researcher observed that UN translators frequently employed the omission strategy when confronted with harsh colloquial terms criticizing global indifference and the persistent neglect of the Palestinian people's legitimate demands. For instance, the analysis shows that the following colloquial expressions were completely deleted: "إن شاء الله بتسمعوا، أنا عارف شو هالنظام العالمي، نطالب بشكل رسمي إن شاء الله بتلبونا". These expressions conveyed strong condemnation of the international community's silence and inaction in

holding people accountable, with regard to justice, resolutions, etc. The omitted expressions also had a sarcastic tone. Abbas expressed his frustration and hopelessness that justice, after many appeals and demands, would ever be listened to or acted upon.

The phrases and their expressions had a simple, informal, and familiar tone with urban vernacular, idiomatic variations, and cultural meaning. However, translators used the omission strategy, which removed not only the political message but also the emotional, cultural, and personal tone of the source text. Therefore, the desired effect, intended for an international audience, was sorely lost.

3.3.2 The Loss of Abbas's Defiant Messages for the International Audience

It determined that the omission strategy was also impeded in the transmission of an important political message that Abbas wanted to stress - namely, a defiant critique of the international community's unwillingness, or inability, to implement UN resolutions and protect the Palestinian people. Some examples of colloquial expressions that were omitted by UN translators: "بدناش إياه يكون كلام كله في الهوا، مشان ما نحملكم جوز فاضي لأنه مش كله قام فيه،" "صرلنا مية سنة بنحكلكم مشان الله احمونا". Abbas intended these statements to challenge UN member states to take meaningful action against their repetitive failures to enforce resolutions they had previously passed.

Furthermore, these expressions intended to convey a sarcastic tone (e.g., "مشان ما نحملكم" "جوز فاضي") or an urgent tone (e.g., "صرلنا مية سنة بنحكلكم مشان الله احمونا"). However, because of the adoption of the omission strategy, the nuances of the political, cultural, and emotive context, along also the personal tone, were fully lost in translation.

3.3.3 The Loss of Abbas's Condemning Political Messages against the Israeli Tyranny

The researcher noticed that UN translators often used omission as a translation strategy in contexts where Abbas used colloquial expressions describing Israeli oppression and daily violations against the Palestinian people. The researcher identified cases where the expressions below were omitted entirely, "وين بينياح هالكلام، ليش الكذب! يا ويل الظالمين من ظلمهم،" "ول! شوفو وين صار وكيف صار" (provided next to the image of the martyred prisoner Nasser Mahamid). In these examples, Abbas was using these words to openly criticize the Israelis

for their transgressions; he was utilizing empathy by begging the international community to get involved and help stop the suffering of the Palestinians.

However, the employment of the omission strategy hindered the conveyance of this political message, creating distance from the informal/ personal tone and the cultural specificity of the expressions. In this way, Abbas's intended emotional effect and immediacy of critique were notably diminished in the English translation.

3.3.4 The Loss of Abbas's Insistent Political Messages on Palestinians' Desire to Live Peacefully

Abbas commonly used colloquial expressions in his political speeches at the United Nations General Assembly to illustrate that the Palestinian people want peace and not war. This idea is shown in phrases like, "بدناش حرب يا أخي، إحنا طلاب سلام، رغم إنه ظلماً وعدواناً"، "بس قابلينو، إلغوا السلاح النووي وشوفوا العالم كيف بصير بعدين". Abbas conveys key political messages, but these messages were omitted from the translated texts when using the omission strategy by the UN translators.

3.3.5 The Loss of Abbas's Critical Messages of the American Administration Bias

In the case of Abbas's criticism of the biased American administrations, especially during the presidency of Donald Trump, the UN translators would regularly apply the omission strategy. The following conversational phrases were completely omitted: "يزعل إلي يزعل، "يزعل إلي يزعل ويرضى إلي يرضى، أجا السيد ترمب قدس الله سره، أنا بدي أقولها وخلي الأمريكان يتتلوني". By saying this, Abbas was expressing the biased American handling of the U.S. administration toward Israel as compared with Palestine, and reaffirming his commitment to defend the Palestinian positions regardless of any American influence. The result of the UN translators using the omission strategy was the blatant loss of these powerful political statements, including their cultural, emotional, idiomatic, and personal meanings.

3.3.6 The Loss of Abbas's Calls for Demanding International Recognition of the Palestinian State

The last significant political message sacrificed through the use of the omission strategy involves Abbas's calls for full United Nations membership, the readiness of the Palestinian Authority to create an independent state, and its rejection of outside involvement in its sovereign decisions, as expressed in the colloquial phrases omitted by UN translators: "كل هالليلة وكل هالزيطه و الزمبليطة و عضو مراقب، قرارنا المستقل ما حد يدخل فيه، والله " لا ناقصنا إيد ولا إجر." Abbas uttered this expression to argue: the Palestinian Authority is qualified for full membership in international organizations, is ready for statehood, and will not tolerate outside intervention. But the employment of the omission strategy caused the loss of the political message, and the cultural references, as well as the directness and informality of Abbas's speech.

3.4 Employing the Through Translation (Calque) Strategy in Translating Abbas's Colloquial Expressions

1. It indicates that the through-translation (calque) strategy was employed on three occasions by UN translators in the rendering of Abbas's colloquial expressions. The researcher noted that the calque strategy helped to maintain, to an extent, the central political meanings and the colloquial characteristics of the original expressions. This effect is most prominent in the translation of Abbas's utterance "لو كان عندك حيوان ما " بتحميه، بتحموه ولا لأ.. باين عليكم ما بتحموا الحيوانات" which is translated as "If you had animals, wouldn't you protect them?... Wouldn't you protect them? Looks like you don't protect animals."

The McCrimmon model from 1963 shows that the original text consists of a basic structure with everyday language, which formal speech does not usually include, like "باين عليكم", personal tone, and avoided learned vocabulary. Through this statement, Abbas expresses his critical and sarcastic tone of the international ignorance of the Palestinian people's legitimate call for being protected from Israeli tyranny.

By employing the calque strategy, the UN translator rendered the expression as "If you had animals, wouldn't you protect them?... Wouldn't you protect them? Looks like you don't protect animals", successfully preserving the vivid and idiomatic imagery of the original. The translation closely mirrors the original structural and semantic aspects, as

the expression retains the collective and sarcastic imagery, and the personal, direct, and informal tone is largely preserved.

To conclude, the use of the calque strategy effectively maintains Abbas's core political message, highlighting his resentment and desperate feelings due to the constant international ignorance of the Palestinian people's needs and calls to be protected like other people around the world.

3.5 Employing the couplet strategy in translating Abbas's colloquial Expressions

The study reveals that the UN translators frequently employed two translation strategies to translate a single colloquial expression, as its results show that the paraphrasing and omission couplet strategy was adopted 35 times, the calque and paraphrasing strategy 3 times, and the calque and omission strategy twice.

3.6 The Use of Paraphrasing and Omission Couplet Strategy

It is found that UN translators employed the couplet strategy 35 times when translating Abbas's colloquial expressions, making it the most frequently used strategy of its kind. This strategy involves preserving the meaning and structure of one part of a colloquial expression while completely omitting another part. The researcher observed that, in many cases, the use of this strategy resulted in the dilution of the politically sharp and critical messages that Abbas intended to convey to the international audience.

3.6.1 The Analysis of the First Excerpt

ST: "ألف قرار ألف قرار نفذولنا قرار واحد واكسروا عينا فيه"

TT: "1000 resolutions have been adopted; we are asking to implement just one resolution, just one resolution."

Abbas used the colloquial word "نفذولنا" and the phrase "اكسروا عينا فيه" to directly challenge the international community and defy it to implement even a single resolution among the numerous unfulfilled resolutions it had passed. According to McCrimmon's (1963) model, the original expression features a short and simple structure, avoids learned vocabulary typical of formal discourse (e.g., "اكسروا عينا"), and employs a simple grammatical structure with idiomatic construction. This idiom is commonly used by Palestinians in informal speech to challenge someone to attempt something they are

unlikely to accomplish. Furthermore, the expression reflects Abbas's direct and personal tone, as he speaks in the language of his people while confronting the international community's capabilities.

On the other hand, the translated version of the colloquial expression did not convey the main colloquial features, as it is longer, includes neutral words, and is characterized by a diplomatic tone. Therefore, the adoption of this kind of couplet strategy affected the conveyance of Abbas's intended political message to the international audience, especially as the UN translator deleted the colloquial defiant part “واكسروا عينا فيه”, which Abbas used to challenge directly the capability of the international community regarding implementing one of its resolutions against Israeli occupation. Moreover, the employment of the paraphrasing strategy led to making Abbas's imperative and direct order look like a mere question or plea. In summary, this combination of strategies succeeded in simplifying the translation and rendering it more diplomatic, but at the cost of losing the original expression's rhetorical force, cultural depth, and intimate style.

3.6.2 The Analysis of the Second Excerpt

It is also found that UN translators applied this type of couplet strategy to soften the sarcasm and mockery embedded in certain colloquial expressions used by Abbas to critique the international legal and legitimacy system.

In the following example, Abbas employed colloquial expressions to mock the international legal and legitimacy system for passing numerous resolutions without implementing a single one.

ST: “ما بكفي تبيعنا كلام، شبعنا كلام وشبعنا قرارات”

TT: “We have enough resolutions and enough words.”

According to McCrimmon's (1963) model, Abbas's expressions feature a short and direct structure, avoid learned words such as “تبيعنا كلام” and “شبعنا قرارات”, and include a simple grammatical structure with idiomatic constructions. The phrase “ما بكفي تبيعنا كلام” is a Palestinian idiom commonly used to describe someone who makes promises but fails to fulfill them. Additionally, Abbas's personal tone directed the accusation and sarcasm toward the international audience.

However, in the translated version— “We have enough resolutions and enough words”— most of the original colloquial features were lost. As the UN translator in this case chose to completely omit the first part, which is “ما بكفي تبيعنا كلام”, and paraphrased the second part “شبعنا قرارات وشبعنا كلام” by using neutral equivalents and adopting a diplomatic tone to convey the general meaning of the political message to the international audience. Therefore, the adoption of this kind of couplet strategy affected the transference of Abbas's political message, especially after the UN translator deleted the direct, critical, and sarcastic tone implied in the omitted part, and paraphrased the second one by using neutral and formal words. This means that Abbas's sarcastic and critical criticism of the unimplemented resolutions was transferred to the international audience as a mere plea and question.

3.6.3 The Analysis of the Third Excerpt

The study found that the UN translators employed the paraphrasing and omission couplet strategy to soften and minimize the direct accusation, condemnation, or criticism of the American Administration and the American President Donald Trump.

This effect is evident in the following example:

ST: “مش رح نتنازل عنها يقبل ترمب ولا إن شاء الله لا يقبل”

TT: “ We will not give up East Jerusalem whether or not trump accept that.”

In the original excerpt, the main colloquial features are summarized in informal words, brief, ungrammatical, and idiomatic structure, in addition to adopting a direct and personal tone. However, most of the original colloquial characteristics were lost or diluted in the translated version, as the UN translator applied the paraphrasing strategy to transfer the general meaning, and the omission strategy to delete the most defiant and critical parts of it.

Therefore, the researcher noted that applying the paraphrasing strategy in this case helped to show the Palestinian President Mahmoud Abbas's commitment to announce East Jerusalem as the capital of the Palestinian State despite Trump's refusal and opposition, and transfer this significant message to the international audience in a more formal and diplomatic style. However, the UN translator did not translate literally the colloquial expression, يقبل ترمب ولا إن شاء الله لا يقبل, which Abbas used to stress in a strong tone his

commitment to announce East Jerusalem as the capital of the Palestinian State, whether Trump accepts or refuses it.

3.6.4 The Analysis of the Fourth Excerpt

The application of this kind of couplet strategy also led to the dilution of the cultural nuances, in addition to political message. In the following example, Abbas used one of the Palestinian colloquial idioms to describe and imitate the repeated Palestinians call that mostly fall on deaf ears.

ST: “مثل ما بقولوا أمهاتنا حفي لسانا وإحنا نقول على المجتمع الدولي ولكن ما حد بسمع”

TT: “We repeated time and again our calls upon the international community to know veil.”

According to McCrimmon’s (1963) model, Abbas’s expressions feature a short and direct structure, avoid learned words, personal tone, and include a simple grammatical structure with idiomatic constructions. The idiom “مثل ما بقولوا أمهاتنا حفي لسانا” is a Palestinian idiom commonly used to describe repeated calls and demands that met with no response or reaction.

Meanwhile, in the translated version— “We repeated time and again our calls upon the international community to know veil”—most of the original colloquial features were lost. As the UN translator in this case chose to completely omit the first part, which is “مثل ما بقولوا أمهاتنا حفي لسانا”, and paraphrased the general meaning of the second part by using neutral equivalents and adopting a diplomatic tone. Therefore, the adoption of this kind of couplet strategy affected the conveyance of Abbas's political message and cultural nuances, especially after the UN translator deleted the direct, and sarcastic tone implied in the omitted colloquial idiom, and paraphrased the second one by using neutral and formal words. This means that Abbas's sarcastic and critical criticism of the international ignorance of his repeated calls was transferred to the international audience as a mere statement.

3.6.5 The Analysis of the Fifth Excerpt

ST: “بلملموا الأسرى من وين ما كان.. يلا على السجن ومرضى ونسوان”

TT: “The round up people they put them in prison.”

Based on McCrimmon's model, the main colloquial characteristics of Abbas's sentence, are summarized in its briefness, simple grammatical structure, personal tone, and idiomatic construction, and avoidance of learning words. However, these main characteristics were not found in the translated version, as the UN translator used neutral and diplomatic words to translate the first part. While he completely omitted the second part “يلا على السجن ومرضى ونسوان”, which describes the haphazard arresting campaign that target even women and ill people. Therefore, employing this kind of couplet strategy affected the conveyance of Abbas's political message, which aims to condemn and criticize the Israeli tyranny.

3.6.6 The Analysis of the Fifth Excerpt

ST: “اكسر عيني وسويلي واحد، أعطيني واحد”

TT: “Just one just one.. Just please implement one single-resolution.”

In this case, the Palestinian President Mahmoud Abbas defied, in a stressed and direct tone, the international community to implement one of its resolution, and prove that his accusations have no relation to the truth. According to McCrimmon's colloquial model, Abbas used brief, simple, and idiomatic colloquial terms to speak directly to the international community, as these terms used commonly in everyday speeches in the Palestinian culture to defy someone to do something you know well he cannot do. However, the source colloquial features were not conveyed to the translated version, as the UN translator used the omission strategy and completely deleted the colloquial term “اكسر عيني”, and paraphrased the rest of the phrase using neutral word. Thus, the employment of this kind of the couplet strategy led to soften the intensity and sharpness of the core political message that Abbas intended to deliver to the international community. Moreover, the English translation of this statement dilutes the source personal tone, as it turns it from direct imperative question to a mere plea.

3.6.7 The Analysis of the Fifth Excerpt

ST: “نفذوا قرار واحد إقنعوا عينا واحكولنا هالقرار نفذنا”

TT: “Implement one resolution and tell us we have implemented it.”

The Palestinian President Mahmoud Abbas redefined the international community in this case, by using the colloquial expression “إقنعوا عينا”, which is an idiomatic phrase used commonly in the Palestinian culture to challenge the capability of someone to do something he could not or will not do. However, the UN translator completely omitted this colloquial term and paraphrased the rest of the sentence, which led to erase the colloquial features and weaken the intensity of the intended political message that Abbas wanted to stress and deliver to the international community. Additionally, the English translation diluted the cultural nuances and personal tone of the source statement, which led to turn the defiant sentence to a mere question.

3.7 Employed Other Kinds of Couplet Strategies

3.7.1 Employing "Paraphrasing & Calque" Couplet Strategy

This type of couplet strategy was adopted by the UN translators in three cases, where they paraphrased part of Abbas's colloquial expressions and translated literally another part of it. For instance, this strategy was adopted in the following example:

ST: “بدنا حماية، احمونا احمونا”

TT: “We want to be protected, please, protect us, protect us.”

In the previous excerpt, the source text has a brief and ungrammatical sentence, in addition to a direct and personal tone. Meanwhile, these basic colloquial characteristics were lost in the translated version, after the UN translator paraphrased the first part of the colloquial expression “بدنا حماية” as “We want to be protected, please.” While he translated literally the second part “احمونا احمونا” as “protect us, protect us.” Therefore, the researcher noted that the translated version is longer than the original text, more grammatical, and has a diplomatic and formal tone.

Moreover, the employment of this kind of couplet strategy had significantly affected the conveyance of Abbas's intended political message, especially when the UN translator added the word "please" to the paraphrased part of the colloquial expression. The researcher found that this addition weakened the strong and imperative tone that Abbas

used to demand urgent actions by the international audience. On the other hand, the adoption of the calque strategy in the second part helped to some extent to preserve the original colloquial flavor and convey the urgent political call for protecting the Palestinian people from the Israeli occupation assaults.

3.7.2 Employing "Omission and Calque" Couplet Strategy

The UN translators adopted this couplet strategy in two cases while they were rendering the colloquial expressions of the Palestinian president, Mahmoud Abbas. This means completely omitting part of the colloquial expressions, while translating literally another part of them. Thus, the employment of his kind of couplet strategy resulted in a partial loss of Abbas's intended political messages.

The effects of adopting this couplet strategy are evident in the following example:

ST: “حاكمك ظالمك، تشكي أمرك لمين؟ نشكي أمرنا لله”

TT: “To whom can we complain... To God.”

The main colloquial characteristics of the colloquial expression, based on McCrimmon's model, are summarized in its briefness, simple grammatical structure, personal tone, idiomatic construction, and avoidance of learning words. However, these main characteristics were partially lost in the translated version, as the UN translator completely omitted the first part of the colloquial expression and translated literally the second part of it. Moreover, employing this kind of couplet strategy affected the conveyance of Abbas's political message, after the UN translator completely omitted the phrase “حاكمك ظالمك”, and translated literally his rhetorical question in a neutral, formal, and diplomatic style.

Therefore, the adoption of the omission and calque couplet strategy led to weakening and softening the accusatory and condemnatory messages he wanted to deliver to the international audience. Precisely, after the UN translator deleted the phrase “حاكمك ظالمك”, which Abbas intended to say in order to accuse the international community of being injustice to the Palestinian people for not stopping the Israeli tyranny and trespassing against them.

Chapter Four

Conclusion and Recommendations

This chapter is dedicated to presenting the general conclusions and results, the study found after analyzing the translation strategies that were adopted by the UN translators while translating the Palestinian President Mahmoud Abbas' colloquial expressions. The researcher hopes that these results will provide an inclusive and sufficient view regarding how such specific cultural terms were handled by the UN translators, and their effects on conveying the intended political messages, along with their colloquial characteristics. Therefore, this study may serve as a foundation for researchers who want to conduct further studies to investigate the translation of colloquial expressions in a political context.

4.1 Conclusions

This study focuses on analyzing 107 colloquial expressions used by the Palestinian President, Mahmoud Abbas, to send significant political messages to the international audience in the United Nations General Assembly sessions, between 2015 and 2023. The researcher first analyzed the intended meaning of the Arabic colloquial expressions and their colloquial characteristics, then identified the translation strategies that were used by the UN translators, and finally examined their effects on transferring the original political messages and colloquial features to the international audience. Therefore, the researcher used McCrimmon's Model (1963) to detect the main characteristics of Abbas's colloquial expressions, and Newmark's classifications of translation strategies to identify the employed translation strategies in each case.

The analysis revealed that UN translators employed four main types of translation strategies. The study shows that the omission strategy was employed 43 times, the paraphrasing strategy was employed 21 times, and the calque strategy was employed in three cases. The researcher noted that the UN translators employed these various kinds of translation strategies were used by the UN translators to convey the general meaning of Abbas's colloquial expressions in a neutral and diplomatic style. However, the employment of these strategies had often led to a complete or partial loss of Abbas's intended political messages and characteristic features.

Moreover, the researcher observed that the UN translators adopted three different forms of the couplet strategy. The first type is the paraphrasing and omission strategy that was used in 35 cases, in which they delete most critical and sharp parts of Abbas's colloquial expressions and paraphrase the other parts of them to convey the general messages to the international audience. The second method combines calque and paraphrasing, appearing three times through literal translation of some parts and paraphrasing of other parts in the expression. The last method, which combined calque with omission, appeared two times through direct translation of some parts while removing other parts from the expression.

Based on McCrimmon's model, the researcher analyzed Abbas's expressions and discovered that his language contained mostly short and basic sentence structures, and he avoided formal vocabulary and used simple grammar with idiomatic expressions and maintained an informal personal tone. However, the majority of these informal expressions disappeared during the process of translating them into English.

4.2 Dominant Translation Strategies

4.2.1 Paraphrasing Strategy

The paraphrasing strategy was adopted 21 times by the UN translators while translating the colloquial expressions uttered by Abbas at the United Nations General Assembly sessions. The researcher noted that the use of this strategy succeeded in most cases in conveying the general intended political messages, but it leads, at the same time, to the dilution or loss of the source's emotional weight, personal tone, and cultural nuances. This means that employing this translation strategy softens the critical tone for the sake of diplomacy, commits mistranslation errors, and weakens the sharpness of Abbas's critique, accusation, and sarcasm he intended to imply by using specific colloquial expressions. Moreover, the adoption of this strategy results in abstracting the conveyance of the original colloquial features to the international audience.

These effects were evident in the selected examples that were translated by employing the paraphrasing strategy, such as the translation of the colloquial expression “الآن ترونها” into “That doesn't exist at all now”. In this case, the paraphrasing strategy aided in transferring the general political messages about the destroyed Palestinian villages, but it didn't convey the barbaric and brutal image in which the Zionist gangs

destroyed these villages and massacred their people to empty them, as it's conveyed in the original colloquial expression “ممسوحة مسح”. It also didn't convey Abbas's regret and anger feelings to the international audience, as it used neutral words to render the culturally specific expression “ممسوحة مسح”. Furthermore, it led to converting the personal and familiar tone into a more formal and diplomatic one.

4.2.2 Omission Strategy

The omission strategy was the most frequently employed translation method, used 43 times by the UN translators. This indicates that 43 of Abbas's colloquial expressions were completely removed from the translations, resulting in the loss of both their political implications and distinctive colloquial features. Consequently, the use of this strategy significantly hindered the transmission of several important political messages, including

- The loss of Abbas's critical messages of the world's silence and inaction, such as: “إن شاء الله بتسمعوا، أنا عارف شو هالنظام العالمي، نطالب بشكل رسمي إن شاء الله بتلبونا
- The loss of Abbas's defiant messages for the international audience, such as: “بدناش إياه يكون كلام كله في الهوا، مشان ما نحملكم جوز فاضي لأنه مش كله قام فيه، صرلنا مية سنة بنحكيلكم مشان الله احمونا
- The loss of Abbas's condemning political messages against the Israeli tyranny, such as: “وين بينياح هالكلام، ليش الكذب! يا ويل الظالمين من ظلمهم، ول! شوفو وين صار وكيف صار”
- The loss of Abbas's insisting political messages on Palestinians' desire to live peacefully, such as: “إحنا طلاب سلام، رغم إنه ظلماً وعدواناً بس قابلينو، إغوا”
- The loss of Abbas's critical messages of the American administration bias, such as: “يزعل إلى يزعل، يزعل إلي ويرضى إلي يرضى، أجا السيد ترمب قدس الله سره، أنا بدي أقولها وخلي”
- The loss of Abbas's calls for demanding international recognition of the Palestinian State, such as: “كل هالليلة وكل هالزيطه والزمبليطة وعضو مراقب، قرارنا المستقل ما حد يدخل فيه،”

4.2.3 Calque Strategy

The UN translators employed the calque strategy three times when translating Abbas's colloquial expressions. In all instances, this strategy proved effective in preserving the core political messages, as well as the colloquial features, emotional tone, and cultural nuances of the source expressions. As the researcher observed, the calque strategy seeks to closely replicate the original structure, vocabulary, and metaphors, thereby aiming to produce a similar impact on the international audience.

The present study reveals that the employment of the calque strategy assisted in maintaining the original structure and meanings, but it was rarely used by the UN translators because it could make the translations in several cases unnatural or incomprehensible for the international audience, as in the following excerpts:

2. ST: “لو كان عندك حيوان ما بتحميه، بتحموه ولا لأ.. باين عليكم ما بتحموا الحيوانات”

TT: “If you had animals, wouldn't you protect them?... Wouldn't you protect them?... Looks like you don't protect animals.”

2. ST: “و عليه بترجي و عليه بنحكلم و عليه بنتمنى”

TT: “Therefore we wish, therefore we beg, therefore we plead.”

4.2.4 Paraphrasing and Omission Couplet Strategy

It reveals that the UN translators employed this combination of translation strategies 35 times while translating Abbas's colloquial expressions, which makes it the second most frequently used translation strategy in this study. This study shows that the adoption of this strategy led to a partial transfer of the meanings of Abbas's colloquial expressions, meanwhile completely deleting another part of them. However, the researcher noted that the UN translators used this strategy to convey the general meaning of the colloquial expressions and deleted the critical or accusatory parts of them. As this is evident in the following excerpts:

1. ST: “اكسر عيني وسويلي واحد.. اعطيني واحد”

TT: “Just one just one.. Just please implement one single-resolution.”

2. ST: “مئل ما بقولوا أمهاتنا حفي لسانا وإحنا نقول على المجتمع الدولي ولكن ما حد بسمع”

TT: “We repeated time and again our calls upon the international community to know veil”

3. ST: “كذبة رماها وكل الناس يتصدقها”

TT: “ People believe that.”

4.2.5 The Calque and Omission Couplet Strategy

This type of couplet strategy was employed by the UN translators on two occasions when translating Abbas’s colloquial expressions, involving the literal translation of part of the expression while completely omitting another part. This approach allows for the preservation and imitation of certain segments of the original expression, while simultaneously preventing the transmission of other parts. An illustrative example is as follows:

ST: “حاكمك ظالمك تشكي أمرك لمين؟ نشكي أمرنا لله”

TT: “To whom can we complain.. To God.”

In the previous example, the UN translator decided to employ the omission strategy to delete the first part of the colloquial example, which includes a direct accusation and condemnation of the international community for not achieving justice for the Palestinian people. Meanwhile, he employed the calque strategy and translated literally the second part of the colloquial expressions. Thus, the researcher noted that the adoption of the omission strategy led to a hindrance of Abbas's direct criticism of the international injustice system, whereas the adoption of the calque strategy led to neutrally conveying the general meaning of Abbas's colloquial expression.

4.2.6 The Calque and Paraphrasing Couplet Strategy

The analysis shows that this kind of couplet strategy was adopted by the UN translators in three cases. The researcher noted that the employment of the calque strategy helped in preserving the general meaning of the source message. On the other hand, the adoption of the paraphrasing strategy led to a reduction and softened the critical part of Abbas's colloquial expressions.

These effects are evident in the following excerpt:

ST: “دَخِيلِكُمْ لِيْش إِسْرَائِيلُ بَتَتَصْرَفُ كَدَوْلَةٍ فَوْقَ الْقَانُونِ؟ لِيْشْ وَاحِدٌ يَجَاوِزُنِيْ بِسْ مَا حُدَّ بِجَاوِبٍ”

TT: “Do you know that Israel is acting as if it were a state above the law? Why can't anyone answer me? No one will answer me.”

In the previous example, the first part of the colloquial expression shows that Abbas intended to use a personal and direct tone to address and express his resentment and astonishment to the international audience. However, the emotional intensity of Abbas's tone was not rendered to the international audience as the UN translators paraphrased it as “Do you know that Israel is acting as if it were a state above the law?”, which resulted in formalizing the original message. Meanwhile, the original political message and personal tone were preserved in the second part, after the UN translator employed the calque strategy and imitated its words and interrogative structure.

4.3 Effects on Conveying Abbas’s Intended Political Message

The researcher has noticed through analyzing the Palestinian President Mahmoud Abbas's speeches at the General Assembly of the United Nations, that he intended to use colloquial expressions to send specific political messages to the international audience. These significant messages revolved around calling for protecting Palestinian people, condemning the Israeli tyranny, criticizing the American bias, questioning the world's double standard, and emphasizing the Palestinians' right to live peacefully in their independent state. However, the findings indicate that the translation strategies employed by the UN translators resulted, in some cases, in the deletion, dilution, or even misrepresentation of the core political messages embedded in Abbas’s original colloquial expressions. However, we have to admit that in other cases, the UN’s translations succeeded in general in transferring the function of Abbas’s general meanings and messages.

These effects are evident in the following examples:

1. ST: “لأنه القوي عايب”

TT: “Because Israel is powerful.”

2. ST “حط على عيني وسويلي واحد أعطيني واحد”

TT: "Implement on resolution, just one resolution."

In the first excerpt, Abbas intended to condemn the Israeli occupation by describing it with the colloquial word "عائب", which is a slang word used in Palestinian society to describe a shameful and infamous person. However, translating it as "powerful" is considered a mistranslation error, as it conveys the opposite of the intended political message Abbas wanted to deliver to the international community.

In the second excerpt, Abbas employed the colloquial expression "حط على عيني" to challenge the international community's capacity to implement one of its resolutions concerning the Israeli occupation. However, the UN translator employed the omission strategy to delete completely this challenging part of Abbas's colloquial expression, and paraphrase the second part of it to convey his general message. Thus, the application of the paraphrasing and omission couplet strategy in this case led to transforming Abbas's challenging and defiant tone into a diplomatic question or plea. Moreover, the excessive reliance by the UN translators on adopting the omission strategy when encountering colloquial expressions resulted in a complete loss of many of Abbas's critical and strict stances.

Overall, the study indicates that the UN translators' adoption of translation strategies while rendering Abbas's colloquial expressions prioritizes rendering the general meaning in a diplomatic style, at the cost of conveying his intended political messages. This led, in most cases, to softening, diluting, or even deleting his direct and harsh criticism messages, which he aimed to deliver to the international audience.

4.4 Effects on Conveying Abbas's Personal Tone

The Palestinian President, Mahmoud Abbas, intentionally used colloquial expressions in his speeches to address the international audience directly and personally. However, Abbas's personal tone was often softened or diluted by the UN translators, who tend to use formal and neutral forms to suit the diplomatic style.

The effect is evident in the following example:

ST: " يا أخي كيف حسبتهـا 40 ألف "

TT: " I just only wanted to know the formula whereby you calculated this number."

In the previous instance, Abbas used the colloquial expression " يا أخي " to speak directly and closely to the international audience, but this tone was lost after the UN translator completely omitted it and translated the rest of the statement.

4.5 Effects on Conveying the Cultural Nuances

The study reveals that the English translations of the Palestinian President Mahmoud Abbas's colloquial expressions did not often carry their cultural nuances, which are tied to the Palestinian culture in particular and Arabic culture in general. The comparative analysis between the two versions indicates that this loss is due to the translation strategies that were employed by the UN translators, especially the frequent use of paraphrasing and omission strategies. Therefore, the researcher observed that the cultural nuances of Abbas's colloquial expressions were hindered and not conveyed to the international audience. This loss of cultural specificity is particularly evident in the translation of the following examples:

1. ST: "رضينا في البين والبين ما رضي فينا"

TT: " We accepted the minimal and the worst, but yet the worst doesn't accept us back."

2. ST: "بدناش إياه كلام يكون كله في الهواء"

TT: Not translated

In the first excerpt, the UN translator fails to convey the cultural nuances to the international audience, as it is an idiom commonly used by the Palestinian citizens to mock the miserable and unjust situations, despite making several concessions.

In the second excerpt, the UN translator completely deleted the colloquial idiom that is usually used in Palestinian culture to stress the necessity of implementing promises and not keeping them as ink on paper or letting them evaporate like steam into the air. Therefore, this indicates that the employment of the translating strategies by the UN translators led to the loss of Abbas's colloquial expressions' cultural identity and hindered their exposure to the target audience.

4.6 Implications for Diplomatic Communication

The researcher observes that the UN translators prioritized rendering the neutral and general meaning of the Palestinian President Mahmoud Abbas's colloquial expressions over conveying his implied criticism or sarcasm. This demonstrates that the translation strategies employed by UN translators in rendering Abbas's colloquial expressions have a significant impact on diplomatic communication with the international audience. In several cases, the researcher noted the occurrence of mistranslation errors and diplomatic misunderstandings, as the adoption of some strategies while translating Abbas's colloquial expressions led to the loss and dilution of their political implications. Therefore, this creates a significant gap between what Abbas intended to say and what the international audience understands from the translations of the UN translators.

This is evident in the following excerpts:

1. ST: "لأنه القوي عايب لذلك تفعل ما تريد ولا يوجد مسائلة"

TT: "Because Israel is powerful, it refused to accept, and there was no accountability."

2. ST: "أنا بدى أقولها وإلي يزعل يزعل"

TT: Not translated

3. ST: "نفذوا قرار واحد إقلعوا عينا واحكولنا هالقرار نفذنا"

TT: "Implement one resolution and tell us we have implemented it."

In all the aforementioned examples, the UN translators chose to paraphrase or omit Abbas's colloquial expressions, including *القوي عايب*, *إلي يزعل يزعل*, *إقلعوا عينا*, which were used to convey his defiant or sarcastic messages to the international audience. Therefore, these strategies led to weakening and softening the strong tone of the original expressions and conveying them as neutral questions, statements, or even pleas. As a result, the international audience did not show the desired reaction that Abbas was looking for.

4.7 Effects on Conveying the Formality Levels

A significant disparity in the formality level between the Palestinian President Mahmoud Abbas's colloquial expressions and their translations was very obvious, which creates a big gap between the original tone of Abbas and the tone of the translated version. The comparative analysis between the two versions shows that Abbas's cultural terms have a direct and informal tone, while their English translations have a formal tone due to the use of neutral words. The change in tone shows that the UN translators failed to keep the original formal tone that Abbas used when speaking. The translations show a difference because they render the informal words "البين" as "the minimal" and "تزبلونا" as "ignore us", and "عايب" as "powerful".

Several elements exist that could explain this difference. TO begin with, the UN translators probably did not understand Arabic dialects well enough to differentiate various colloquial expressions. Also, the audience did not fully grasp Abbas's everyday speech patterns or his underlying motives when he spoke. Hence, the regular use of idiomatic expressions creates natural difficulties for translators who work under time limits and stressful conditions when performing simultaneous translation.

4.8 Orientation of Translations Towards ST / TT

Various translation theories have been developed to establish normative or descriptive frameworks that guide translation practices. Among these, two main approaches are identified: source text (ST)-oriented and target text (TT)-oriented strategies. According to Toury (1980) and Mollanazar (2003), ST-oriented strategies include methods such as literal translation and borrowing, which prioritize maintaining the form and structure of the source text. In contrast, TT-oriented strategies focus on the target language and audience, encompassing approaches such as colloquial translation, translation using a more neutral word, paraphrasing, modulation, shift/transposition, addition, reduction, omission, and couplet strategies. The frequency of these strategies in the UN translations of Abbas's colloquial expressions is summarized in the following table. Consistent with the aforementioned framework, these strategies are categorized into ST-oriented and TT-oriented groups.

Table (1)*The frequency percentage of the use of translation strategies*

ST/TT- Oriented Translation Strategies	TT-Oriented Translation Strategies					ST-Oriented Translation Strategies
Translation Strategies	Paraphrasing	Omission	Paraphrasing & Omission	Calque and Omission	Calque and Paraphrasing	Calque
Frequency	21	43	35	2	3	3
Percentages	19%	40%	33%	2%	3%	3%

Therefore, the above table shows that the adoption of the calque strategy is among the least used strategies by the UN translators while rendering Abbas's colloquial expressions, compared to the employment of the omission, paraphrasing, and paraphrasing and omission couplet strategy. Therefore, this shows that the UN translators employed translation strategies in a way that ensures the accessibility of the colloquial expressions' general meaning to the target audience, but they didn't pay much attention to adopting translation strategies that can convey their intended political messages, emotional intensity, cultural nuances, and personal tone.

4.9 Recommendations for Future Translation Research in This Field

The results of this research suggest that UN translators should arm themselves with comprehensive knowledge about political conflicts and cultural variations to translate colloquial expressions accurately whenever political leaders use them to convey specific messages to the international audience. So, when the UN translator understands the real and exact intended meaning of the employed colloquial expressions, he will be able to adopt the most appropriate translation strategy to convey the speaker's intended cultural and emotional intensity, along with the political messages. Moreover, translating such expressions carefully increases the credibility and transparency of the translated texts. Therefore, the study recommends that translators of the UN should minimize as much as they can the employment of the "omission" strategy, for the sake of avoiding hindering the transference of the political messages to the international audience. In conclusion, the researcher hopes that this study will be helpful for other researchers who want to conduct further studies in the field of translating colloquial expressions in political discourse.

List of Abbreviations

Abbreviation	Meaning
SL	Source Language
TL	Target Language
ST	Source Text
TT	Target Text
SC	Source Culture
TC	Target Culture
MSA	Modern Standard Arabic
CL	Colloquial Language
CT	Colloquial Terms

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Appendices

Appendix (A)

The Employed Strategies in Translating Colloquial Expressions

Table (1)

Example of employing the paraphrasing strategy in translating Abbas's colloquial terms

No	Arabic Colloquial Expressions	Their English Translations
1	وأخيراً ربحناكم	In conclusion, just to give over with
2	عم بوكل قتل كل يوم ما حد بحميني	We are being attacked every day and no one is protecting us
3	ولا لأننا فلسطينيين ولأن عدونا إسرائيل عيب	But just because we are Palestinians And we are the enemy of Israel Shame on you
4	من حقي عليكم عليكم مساعدتي	We have right to see that you you and you helping us...
5	حبيبي ترمب بس أنا حاربتة 4 سنين	I like Trump but I boycotted Trump for 4 years
6	رضينا بالبين والبين ما رضي فينا	We accepted the minimal and the worst, but yet the worst doesn't accept us back
7	ومضينا ومضينا وقيل ما ينشف الحبر رفضوها	We even signed over these understandings but then even before the ink dried they backed away from these understandings
8	لأنه القوي عايب لذلك تفعل ما تريد ولا يوجد مسائلة	Because Israel is powerful, it refused to accept, and they were no accountability
9	الآن ترونها ممسوحة مسح	That doesn't exist at all now
10	ايش هادا؟	Who can accept that?
11	30 جندي مشان يتسروا هالطفل هذا معنول؟	Look at this picture one child and 30 soldiers arresting him is it acceptable?
12	طب شو يتسوا في هذا!	what you are doing to that?
13	إحنا الحيطه المايلة	We are the exception
14	ولا كمان تزبلونا كما زبلتمونا في كل مرة	Or you are going to ignore us as you have been doing so long
15	حطوا علينا اكسروا عينا	Go ahead implement it and tell us we have done so
16	اصبر لعل وعسى	We used to tell them wait for a while maybe things will change be patient
17	وشو ناقصين	What we are still waiting for
18	ما ينفع بعد كل هالقتل	After all this killing they have to apologize

19	طبعاً هلاً العدد بالملايين	Of course, now they account for millions
20	كل يوم قتلٌ ونَجح كل يوم	Every day there is a case of murder that Israel is responsible for
21	مجلس الأمن لم يمشي كلامه	The resolutions of the Security Council are not implemented
	Total number	21
	Percentage	19%

Source: United Nations' Translators.

Table (2)

Example of employing the calque strategy in translating Abbas's colloquial terms

No.	Arabic Colloquial Expressions	Their English Translations
1	بدنا نقطع من جلدنا ونطعمهم	We will take out our own blood and give it to them
2	لو كان عندك حيوان ما بتحميه، بتحموه ولا لأ.. باين عليكم ما بتحموا الحيوانات	If you had animals, wouldn't you protect them? Wouldn't you protect them ? Looks like you don't protect animals
3	و عليه بنتمنى، و عليه بنترجى، و عليه بنحكليكم دخيلكم	Therefore we wish therefore we beg therefore we plead
	Total number	3
	Percentage	3%

Table (3)

Example of employing the paraphrasing and omission couplet strategy in translating Abbas's colloquial terms

No.	Arabic Colloquial Expressions	Their English Translations
1	شوفوا قديش إحنا محترمين، رغم إنه الشرعية بتتطبق علينا ولا حد بطبقها ولا حد بحترمها	We will keep respecting international law even when it is not implemented when it comes to Palestine
2	احمونا يا مجلس الأمن يا أخي ليش ما بتحمونا مش بني آدميين مش بشر	Why don't you protect us Aren't we human beings
3	اكسر عيني وسويلي واحد اعطيني واحد	Just one just one Just please implement one single-resolution
4	وينصيح كل يوم يا ناس يا ناس يا عالم احمونا احمونا	We are complaining every day We are calling upon you every day Please protect us please protect us
5	مثل ما بقولوا أمهاتنا حفي لسانا وإحنا نقول على المجتمع الدولي ولكن ما حد بسمع	We repeated time and again our calls upon the international community to know veil

6	بلملموا الأسرى من وين ما كان بلا على السجن ومرضى ونسوان	The round up people they put them in prison.
7	هذه أرضنا يقبل ترمب ولا انشالله لا يقبل	We will not give up east Jerusalem whether or not trump accept that
8	كمان هي نتنازل عنها آخر الزمان	We will not give it up, we will not surrender East Jerusalem
9	عربية غصبن عنهم.. القدس الشرقية عربية لا محال.. لا ترمب ولا غير ترمب.. ولا بنرد على حدا هذه إلنا	Palestine will remain and East Jerusalem is a Palestinian Arab regardless of whatever things. Otherwise, Trump or anyone else this is our land.
10	بلا ترمب بلا غير ترمب	Trump wanted that or not
11	شوبدكم منا لوين نروح	What do we do next what is left?
12	انتبهوا بالله جيداً	Please be careful about what I would like to say next
13	انتو الفلسطينيين بدكمش سلام انتو نصابين كذابين بدكم حرب بدكم تقتلوا إسرائيل بدكم ترموا إسرائيل في البحر	This is what Israel claim That you are Palestinian don't want peace You want war you wanted to throw Israelis to the sea
14	كذبة رماها وكل الناس بتصدقها	People believe that..
15	هذا التاريخ الآن بحكومنا بالكذب والباقيين ساكت عنهم وإحنا مش قادرين نسوي اشي	This is history. There are so many false claims, and everybody remains silent
16	أنا ز هفتكم؟ ما هيك!	I'm sorry if I'm talking too long
17	جنة الله على الأرض يعني الكذب لا بد منه بس شو نسوي هو بكذب بكذب مثل غوبلز اكذب اكذب اكذب الناس بتصدقك	It's the paradise on earth these are lies.. they continue to lie like goblins.. and they continue to lie until people believe their lies
18	الآن عم بكشفوا عم بكشفوا الآن كلشي معروف صار	Now, everything is known
19	أظن الفيلم موجود عندكم قدامكم انشالله بتشفوه، فيلم ولو بينشاف يعني	You can find it You can watch it
20	بريطانيا بتطلع بتقدم فلسطين لليهود طيب شو دخلك.. أعطيهم جزيرة بريطانية	Britain is giving Palestine as a gift to the Jews, why Palestine give them an island somewhere else
21	يا سيدي إذا ما نجحنا إعمل إلي بدك إياه وقتها	If the negotiation fail you go back to whatever you want
22	ما بكفي تبيعنا كلام، شبعنا كلام وشبعنا قرارات	We have enough resolutions and enough words
23	بتسوها إنشالله؟	Do you think this will take place? No
24	ولا حد داري فينا ولا سائل عنا	but no one has done anything

25	نفذوا قرار واحد إقلمعوا عينا واحكولنا هالقرار نفذنا	Implement one resolution and tell us we have implemented it
26	لماذا عندما يصدر أي قرار الكل يقوم الله أكبر فازعاً دارعاً تنفيذ قرارات الشرعية الدولية	Why when a resolution is taken here or there everyone call for its implementation and call for implanting the international legitimacy
27	هنا في قانون دولي هناك مَفيش ليش	Why these double standards when it comes to Israel
28	ساعدونا لنخلص من الاحتلال ونقول لكم شكرا لمساعداتكم	Help us to get rid of occupation and we will thank you
29	مين بده يحمينا إذا إنتو ما حميتونا مين بده يحمينا ؟	Who will protect us if you don't
30	يا أخي كيف حسبته 40 ألف	I just only wanted to know the formula whereby you calculated this number
31	يعني ما أحد يضحك علينا ويقول هي عم نساعدكم	Don't fool us and tell us that you are helping us
32	الجيش على جنب والبوليس على جنب أنا بحكي عن المستوطنين	I am not here speaking about the army or IDF I am speaking about the Israeli settlers
33	أبو ديس ولا مش عارف وين ويلا بمشي الحال	Abu Dis or what in east Jerusalem and then you pick and choose an area here or there no
34	الله على الظالمين وحسبي الله ونعم الوكيل	God is always against those who are fighting us with injustice and God is enough
35	ألف قرار ألف قرار نفذولنا واحد قرار واحد واكسروا عينا فيه	1000 resolutions have been adopted we are asking to implement just one resolution just one resolution
	Total number	35
	Percentage	33%

Table (4)

Example of employing the omission strategy in translating Abbas's colloquial terms

No	Arabic Colloquial Expressions	Their English Translations
1	بدهم ما يأخذونا	I am sorry Complete omission, mistranslation
2	إحنا المنيح بنقول عنه منيح	Not translated
3	أنا عارف شو هالانظام العالمي	Not translated
4	يا ويل الظالمين من ظلمهم	Not translated
5	جاي تقلي احتفل بالاستقلال	Not translated
6	بدناش حرب يا أخي	Not translated
7	سووها بتلمع	Not translated

8	كم واحد قتل عندهم؟ بجوز 6 أو 7.. الله يساعدها !	Not translated
9	شو بدنا نعمل!	Not translated
10	ليش الكذب! حفروا فوق الأرض وتحت الأرض ولم يجدوا شيئاً	Not translated
11	الآن صحي ضميرهم	Not translated
12	مدام ذبحتونا طيب ماشي الحال تحملنا	Not translated
13	لا تأخذونا كنا أكثر تحضرا من غيرن	Not translated
14	بقدر يتجوز ويطلق بس	Not translated
15	وين بينباع هي الكلام؟	Not translated
16	شوفي وين صار كيف كان وكيف صار	Not translated
17	ول ! - -	Not translated
18	قاعدين في السجون إلى ما شاء الله	Not translated
19	يزعل إلي يزعل ويرضى إلي يرضى	Not translated
20	قرارانا المستقل ما حد يدخل فيه ما حد يدخل فيه	Not translated
21	إحنا طلاب سلام	Not translated
22	بتوقف مونت يا أخي مونت	Not translated
23	والله لا ناقصنا إيد ولا إجر	Not translated
24	نطالب رسمي إنشالله يتلونا	Not translated
25	بدناش إياه كلام يكون كله في الهوا	Not translated
26	إلي يزعل يزعل	Not translated
27	أنا بدني أقولها وإلي يزعل يزعل	Not translated
28	هي أنا بحكيها خليه يتلوني الأميركان	Not translated
29	مشان ما نحملكم جوز فاضي	Not translated
30	جايينكم	Not translated
31	حُطوا تحت ثقة ميت خط أحمر	Not translated
32	صرلنا مية سنة بنحكي مشان الله احمونا	Not translated
33	وين الله أعلم	Not translated
34	كل هالهيئلة وكل هالزيطة والزمبليطة - -	Not translated
35	أجا السيد ترمب قدس الله سره	Not translated

36	إنشالله بتسمعوا	Not translated
37	رغم أنه ظلماً وعدواناً بس قابليو	Not translated
38	بعضهم نسيوا وبعضهم مات	Not translated
39	شيل الأبارتهايد على جنب	Not translated
40	والأنكى من ذلك	Not translated
41	بتقول دولتين عال	Not translated
42	عاصمتها القدس وليس في القدس حتى ما يضحكوا علينا يعني	Not translated
43	نتمنى من العالم أن يلغي السلاح النووي والتقليدي وشوفوا العالم كيف بصير بعدين	Not translated
	Total number	43
	Percentage	40%

Table (5)

Example of employing the calque and omission couplet strategy in translating Abbas's colloquial terms "couplet strategy"

No.	Arabic Colloquial Expressions	Their English Translations
1	شهدوا بلسانهم كيف قتلوا وذبحوا الفاستينيين	They testified how they killed and massacred Palestinians
2	حاكمك ظالمك تشكي أمرك لمين؟ نشكي أمرنا لله	To whom can we complain To god
	Total number	2
	Percentage	2%

Table (6)

Example of employing the calque and paraphrasing strategy in translating Abbas's colloquial terms

NO.	Arabic Colloquial Expressions	Their English Translations
1	دول بعينها كلنا بنعرفها.. حنذكرها بعدين	Certain countries, we all know who we are talking about, we will mention them later on
2	بدنا حماية احمونا احمونا	We want to be protected please protect us protect us
3	دخيلكم ليش إسرائيل بتتصرف كدولة فوق القانون ؟ ليش واحد يجاوبني بس ما حد يجاوب	Do you know that Israel is acting as if it were a state above the law? Why can anyone answer me? no one will answer me
	Total number	3
	Percentage	3%



جامعة النّجاح الوطنيّة
كلية الدراسات العليا

ترجمة المصطلحات العامية في الخطاب السياسي: تقييم وظيفي

إعداد

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قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغويات التطبيقية والترجمة بكلية الدراسات العليا، في جامعة النجاح الوطنية في نابلس، فلسطين.

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الملخص

تبحث هذه الدراسات في ترجمة المصطلحات العامية التي استخدمها الرئيس محمود عباس خلال خطابه السياسية أمام الجمعية العامة للأمم المتحدة من اللغة العربية إلى اللغة الإنجليزية، وذلك من خلال تحليل عشرة خطابات ألقاها الرئيس الفلسطيني خلال دورات الجمعية العامة منذ عام 2015 وحتى عام 2023. على وجه التحديد، تبحث هذه الدراسة استراتيجيات ترجمة المصطلحات العامية الفلسطينية المتضمنة في خطابات عباس السياسية في الجمعية العامة للأمم المتحدة، كما أن هذه الدراسة تلقي الضوء على تأثير استراتيجيات الترجمة المستخدمة من قبل مترجمي الأمم المتحدة على مدى دقة نقل المعنى السياسي ومضامينه الثقافية المتنوعة والمختلفة التي أراد عباس إيصالها إلى المجتمع الدولي عبر توظيف هذه المفردات في خطابه الرسمية.

ولتحقيق هذه الأهداف، اعتمدت الباحثة على المنهج الوصفي التحليلي، من خلال استخلاص المفردات العامية وتوضيح صفاتها اللغوية، ومن ثم تحديد استراتيجيات الترجمة المستخدمة في ترجمتها إلى اللغة الإنجليزية، وأخيراً تحديد مدى تأثير الاستراتيجيات المستخدمة على النقل الدقيق للرسائل السياسية والمضامين الثقافية واللهجة العامية المختزلة ضمن هذه المفردات وأراد عباس إيصالها إلى المجتمع الدولي.

تظهر الدراسة أن ترجمة المصطلحات العامية المستخدمة في السياق السياسي من اللغة العربية إلى الإنجليزية ليست بالمهمة السهلة، لاحتوائها بشكل كبير على مضامين ومعاني ورسائل مبطنة لها خصائص ثقافية مرتبطة بالثقافة المصدر والتي تفتقر غالباً إلى المعنى المرادف في اللغة الهدف ما يخلق تحديات لغوية

وثقافية كبيرة للمترجم. كما تحدد الدراسة الاستراتيجيات المستخدمة في ترجمة المصطلحات العامية المضمنة في خطابات عباس لتعويض مسألة نقص المرادفات في اللغة الهدف.

تظهر الدراسة أيضاً أن بعض المصطلحات العامية تمت ترجمتها إلى اللغة الهدف بشكل خاطئ ومغاير لمعناها المقصود من قبل المصدر، والتي يمكن إيعازها في بعض الحالات إلى نقص الخبرة الثقافية واللغوية لدى المترجم وضغط الوقت وعدم الفهم الدقيق للمعنى المقصود.

أخيراً تختتم الباحثة الدراسة ببعض التوصيات التي تأمل أنها قد تساهم في النهوض بمجال ترجمة المصطلحات العامية الثقافية بدقة بشكل عام، وفي السياقات السياسية بشكل خاص.

الكلمات المفتاحية: المعنى الحرفي، استراتيجيات الترجمة، المصطلحات العامية، المصطلحات العالمية الثقافية.