



**A Study of Cultural Bias in Journalistic Translation from
English into Arabic and Vice Versa**

دراسة حول التحيز الثقافي في الترجمة الصحفية من العربية للإنجليزية وبالعكس

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Authorization

I, Jafar Ibrahim Saidan, hereby authorize Middle East University to provide libraries, organizations and even individuals with copies of my thesis upon request.

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Thesis Committee

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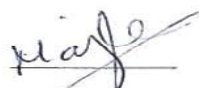
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Acknowledgment

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Dedication

To my brother's soul , Mohammed.

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The Study of Cultural Bias in Journalistic Translation

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Abstract

This study aims at investigating the interference of culture that might make translators of journalistic texts biased in their translation. Moreover, it aims to measure the journalistic translator's tendency to cultural bias when they translate a journalistic text. The researcher raises the following questions of the study:

- 1- Why does the culture interfere in making translators biased in their translation?
- 2- To what extent do translators of journalistic texts tend to be biased in their translation?

A questionnaire was designed to collect data, The questionnaire focused on the viability about the averages, standard deviations, and cultural factors. The validity of the instrument was to ask a panel of experts to evaluate the questionnaire, and find out if the questions measure what they is supposed to measure. Reliability of the instruments was also assured by conducting a test-retest to a selected sample from outside the sample of the study. The sample of the study consists of 10 professors.

The researcher used the quantitative method to analyze the obtained data. The answers to the questions of the study were as follow as: the findings of the study show that the general averages of the journalist's responses are that the journalist's translators have a high level in the cultural bias while they translate the journalistic texts.

Key words: Bias, Journalistic Translation, Cultural Bias.

دراسة حول التحيز الثقافي في الترجمة الصحفية من العربية للإنجليزية وبالعكس

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إشراف الدكتور: نواف عبيدات

الملخص

هدفت هذه الدراسة، إلى التعرف على التحيز الثقافي في الترجمة الصحفية. وركز الباحث على إجابة الأسئلة التالية:

- 1- لماذا يعد التدخل الثقافي سبباً في جعل المترجمين ينحازون في ترجماتهم؟
 - 2- إلى أي مدى يميل مترجمو النصوص الصحفية ليكونوا متحيزين أثناء ترجمة النصوص؟
- وللإجابة عن هذه الأسئلة، قام الباحث بإعداد إستبانة لجمع المعلومات، حيث تم من خلالها التركيز على المتوسط الحسابي والانحراف المعياري للعوامل الثقافية بناء على إجابات المترجمين الصحفيين. ومن أجل التأكد من صحة النتائج، قام الباحث بإجراء مقابلات مع لجنة من الخبراء لتقييم الإستبانة ومعرفة ما إذا كانت الأسئلة في المستوى المطلوب للنتائج.
- كما وقام الباحث أيضاً بإجراء اختبار شمل 10 من الأساتذة الذين تم اختيارهم من خارج عينة الدراسة. استخدم الباحث المنهج الكمي لتحليل البيانات التي تم الحصول عليها كنتيجة للاختبار وكانت الإجابات على أسئلة الدراسة على النحو التالي: أظهرت نتائج الدراسة أن المتوسطات العامة لإجابات الصحفيين إلى أن المترجمين الصحفيين لديهم مستوى عال من التحيز الثقافي عند قيامهم بترجمة النصوص الصحفية.

الكلمات المفتاحية: التحيز، الترجمة الصحفية، التحيز الثقافي.

Chapter one

Introduction

1.1 Background of the Study

Cultural bias highlights differences among viewpoints, persons and groups that prefer one culture over another. We can describe cultural bias as discriminative because it introduces one group's accepted behavior as valued and distinguishable from another lesser valued societal group. Cultural bias was found to be the major determiner of where certain people live, what their opportunities in education and health.

Bias is a tendency to favor one person, group, or point of view over another, in an unfair way. Bias can be a personal or a public opinion, such as a news story, that only presents facts that support one point of view. Bias is common in writing and speech that we are not aware of, but it is the responsibility of everyone to be conscious to avoid bias in writing. Bias appears in many areas of life, particularly, in the journalistic writing and translation. Bias, in translation, may be intentional by word choice according to religious, racial, political and cultural thoughts.

According to Rothman K (1998) bias is the lack of internal validity or incorrect assessment of the association between an exposure and an effect in the target population.

Journalistic translation is a field of expertise that presents unique features, tempered by the way in which journalism works and by the channels that circulate its texts, as the field of expertise imposes certain ways of translating. To approach it, it is necessary to be aware of and analyze the specific techniques of the text in hand. It requires wide expertise in variety subjects of culture such as target language and include translation of media or public printing. The media has the function of disseminating the world, but the translators play the roles of making this happen, effectively and accurately.

Journalistic translation has indeed gained a place within the discipline. In the first edition of the Routledge Encyclopedia of Translation Studies (1998), there was no specific entry for the transformation of information in news outlets other than occasional references. Journalistic translation has the key role for societies everywhere. People want and need to know what is happening around the world. The press and media allow them to stay in touch with what is really going on.

Journalistic translation requires knowledge and understanding of the linguistic and the grammar of both languages (the source and the target) in order to convey the text as the original writer want it to be conveyed.

Translators of journalistic texts should control the different sources of information to avoid misunderstanding translation. These translators, for instance, must take into account that many plays on words that cannot be directly translated into the target language because the meaning will be lost. They must, therefore, be able to reproduce the nuances of the source text (original document) in the target language (language that the text is translated into) in such a way that the translation remains close to the original.

The researcher will relate the perception of cultural bias in journalistic translation by investigating the degree of subjectivity among translators and by translating mass media texts. The study will be applied to purposively selected translators of the Jordanian newspaper Jordan Times and Petra News Agency, asking them to answer the questionnaire. Bias that will be investigated in the study includes attitudes of cultural, political, religious and even ethnic aspects.

I believe that question of bias is worth being studied in translation in general, and in the field of media translation in particular, since media is nowadays the major mean of communication used to convey points of view in all aspects of life.

According to Rothman (1998) bias is the lack of internal validity or incorrect assessment of the association between an exposure and an effect in the target population.

1.2 Statement of the Problem

When translating a text from Arabic into English and vice versa , it's not easy to adhere to the source text. In fact subjectivity is, something, tended to happen while translating a texts, especially those which are related to matters about our culture, society, religion, politics and homeland. The study measures to what extent translators of journalistic texts tend to be biased in their translation of social, a religious or a political text.

1.3 Objective of the Study

The study aims at achieving the following objectives:

- 1- To measure the journalistic translators' tendency to cultural bias when they translate a journalistic text from Arabic into English and vice versa.
- 2- To investigate the interference of culture that might make translators of journalistic texts biased in their translation.

1.4 Questions of the study

The study raises the following questions that will be answered by the researcher:

- 1-To what extent do translators of journalistic texts tend to be biased in their translation?

2-Why does the culture interfere make translators biased in their translation?

1.5 Significance of the study

Many studies have been conducted in the field of journalistic translation in general, some of which have discussed objectivity and faithfulness of translation and so on. Actually, what might make the study significant is that it is considered with a crucial and contemporary issue like the cultural bias in translation. In addition, this study is one of the few studies in Jordan that investigates the cultural bias. I am looking forward to filling a gap in the field my study is related to.

1.6 Limitation and limits of the study

Findings of the study can't be generalized, that is why it is limited to the sample which is taken from the Jordanian newspaper Jordan Times and Petra News Agency. They were also limited to the time when the study is done in the academic year 2015 / 2016.

1.7 Definitions of terms

Bias: Theoretically, bias can be defined according to Merriam webster.com/dictionary as "a tendency to believe that some people, ideas, etc., are better than others that usually results in treating some people unfairly".

<http://www.merriam-webster.com/dictionary/bias>

Operationally, bias can describe thoughts of persons or groups preferring one thing over another, according to religion, culture and race. Bias is considered one of the unfaithful directions and lack of sincerity in translating texts.

Journalistic translation: theoretically, it can be defined according to Merriam webster.com/dictionary as "the activity or job of collecting, writing, and editing news stories for newspapers, magazines, television, or radio".

www.merriam-webster.com/dictionary/journalism

Operationally, Journalistic translation is a special field of expertise, which includes translation for public print and electronic media. Mass media has a mission to disseminate news to the world.

Cultural bias: Theoretically is the phenomenon of interpreting and judging phenomena by standards inherent to one's own culture. The phenomenon is sometimes considered a problem central to social and human sciences, such as economics, psychology, anthropology, and sociology.

https://en.wikipedia.org/wiki/Cultural_bias

Operationally, cultural bias extends on many more fields in the globalizing world. Ordinary people may tend to imagine other people as basically the same, not significantly more or less valuable, probably attached emotionally to different groups and different land.

Chapter Two

Review of Related Literature

This chapter is divided into two parts, the theoretical review of literature and the empirical studies. It sheds light on the studies that deal with cultural bias in journalistic translation.

2.1 Theoretical Literature

Malinowski in (1923) after Sapir, an anthropologist-linguist, declares that “...language does not exist apart from culture.” (P. 206)

Herskovits (1955), says that culture has either been seen as a set of symbolic meanings located in the minds of people or has been defined as a context variable. Most authors in the field of cross-cultural psychology now follow the notion that culture can be very broadly defined as the human-made part of the environment consisting of both objective elements (e.g. tools, roads,

housing), and subjective elements, or a “group’s characteristic way of perceiving its social environment”.

In addition, Larson and Smalley (1972) define culture as "a way of life, it is the context within which we exist, think, feel, and relate to others. It is the 'glue' that binds the group of people together, culture is our continent, our collective identity. Culture is a 'blueprint' that guides the behavior of people in a community, is incubated in family life, governs our behavior in groups, and helps us know what others expect of us and the consequences of not living up to those expectations".

There are three different identifications of culture. The difficulty lies in its multiple meanings. But to compound matters, the difficulties are not merely conceptual or semantic. All of the usages and understandings are attached to, or can be attached to, different political or ideological agendas that, in one form or another, still resonate today.

Seelye (1974) states that "culture could be defined and understood in terms of various difficulties encountered by learners in ' crossing' cultural borders and in what some called ' second culture learning'.

Rohner (1984) defines culture as “the totality of equivalent and complementary learned the meanings maintained by a human and transmitted from one generation to the next.

Haliday and Hassan (1989) define culture as "a set of systems of meanings, all of which interrelate." (P.4).

Accordingly, culture may include aspects that are shared in the life of a community. Such aspects may consist of values, food, thoughts, religion, and traditions, in addition to language.

Thompson (1990) views culture as " the patterns of meanings embodied in symbolic forms, including actions, utterances, and meaningful objects of various kinds, by virtue of which individuals communicate with one another and share their experiences, conceptions and believes" (p.132).

According to Triandis (1994), culture enters those situations where interpersonal relationships are not constrained by technology or other contingent factors. Culture's influence on behavior is mediated by internal-proximal and external-distal constraints such as values and beliefs on the internal side and ecological, social, and political indicators on the external side.

Brightman (1995) brings together some of the main criticisms addressed to culture. His work reveals the variety of arguments used against the concept and the lack of convergence on how to revise it or what to use instead. Sewell (2005) also goes through some of the cornerstone issues in conceptualizing culture.

The American Heritage Dictionary (1996) presents a number of definitions for the concept of culture. Among these are: the patterns, traits, and products

which are considered the expression of a particular period, class, community, or population and, the development of the mind through training and education.

As Hall (1997) stresses, culture is about meaning and as such “permeates all societies.” Representations, practices, values and identities have cultural meanings that are discursively constructed and tap into previous cultural discourses to be meaningful. Critical intercultural communication casts light on ways in which meanings echo cultural knowledge and are, therefore, difficult to identify and question – even for the researchers themselves; hence, a strong emphasis placed on reflexivity. The importance of “cultural resonance” has also been pointed out by scholars examining media frames.

Duranti (1997) views culture as "something learned, transmitted, passed down from one generation to the next through human actions, often in the form of face to face interaction and through linguistic communication, its patently obvious that language a subpart of culture".

Avruch K. (1998) defines ‘Culture as the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.’

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of

culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.

‘Culture consists of the derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves.’

‘[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another.’ Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour.’

Culture is also seen by Tomilnsons (1999), as "namely the construction of meaning through practices of a symbolic representation", Tomilnson definition suggests individual engagement in enacting culture.

Goode, Sockalingam, Brown and Jones (2000) look at culture as "an integration pattern of human behavior that includes thoughts, communication, languages, practices, beliefs, values, customs, courtesies, rituals, manners of

interacting and role relationships and expected behaviors of racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations". This means that language is not a part of how we define culture, it also reflects the culture.

Dweik (2000), believes that "cultural interference could weaken communication and distort the message and it also creates misunderstanding". (P.233)

According to Javadine and House (2001) culture means "a set of beliefs and values about what is desirable in a community of people and a set of formal or informal practices to support the values" (p. 292).

Liddicoat, Papademetre, Scarino and Kohler (2003) also add more to the definition of culture as they state that culture is "a complex system of concepts, attitudes, values, beliefs, conventions, behaviors, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the institutions they create". (p. 45).

Schäffner (2004) also reminds us that "[s]ince language and culture are interdependent, translation is transfer between cultures, a specific kind of culture determined text production" (p.134).

Peterson's (2004) defines culture as the totality of socially transmitted behavior patterns, arts, beliefs, institutions and all other products of human work and thought.

Baumeister (2005) defines culture as an information –based system that allows people to live together and satisfy their needs. (P. 15).

The first distinction, Sewell (2005) mentions, and which he argues is not always explicitly made by researchers, is the one between the use of culture and cultures. The singular use refers to the theoretical approach used for research while the plural use refers to the object of study. Culture is used in contrast to other academic disciplines or analytical tools (e.g. politics, economics) whereas cultures is used when examining different forms of culture and is, therefore, more concrete (e.g. regional culture, hipster culture). Another distinction which has a strong impact on the study of culture is the understanding of culture as practice or culture as a system of symbols and meanings.

According to Gollnick & Chin (2006), Culture is a broad and comprehensive concept that includes all the ways of being. Culture is learned throughout life as one participates in family and social networks.

Banks (2006) defines cultures that have several components, including values and behavioral styles; language and dialects; nonverbal communications; and perspectives, worldviews, and frames of reference.

Rivenburgh (2011) stresses the way “media frames that reflect cultural common sense, values, or ideology are both instinctually employed by journalists and easily accepted by the public”. Tapping into cultural resonance may be done consciously or out of habit by journalists and editors who see their cultural environment as natural. The use of culturally resonant frames in media discourse increases their taken-for-grantedness, which enhances their power. Cultural markers create a sense of common sense because of their presence in everyday life experience which contributes to normalizing them, making them “almost impossible to recognize, question, or resist”.

From the supporters of culture-specific approaches, perspective, culture-specific approaches are beneficial because they are explicitly situated and do not try to reach universal validity. They point out that it is not so much Western-oriented theories being biased and situated that triggered critics as the lack of reflexivity about these limitations.

Foreign Culture, according to Alam (2011) means the behavior, working method, music, dance, literature, language, social relation, religious methods, marriage and other social activities of the foreign people according to their specific regions.

Culture has been defined by researchers, in different ways. Matsumoto and Juang (2013) define culture as a “unique meaning and information system, shared by a group of people and transmitted across generations, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derives meaning from life”(p. 15).

According to Rothman (1998) bias is the lack of internal validity or incorrect assessment of the association between an exposure and an effect in the target population. In contrast, external validity conveys the meaning of generalisation of the results observed in one population to others. There is not external validity without internal validity, but the presence of the second does not guarantee the first. Bias should be distinguished from random error or lack of precision. Sometimes, the term bias is also used to refer to the mechanism that produces lack of internal validity.

As for cultural bias, many people do fall in this category of biasness. It is the mental process of judging developments by standards underlying someone's culture. Numerous forms of bias do exist that concern cultural norms of linguistic, location of body parts, acceptability of evidence, concepts of justice and different taboos. Cultural bias does extend to more areas in this global world. Normal people imagine other people as primarily the same, not importantly the same and affiliated to unlike groups and un similar land. The unjust handling of a

person is based entirely on language use. Language use may admit the person's indigenous language or other features of the individual's speech, such as the size of vocabulary, the syntax and an accent. All this are all classified into our main question which is what does bias mean.

Most importantly, both journalism and translation play a central role in the age of information. Not only do they inform the reader, but they also facilitate the current information itself. In terms of "how one field can help the other". So, one needs to search for information; and to achieve some information, one needs to translate as well.

According to Mazzoleni's (2002) Theory of Bias, apart from intentional bias, inadvertent bias also exists, in which case journalists are unaware of their subconscious tendencies of presenting subjective or constructed reality. We shall exclude such instances from the current investigations as the present study does not extend to the exploration of subconscious tendencies of text producers (including journalists and translators).

Bias comes in many forms, including race, age, gender, and ethnicity can be universal or location specific (Fiske, 2010). Biased individuals believe the biases they are applying to others are right without regard for the truth

(Fiske). Prejudice, stereotyping, and discrimination are all somewhat similar; however, they are also very different.

Each form of bias is performed by one individual or group of individuals judging another individual or group of individuals prior to obtaining factual knowledge of the individual or group (Fiske). However, each form of bias is performed with a different focus.

According to Oxford Advanced Learners Dictionary, Bias is a strong feeling in favour of or against one group of people or one side in an argument, often not based on fair judgment. Others do refer to bias as favoritism, prejudice, partisanship, discrimination, inclination or partiality. Bias always comes with the refusal to look at the position advantages of the alternate points of view. People or Individuals are usually biased against or towards another person, a species, a race, a political party, a tribe, a community, a religion, a class and a group.

As the definition of media bias, the perception of media bias has been a subject of considerable debate amongst scholars for years, due in no small part to cultural disambiguation of the term itself. It is, therefore, imperative to, first, define what constitutes bias. According to the American Heritage Dictionary of the English Language, the term media refers to “a means or agency for communicating, transmitting or diffusing information to the public.” Meanwhile, the dictionary defines bias as “a preference or an inclination that inhibits

impartial judgment or an act of policy stemming from prejudice” (Pickett et. al., 2002).

In the interests of comprehension, let us assimilate the words “media” and “bias” into one collective term from this point forward. Garner and Black, (2009) According to Black’s Law Dictionary, America’s most widely cited legal compendium, the term “media bias” refers to “a political bias in journalistic reporting, in programming selection, or otherwise in mass communications media”

Gay, (2000); Nieto, (2001); Rogoff, (2003) say that cultural bias towards mainstream cultural values and practices, other work has determined that many ethnically and culturally diverse students experience cultural discontinuity throughout their schooling experiences.

Gay (2000); Nieto (2001) say that cultural bias beliefs and cultural discontinuity practices are part of the classroom realities for ethnically and culturally diverse students.

Boykin, Tyler, & Miller, (2005); Gay, (2000); Nieto, (2001) state that cultural bias found throughout public school curricula and standardized testing, cultural bias is believed to be salient throughout the instructional practices promoted and executed by school teachers and administrators .

Nida (1969) provides a descriptive approach to the translation process focusing on the receptor and his reaction. He focused on the equivalence as the translator cannot avoid subjectivity in translation as he/she is a part of his/her culture.

Wilss (1982) also defines translation as "a text-oriented event. Translation is a procedure which leads from a written source language text to an optimally equivalent target language text and requires syntactic, semantic and stylistic and text –pragmatic comprehension by the translator of the original text".

Bell (1991) defines translation as “the expression in another language (or target language) of what has been expressed in another, source, preserving semantic and stylistic equivalences”.(p.13)

Chesterman (2000) says that translation can have two functions, depending on the purpose of a translation work, which are transfer and to preserve meaning.

According to Al-Qurashi (2004), translation has been of great importance to all nations as it plays an essential role in transferring knowledge from one culture to another.

Baker (2006) very precisely and concisely points out that translation is a two-edged sword that can render the source text in a way that the resulting target text contains, or alternatively, does not contain political manipulation.

Translation defined by Schjoldager (2008), as follows: “The replacement of textual material in one language by equivalent textual material in another language.”

Journalistic translation has indeed gained a place within the discipline. In the first edition of the Routledge Encyclopedia of Translation Studies (1998), there was no specific entry for the transformation of information in news outlets other than occasional references, as in the entries devoted to dubbing and subtitling (Baker & Hochel, 1998, p. 76; Gottlieb, 1998, p. 246).

Kunz (1998) claims that "Foreign news items on radio and television and in newspapers are almost all translated from foreign sources" (P. 463).

Jerry Palmer (2009) states that ‘News gathering and distribution'. (P. 186–189).

A communication studies professor, Palmer (2009) underlined the importance of studying news translation ‘because it can be considered an articulation of discourse which produces its own range of effects’. Particularly the change of meanings that may occur as a result of the act of translation. (P. 186)

Palmer (2009) states that "This is a consequence of the intervention of the different organizations that participate in the news gathering and distribution processes, i.e. media is accessed directly by the audience, news agencies (often controlled by a government, particularly in the case of non-Western

democracies) and a range of political organizations (ranging from government departments to non-governmental organizations)". (P. 187).

Saldanha (2009) says that "The impact of these institutions on news texts is also underlined in the entry on 'Linguistic approaches', and, in particular, in the section devoted to critical linguistics". (P.151).

Christina Schäffner (2008) analyzes a corpus of translated journalistic texts and political quotes that were re-contextualized for the home audience (without any reference to the translation act). She shows that institutional and ideological conditions of translation production are of decisive importance in these cases of political journalism and political communication.

Bielsa and Bassnett (2009), say that "Different journalistic conventions and ideological interests are bound to affect the final product, i.e., headline structure varies across languages, direct speech has a different status in the different news cultures. This means that decisions will depend on many factors (social, economic, political, religious, and so on)".

2.2 Empirical Studies

Methods of detecting bias include using explicit procedures to determine content validity, oversampling of particular racial and ethnic groups, and employing statistical procedures to address potential concerns. Enhanced computer technology has also enabled implementation of alternative testing formats (e.g., item response theory) and other methods to determine equitable assessment across diverse racial and ethnic groups.

A review of 62 cultural bias studies conducted by Valencia. (2001) determined that most of the studies were conducted in the 1980s, with fewer studies being conducted in the 1990s due to the consistent finding that “prominent intelligence tests” like the WISC/WISC-R (The Wechsler Intelligence Scale for Children) were found to be nonbiased. In addition, the studies were “overwhelmingly based on African American and Mexican American children” (p. 120). A substantial proportion of the studies did not control for SES (Self Esteem Span), language dominance and proficiency, and sex of the participants in the bias evaluation. The majority of the studies 71% (number of participant = 44) indicated

nonbiased results while 29% (number of participant = 18) were found to have mixed or biased findings.

Instrument of bias involves problems deriving from instrument characteristics, such as stimulus familiarity (in cognitive and educational tests) and response styles (in personality and attitude inventories). Cultures tend to have different levels of familiarity with stimulus materials (e.g., pictures taken in one culture may be not easily identified by members of other cultures), response modes (e.g., differences in familiarity with computers in computer-assisted assessment), or response procedures (e.g., working with multiple choice formats). Such cross-cultural differences in background characteristics tend to influence the scores on target measures.

Malda, Van de Vijver, and Temane (2011) confirmed the influence of content familiarity in their study of a cognitive test in two cultures in South Africa. These authors developed test versions with an item content derived from either the Afrikaans (White) or Tswana (Black) culture in South Africa. They found that children from either culture performed better when the version was designed for their own group.

Al Zu'bi (2012), used 30 excerpts selected from King Abdullah's book (2011) Our Last Best Chance, which included specific political expressions/

terms. She assigned a translation test given to 40 M.A. students, enrolled in the M.A. programs of Translation and the English language in two Jordanian universities (Yarmouk University and Middle East University) during the second semester 2011/2012, to translate them. The aim is not only to gather theoretical information relating to the given topic, but also to show how several political terms/expressions used in political texts and compare their Arabic translations, with the focus on the problems of translating political terms/expressions from English into Arabic. It also shows whether the translations provided are equivalent to those in the SL in terms of cohesion, technical terms and sentence structure, and to discuss strategies for handling such difficulties. The findings of the study showed that most translations are inadequate as the students faced difficulties while translating.

These difficulties were mostly due to their unfamiliarity with political expressions/ terms, producing improper equivalence in the target language; and resorting to literal translation.

Razmjou (2001), used a questionnaire asking translators working in news agencies and newspapers about the consistency between their demands and translator training programs and their expectations of translators. Subjects included transjournalists as well as international news editors and chief editors as translators' employers. There were as many as 60 respondents in this sample.

The instruments which were used in this research included questionnaire and translator training curriculum for political and journalistic texts' translation. Works by Kelly (2005), Newmark (1991), Samuelsson-Brown (2004), Gutiérrez (2006), Schäffner (2007) were used as sources for designing questionnaire items. Schäffner (2004) stated that mass media has important role in politics as it mediates between politicians and public and informs mainly on political issues. 60% believed that current curriculum of translator training courses in universities do not well-equip students with skills required in recruitment as journalistic translator in news agencies and newspapers. It implies that current curriculum for training translators is somehow ineffective, especially in journalistic texts translation training.

In addition, Kelly (2005) suggested visiting translator training institutions by professional openly accessible at <http://www.european-science.com> translators or inviting graduates from the program itself in order to motivate students. An absolute majority of respondents including working translators and editors showed willingness for cooperating with universities as field experts. Sofer (2006) believes that translation has become highly dependent on electronic tools so that translators cannot be a strange to latest developments and technologies. Translators should utilize translation aid software in their work (61.7%). This confirms Samuelsson-Brown (2004) who argued that one of the requirements for

becoming a translator by design is learning to ‘touch type’. Gutiérrez (2006) argued that a translator should be able to edit the texts and add context to news stories for audiences so that there is balance between what is local and what is global.

Domingo (2008), conducted an ethnographic study of four Spanish online newsrooms and found that, although online media made users’ participation possible, ‘the fact that interactivity (was) unexpected with the principles of traditional journalistic culture tended to reduce the willingness to explore audience participation’. The tension between the established ways of producing news, and the changes in journalistic practice that the online medium affords play out in distinct ways in different social, political, and cultural settings. For instance, Semetko and Krasnoboka (2003) argue that citizens in Russia and Ukraine ‘turn to the online sources to obtain more information than is available in offline media, as well as uncensored or, as some political observers say, less censored, information about political developments in these societies.’

Tarrayo (2011) examined the interface between language and culture based on metatext categories used by writers from three speech communities, namely, the Philippines, Iran, and Taiwan. Data were obtained from the results-and-discussion sections of 15 research articles (RAs): ESL(English as a second language)RAs, representing the Philippine-English variety, were taken from the TESOL(teaching

English to speakers of other languages) Journal published in 2009; and EFL(English as a first language) RAs, representing both the Taiwanese- English and Iranian-English varieties, were from the Asian EFL Journal in 2008 and 2009. Results indicated that the relative

frequency of preview and review categories is highest in Philippine English RAs than in Taiwanese English and Iranian English RAs. In the entire corpus, the number of previews is larger than the number of reviews. Moreover, all three Englishes are built on the additive cohesive relation. The use of both simple connectors, such as *and*, *but*, *though*, and *yet* and their complex alternatives, such as *furthermore*, *on the other hand*, *in a similar manner*, and in a similar sense is evident.

Badawi (2008) investigated EFL Saudi prospective teacher's ability to translate cultural expressions and their translation strategy awareness. The 43 EFL Saudi prospective teachers (fourth-year students) at the Teachers' College, University of Tabuk, were asked to translate 20 items where each item contained a cultural expression. At the same time, the participants were asked to respond to the translation strategy awareness questionnaire by ticking the strategies they used for translating the test items. Results revealed that 86.05% of the EFL Saudi prospective teachers were unable to pass the translation test confirming their inability to translate cultural and literary expressions.

Moreover, EFL Saudi prospective teacher's translation strategy awareness was poor as they got 40.24%, while the cut-off level was 50%.

The most important thing that discriminate this study from other studies is that being considered as one of the few studies to be conducted in Jordan that investigate cultural bias. And, the researcher is looking forward to quantify the journalistic translator's tendency to cultural bias when they translate a journalistic text.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter deals with the population and the sample of the study, the research instruments, validity and reliability of the instrument, procedures of the study, research design, data analysis and statistical treatment.

3.1 Population and sample of the study

The population of this study consisted of 20 translators selected purposively from The Jordan Times Newspaper and Petra News Agency. Thus, the population of the study is translators in The Jordan Times Newspaper and Petra News Agency.

The demographic background information (see Appendix E) about the translators' general background included social data such as gender, age, nationality, years of experience, and number of years worked in translation related fields. Table (1) below shows the demographic characteristics of the participants:

Table (1): Demographic Characteristics of the Sample

Subject	No.	Percentage
Gender		
Male	12	60.0
Female	8	40.0
Nationality		
Jordanian	20	100.0
Non-Jordanian	0	00.0
Age		
20-24	3	15.0
25-29	6	30.0
30-34	4	20.0
Above 35	7	35.0
Years of experience		
0-5	9	45.0
More than 5	11	55.0
Number of years worked in translation related fields		
None	2	20.0
0-5	18	80.0

3.2 Instruments of the study

This study actually included two instruments. First, the members of the sample in which they asked to answer a developed questionnaire that included 14 statements in order to find out the degree of biasness in translating cultural texts. Second, informal open-ended interviews conducted with the members of the sample to ask them about their responses.

The researcher designed a questionnaire (see appendix A) to meet the needs of the current study and to help the researcher in collecting data. It included 14 statements; the respondents were asked to answer the questions of the study, and also to show if they are agreed or disagree. The questionnaire was designed to provide information needed in order to answer the first question of the study.

The researcher used Likert Scale in order to analyze the responses of the journalist's translator's questionnaire, and the scale can be divided into 5 levels.

The first level which is strongly agree has (5) points, the second level that is considered as agree gain (4) points, moreover neutral is the third level which has the (3) points. The disagree which has the forth level and gain (2) points, and the fifth level which has the (1) point. Then, according to Likert Scale, the questionnaire was measured according the quantitative method, the measurement of the degree were (high, medium, low) according to the following:

Category length = $(5-1) / 3 = 1.33$

1. High: If the average of the statement is around (5- 3.67)
2. Medium: If the average of the statement is around (2.34- 3.66)
3. Low: If the average of the statement is around (1- 2.33)

The second instrument was informal open-ended interviews; in which the researcher interviewed the members of the sample to ask them about their responses. (see appendix F). The interview consisted of three questions. The questions were related to what extent do translators of journalistic texts tend to be biased in their translation? And, Why does culture interfere in making translators biased in their translation? The informal open-ended interviews helped the researcher to compile more information that could not be compiled from the questionnaire.

3.4 Validity of the Instruments

To insure the validity of the test, the researcher asked a panel of experts(see appendix D) to evaluate the questionnaire, and find out if the questions measure what they were supposed to measure. They recommended deleting, editing, and adding some statements to the questionnaire, and according to the comments of the panel, the questionnaire will be modified.

3.5 Reliability of the instruments

A test-retest technique used to measure the reliability of the instrument. In this part, the researcher asked professors who were not a part of the sample to answer the questionnaire before submitting it to the study subjects. Ten professors from Petra University were asked to answer the questionnaire. Moreover, each questionnaire were repeated after two weeks to find out if the instrument was reliable. Cronbakh Alpha analysis revealed the reliability of the instruments. Table (2) illustrates the result.

Table (2)**The reliability level for study variables**

Questionnaire	Pearson's Correlation	Cronbach
	Coefficient	Alpha
	0.611	0.734

What is noticed in the table above about the reliability level for study variables that the value of Cronbach Alpha is above (0.734), which means that the reliability levels are acceptable for all the study variables. Moreover, the table shows that the Pearsons Correlation Coefficient is about (0.611) and this value appears that the reliability levels are also acceptable for all the study variables. These results reveal that journalists have a high level or high value of cultural bias while they are translating the journalistic texts, then the data that is obtained after using the test-retest technique can be fully trusted and taken into consideration.

3.7 Procedures of the Study

- 1- Writing an introduction and background of the study.
- 2- Reviewing the related literature, both theoretical and empirical studies related to culture, cultural bias and journalistic translation.
- 3- Designing a questionnaire as an instrument of the study.
- 4- Insuring the validity and reliability of the questionnaire according to the scientific methods.
- 5- Obtaining a letter of permission from Middle East University to facilitate the researcher's tasks.
- 6- Selecting a sample from the population of the study.
- 7- Distributing the questionnaires to the members of the sample in the second semester of the academic year 2015\2016.
- 8- Collecting the questionnaires within a week.
- 9- Collecting and analyzing the data by using simple tables followed by a commentary on the items of the questionnaire along with logical explanations for them.
- 10- Reaching the main findings, conclusions of the study and recommendations for further studies.
- 11- Presenting the thesis to be discussed.

3.7 Data Collection and Analysis

The data will be collected from the questionnaire and will be presented in tables followed by comments on each one. The answers will be analyzed and classified. Moreover, percentages and frequencies of the responses will be figured out. The qualitative data which will be collected from the interviews will be analyzed, narrated and described. Data was analyzed via using the Statistical package for social sciences (SPSS) program, statistical analysis were average, standard deviation, and the problem level.

Chapter Four

The results of the Study

4.1 Introduction

This Chapter presents and discusses the analysis and results obtained from the translators of journalistic texts questionnaire. This is carried out in order to answer the questions of the study, which investigate the reason of how culture interferes in making translators biased in their translation.

The study questions and their results are presented in two ways: The first question is shown below in a tabular form and calculated in percentages while the second question is presented as an analysis of informal interviews with journalists.

The questions of the study are as follows:

1. Why does the culture interfere in making translators biased in their translation?
2. To what extent do translators of journalistic texts tend to be biased in their translation?

4.2 Data Analysis

Data was calculated depending on Likert scale and through measuring the size of the problem of each (questionnaire statements) separately. The measure was as follows:

- If the Average of the responses is around (3.70-3.85) the result is (high)
- If the Average of the responses is around (3.15-3.65) the result is (medium)
- If the Average of the responses is around (2.30) the result is (low)

4.3 Data Analysis Related to Question One

The First Question of this Study is:

“Why does the culture interfere in making translators biased in their translation?”

Table (2) illustrates the average and the standard deviations of the culture interference and how translators are biased in their translation, after analyzing related data.

The answer to this question is investigated by extracted averages, and standard deviations for cultural factors. Results of this question are retrieved by means of questionnaire.

The Questionnaire

The respondents were asked to choose, among choices, which indicate their degree of agreement or disagreement on the given statements.

Table (3) below shows the percentages of the viability of the averages, standard deviations, and cultural factors, according to the journalists translators answers which they arranged from high to low.

Table (3)

(Averages, Standard Deviations, and Cultural Factors)

Paragraph No.	Paragraph	Averages	Standard deviations	The level	Rank
4	Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts.	3.85	.933	High	1
9	A translator might be obliged to the biasness if the text disagree the policies of the journal or the institution to which they translate the cultural texts.	3.70	.733	High	2

5	Stereotype has a great impact on translators when dealing with cultural texts.	3.65	1.04	Medium	3
2	The aspects of traditions and habits interfere in translating cultural texts.	3.55	.945	Medium	4
1	Beliefs and values about what is desirable in a community of people affect translating journalistic texts.	3.50	1.10	Medium	5
3	Translating cultural texts might be influenced by the cultural aspects transmitted from one generation to another.	3.45	.945	Medium	6
13	Social rank and class are two important variables of bias.	3.35	.875	Medium	7
7	Bias becomes more apparent when the translated texts support a certain gender.	3.30	.923	Medium	8
12	Bias might be appearing when translating texts that disagree with the political point of view of	3.25	1.02	Medium	9

	the translator.				
6	Bias becomes more apparent when a female translates a text that criticizes feminism.	3.25	1.12	Medium	10
14	The attitude toward a certain group of immigrants might influence translating cultural texts about them.	3.20	1.11	Medium	11
8	Translators consider ethnic background in their translation.	3.15	.933	Medium	12
10	Objectivity might be hard to achieve when the translator deals with texts of another religion or sects.	3.15	1.31	Medium	13
11	Translators lose some of their objectivity in translating cultural texts that talk about the color of people.	2.30	.988	Low	14

The results of Table (3) above show that the average ranged between (3.85-2.30). The results indicate that the highest was for “Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts”, with average of (3.85) and standard deviation of (.933) with a high level. The researcher gives the journalists translators sentences (see appendix B) to be translated and to see the level of bias in it.

While the lowest was for “Translators lose some of their objectivity in translating cultural texts that talk about the color of people.” with average of (2.30) and standard deviation of (.988) with a low level.

Then, the second highest paragraph number (9) “A translator might be obliged to the biasness if the text disagree the policies of the journal or the institution to which they translate the cultural texts” which indicates the high level with (3.70) average and standard deviation of (.733).

Results indicate that the medium ranges state for “Stereotype has a great impact on translators when dealing with cultural texts” with a (3.65) and the standard deviation (1.04).

Another medium range that is shown in paragraph (2) “The aspects of traditions and habits interfere in translating cultural texts” with a (3.55) average and (.945) standard deviation.

Moreover, in paragraph (1) “Beliefs and values about what is desirable in a community of people affect translating journalistic texts” show that the average (3.50) and the standard deviation (1.10) and the level is medium.

The following paragraph which has the number (3) “Translating cultural texts might be influenced by the cultural aspects transmitted from one generation to another” show that the average (3.45) and (.945) in the standard deviation also it has a medium level.

What is noticed in paragraph number (13) “Social rank and class are two important variables of bias” that the average that is resulted in about (3.35) and with a (.875) standard deviation with a medium level.

According to paragraph (7) “Biasness becomes more apparent when the translated texts support a certain gender” the results for the average (3.30) and what is appeared for the standard deviation is about (.923) with a medium level.

What is noticed in paragraph (12) “Bias might be appearing when translating texts that disagree with the political point of view of the translator” that the average is about (3.25) and the standard deviation is about (1.02) and the level is medium.

The average that is shown as a result for paragraph (6) “Biasness becomes more apparent when a female translates a text that criticizes feminism” is about (3.25) and the standard deviation that is resulted is about (1.12) and the level is medium.

According to paragraph (14) “The attitude toward a certain group of immigrants might influence translating cultural texts about them” the average is about (3.20) and with a (1.11) standard deviation and the level is medium.

What is shown in paragraph (8) “Translators consider ethic background in their translation” that the average is about (3.15) and the standard deviation is about (.933) with a medium level.

Paragraph number (10) “Objectivity might be hard to achieve when the translator deals with texts another religion or sects” show that the average is about (3.15) and the standard deviation is about (1.13) with a medium level.

A result indicate that the low range states for Paragraph (11) “Translators lose some of their objectivity in translating cultural texts that talk about the color of people” which give an idea about the average that is about (2.30) and (.988) appear as a standard deviation.

1. CNN’s position regarding Israeli military occupation of Palestinian land:

CNN states “What Palestinians see as the military occupation.” This is like talking about the conflict in South Africa and stating “What Black South Africans see as Apartheid.”[6] This is denial of the basic facts of the conflict.

موقف CNN بشأن الاحتلال العسكري الإسرائيلي للأرض الفلسطينية:

تنص سي ان ان "ما يعتبره الفلسطينيون كالاحتلال العسكري." هو مثل الحديث عن الصراع في جنوب افريقيا وتفيد "ما

يراه السود في جنوب افريقيا كالفصل العنصري". [6] وهذا هو إنكار الحقائق الأساسية للصراع.

2. A study of BBC television news coverage, the Glasgow Media Group

documented differences in the language used by journalists for Israelis and Palestinians. The study found that terms such as "atrocities," "brutal murder," "mass murder," "savage cold blooded killing," "lynching" and "slaughter" were used to describe the death of Israelis but not the death of Palestinians.

قامت قناة بي بي سي الاخبارية بتغطية دراسة، كما قامت مجموعة غلاسكو الإعلامية بتوثيق الاختلافات في اللغة المستخدمة من قبل الصحفيين للإسرائيليين والفلسطينيين. ووجدت الدراسة أن مصطلحات مثل "الوحشية"، "القتل الوحشي"، "القتل الجماعي"، "وحشية قتل بدم بارد"، "الإعدام خارج نطاق القانون" و "ذبح" استخدمت لوصف مقتل إسرائيليين ولكن ليس وفاة فلسطينيين.

3. The word "terrorist" was often used to describe Palestinians. However, in

reports of an Israeli group attempting to bomb a Palestinian school, members of the Israeli group were referred to as "extremists" or "vigilantes" but not as "terrorists."

استخدمت كلمة "إرهابي" في كثير من الأحيان لوصف الفلسطينيين. ومع ذلك، في تقارير عن وقوع محاولة الفريق الإسرائيلي بتفجير مدرسة فلسطينية، و ذكر أعضاء المجموعة الإسرائيلية بـ "المتطرفين" أو "حراس" ولكن ليس على أنهم "إرهابيون".

4. Monday morning on CNN's Newsroom, international correspondent Frederik

Pleitgen gave a report on a topic the media often ignores: Christians persecuted by Islamic radicals. Host Carol Costello introduced Pleitgen's report on:

“Syria’s most famous Christian town” by describing how “Jihadist groups” were “vowing to oust Christians from Syria, burning down Christian [towns] and destroying priceless icons.”

Pleitgen noted that “several townspeople are still missing” and all of the children he spoke to had fled their homes. CNN ended their report by noting the “sad situation” of the “defiant” Christians “living in fear” in Ma’Loula. Pleitgen noted that what “really got” to him and the CNN crew was the fact that this was the last remaining place on earth that still speaks and keeps the language of Jesus, Aramaic, alive to this day. Pleitgen noted that was now at risk because of the Islamist militants.

وفي صباح يوم الاثنين من غرفة سي إن إن الاخبارية، قدم فريدريك بلايتن المراسل الدولي تقريراً عن موضوع كثيراً ما يتجاهل من قبل وسائل الإعلام : الاضطهاد المسيحي من قبل متشددين اسلاميين.

" المدينة المسيحية الأكثر شهرة في سورية" التي تصف أن "الجماعات الجهادية" "تتوعد بإطاحة المسيحيين من سوريا وحرق [المدن] وتدمير الرموز التي لا تقدر بثمن."

وأشار Pleitgen

أن "العديد من سكان المدينة مازالوا مفقودين" وكل الأطفال الذين تحدث إليهم فروا من ديارهم.

أنهت سي إن إن تقريرهم مشيراً إلى أن "الوضع المحزن" من "تحدي" المسيحيين "وعيشهم بخوف" في معلولا.

Pleitgen and CNN أشاروا إلى أن "هذا ما حصل فعلاً"

أن هذا المكان كان آخر ما تبقى على الأرض التي لا تزال تحافظ على لغة السيد المسيح، الآرامية، حتى يومنا هذا. كما وأشار أن هذا الخطر بسبب المسلحين الاسلاميين.

5. from CAMERA.org:

Only Israeli Police Kill

Also striking is the fact that all of the Jewish Israeli fatalities, whose identities are reduced to “person,” and “passengers,” died. CNN does not say that they were “killed.” Nor does CNN say that any of the Palestinian attackers “killed.” In fact, in the long CNN article on the bloodshed, only Israeli police “kill.”

من CAMERA.org:

قتل الشرطة فقط الإسرائيليين منهم

ما يلفت النظر هو حقيقة أن جميع القتلى إسرائيليو ويهوديو الهوية، وكالة سي ان ان الاخبارية لا تقول بانهم قتلوا بل توفي "شخص" و "ركاب" بينما المهاجمين الفلسطينيين "قتلوا". وما استخدمته وكالة سي ان ان الاخبارية فعليا " في مقالها من سفك الدماء، فقط قتل الشرطة الاسرائيلية.

6. **Warner Todd Huston** December 10, 2011

Abu Ghraid: This story was portrayed by the left as an endemic problem perpetrated against Iraqi citizens by our soldiers. The fact that this was an isolated incident never seemed to be noted by the media. Worse, it turned out that many of the photos used by various media outlets to portray abuse of Iraqis were faked.

أبو غريد: صورت هذه القصة باعتبارها مشكلة متوطنة ترتكب ضد المواطنين العراقيين من قبل جنودنا. كان هذا حادثا معزولا لم يلاحظ من قبل وسائل الإعلام. والأسوأ من ذلك أنه تبين أن العديد من الصور التي تستخدمها وسائل الإعلام المختلفة لتصوير الاعتداء من العراقيين مزورة.

7. Fort Hood Killer's Religion Suppressed:

One of the many ways to see media bias is as much in what they don't say as what they do say. The Fort Hood murderer was a perfect example. The media did is best to either ignore Major Nidal Hassan's Muslim religion or downplay it choosing instead to focus on the fact that he was an Army psychiatrist.

فورت هود قاتل الدين مقموع:

تعتبر طريقة عدم قول ما يقال واحدة من الطرق لمعرفة تحيز وسائل الإعلام . كان القاتل فورت هود خير مثال. أفضل ما فعلته وسائل الاعلام هو تجاهل الرائد نضال حسن مسلم الديانة أو التقليل من شأنه فاختار بدلا من ذلك التركيز على حقيقة أنه كان طبيب نفساني الجيش.

8. The cultural bias in reporting is prevalent in major US media outlets. For example, on October 1, US news station NBC reported that "three US soldiers" and "several Afghanis" were killed in a suicide attack in Afghanistan. Viewers were not told that the "several Afghanis" were actually 11 humans, including four police officers, an interpreter and six civilians. This pattern of reporting exemplifies a subconscious cultural bias, where the loss of American or Israeli life is more important.

التحيز الثقافي في التقارير هو السائد في وسائل الإعلام الرئيسية في الولايات المتحدة. على سبيل المثال، في 1 أكتوبر، ذكرت محطة ان بي سي الاخبارية الامريكية ان "ثلاثة جنود أمريكيين" و "عدة من الأفغان" قتلوا في هجوم انتحاري في أفغانستان. شهود العيان لم يخبروا بعدد الأفغان الواقع 11 شخص بما في ذلك أربعة من ضباط الشرطة، مترجم وستة مدنيين. يجسد هذا النمط من التقارير التحيز الثقافي اللاوعي، حيث الخسائر في الأرواح الأمريكية أو الإسرائيلية هي أكثر أهمية.

9. The cultural bias is complemented by self-motivated reporters, who manipulate the Middle East news narrative relayed to unsuspecting Westerners. For example, many international correspondents in Jerusalem are reserve duty officers or have children serving in the Israeli army.

ويكمل التحيز الثقافي من دوافع الصحفيين الذاتية، الذين يتلاعبون بسرد أنباء الشرق الأوسط ونقلها إلى الغربيين الغافلين. على سبيل المثال، العديد من المراسلين الدوليين في القدس هم ضباط الاحتياط أو أطفال يخدمون في الجيش الإسرائيلي.

10. 2006 Lebanon War:

During the 2006 Lebanon War, Israeli diplomatic officials boycotted BBC news programmes, refused interviews, and excluded BBC reporters from briefings because Israeli officials believed the BBC's reporting was biased, stating "the reports we see give the impression that the BBC is working on behalf of Hezbollah instead of doing fair journalism".[94] Francesca Unsworth, head of BBC News gathering, defended the coverage in an article for Jewish News.com

خلال حرب لبنان عام 2006:

قاطع المسؤولون الدبلوماسيين الإسرائيليين برامج بي بي سي الإخبارية، رفض المقابلات، واستبعد صحفيي بي بي سي من التغطية الاعلامية لأن المسؤولين الاسرائيليين يعتقدون ان مراسل بي بي سي متحيز بتقاريره، مشيرا إلى أن "التقارير تعطي انطباع بأن هيئة الاذاعة البريطانية تعمل بالنيابة عن حزب الله بدلا من القيام بصحافة عادلة". [94] ودافع فرانشيكا انسورث، رئيس تجمع بي بي سي

نيوز، بتغطية في مقال اليهودية

News.com

4.4 Data Analysis Related to Question Two

The second Question of this Study is:

To what extent do translators of journalistic texts tend to be biased in their translation?

To measure the results for the second question of the study, the researcher investigated and then extracted the general averages for all of the journalist's responses. According to the table (4) below which reveal the results for the general averages of all the journalist's responses about to what extent that translators tend to be biased while they are translating their journalistic texts in their translation.

Table (4)**(General averages of the journalist's responses)**

Number of participants	Average	Level
20	3.35	High

What is noticed in the table above about the results for the general averages of the journalist's responses is that the journalist's translators have a high level in the cultural bias while they are translating the journalistic translation texts. So, this table shows the average for the paragraphs in which it is about **(3.35)** and with a high level.

Chapter Five

5.1 Discussion

This chapter presents the discussion and recommendations that the researcher reached through data analysis. The present study detected the role that the culture interfere play in making translators biased in their translation. Moreover, the study presented to what extent translators of journalistic texts tend to be biased in their translation. Results of the study asserted that the general averages of the journalist's responses are that the journalist's translators have a high level in the cultural bias while they are translating the journalistic texts.

Data analysis revealed some important results, mainly results related to the average that ranged between (3.85- 2.30). The results indicate that paragraph (4) is the highest paragraph which was "Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts", with average of (3.85) and standard deviation of (.933) with a high level and this result of the present study go in agreement with Teun van Dijk (1998) result about the ideological definition as "Ideologies are the fundamental beliefs of a group and its members."

Despite the fact, the lowest was for “Translators loose some of their objectivity in translating cultural texts that talk about the color of people.” with average of (2.30) and standard deviation of (.988) with a low level.

Findings of this study were in agreement with Nelson & Miller (1995) study in which the researcher found that Stereotype has a medium level impact on translators when dealing with cultural texts. As Nelson & Miller (1995) agreed that stereotypes are selective, however, in that they are localized around group features that are the most distinctive.

5.2 Conclusion

The data is obtained by means of questionnaire and interviews. This study addresses a topic in cultural bias in journalistic translation in which it indicates that how culture interfere in making translators biased in their translation.

After analyzing the related data, according to the journalists responses to the questionnaire what is shown is that the average ranged between (3.85- 2.30). The results also indicate that the highest was for “Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts”, with the average of (3.85) and standard deviation of (.933) with a high level, while the lowest was for “Translators lose some of their objectivity in translating cultural texts that talk about the color of people.” with average of (2.30) and standard deviation of (.988) with a low level.

This study also investigates that to what extent do translators of journalistic texts tend to be biased in their translation while they are translating the cultural journalistic texts. The result that is shown after investigating by the researcher and extracting the general averages for all of the journalist’s responses is that the journalist’s translators have a high level in the cultural bias while they are translating the journalistic texts.

5.2 Recommendations

Based on the previous discussions and results the researcher presents some recommendations to overcome the bias that is made by translators in their journalistic translation texts, as follows:

- 1- Conduct studies about the cultural bias topics, which focus on the importance of not to be bias or be neutral while translating journalistic texts.
- 2- Further studies are recommended to investigate how other cultures interfere in making translators biased when they are translating their journalistic texts.
- 3- Journalists should write objectively and inclusively to receive respect and trust from readers, as well as to avoid alienating readers.

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List of Tables

Table (1): Demographic Characteristics of the Sample

Subject	No.	Percentage
Gender		
Male	12	60.0
Female	8	40.0
Nationality		
Jordanian	20	100.0
Non-Jordanian	0	00.0
Age		
20-24	3	15.0
25-29	6	30.0
30-34	4	20.0
Above 35	7	35.0
Years of experience		
0-5	9	45.0
More than 5	11	55.0
Number of years worked in translation related fields		
None	2	20.0
0-5	18	80.0

Table (2)**The reliability level for study variables**

Questionnaire	Pearson's Correlation	Cronbach
	Coefficient	Alpha
	0.611	0.734

Table (3)**(Averages, Standard Deviations, and Cultural Factors)**

Paragraph No.	Paragraph	Averages	Standard deviations	The level	Rank
4	Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts.	3.85	.933	High	1
9	A translator might be obliged to the biasness if the text disagree the policies of the journal or the institution to which	3.70	.733	High	2

	they translate the cultural texts.				
5	Stereotype has a great impact on translators when dealing with cultural texts.	3.65	1.04	Medium	3
2	The aspects of traditions and habits interfere in translating cultural texts.	3.55	.945	Medium	4
1	Beliefs and values about what is desirable in a community of people affect translating journalistic texts.	3.50	1.10	Medium	5
3	Translating cultural texts might be influenced by the cultural aspects transmitted from one generation to another.	3.45	.945	Medium	6
13	Social rank and class are two important variables of bias.	3.35	.875	Medium	7
7	Bias becomes more apparent when the translated texts support a certain gender.	3.30	.923	Medium	8
12	Bias might be appearing when translating texts	3.25	1.02	Medium	9

	that disagree with the political point of view of the translator.				
6	Bias becomes more apparent when a female translates a text that criticizes feminism.	3.25	1.12	Medium	10
14	The attitude toward a certain group of immigrants might influence translating cultural texts about them.	3.20	1.11	Medium	11
8	Translators consider ethnic background in their translation.	3.15	.933	Medium	12
10	Objectivity might be hard to achieve when the translator deals with texts of another religion or sects.	3.15	1.31	Medium	13
11	Translators lose some of their objectivity in translating cultural texts that talk about the color of people.	2.30	.988	Low	14

Table (4)**(General averages of the journalist's responses)**

Number of participants	Average	Level
20	3.35	High

Appendixes

Appendix (A) the journalists' questionnaire:

The researcher conducted a study entitled (Cultural Bias in Journalistic Translation) to complete the requirements for obtaining a master's degree in English language and literature. I would like to assure that your answers will be treated as highly confidential and for the purposes of scientific research only.

Thank you for your cooperation

Researcher's name:

Jafar Saidan

Middle East University

2016

Questionnaire

- Put a sign (x) on the box which appropriate with your answer.

Gender : ☐ Male ☐ Female

Age: (.....)

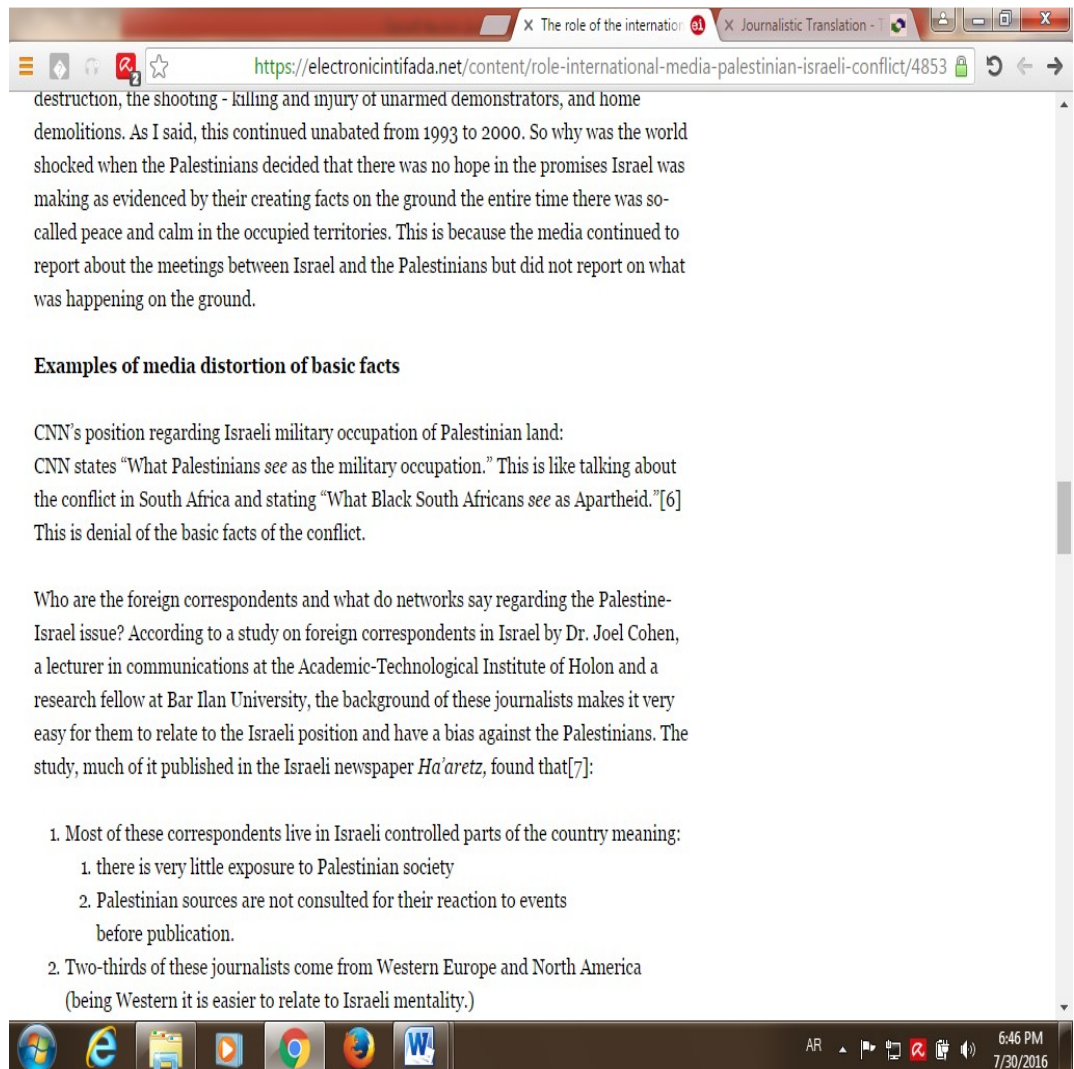
No.	Statements	Strongly disagree	disagree	Neutral	agree	Strongly agree
1	Beliefs and values about what is desirable in a community of people affect translating journalistic texts.					
2	The aspects of traditions and habits interfere in translating cultural texts.					
3	Translating cultural texts might be influenced by the cultural aspects transmitted from one generation to another.					

4	Supporting a certain ideological agenda plays a vital role in subjectivity when translating cultural texts.					
5	Stereotype has a great impact on the translators when dealing with cultural texts.					
6	Bias becomes more apparent when a female translates a text that criticizes feminism.					

7	Bias become more apparent when the translated text support a certain gender.					
8	Translators consider ethic background in their translation.					
9	A translator might be obliged to be bias if the texts disagree with the policies of					

	the journal or the institution to which they translate the cultural texts.					
10	Objectivity might be hard to achieve when the translator deals with texts of another religion or sects.					
11	Translators lose some of their objectivity in translating cultural texts that talks about the color of people.					
12	Bias might be appearing when translating texts that disagree with the political point of view of the translator.					
13	Social rank and class are two important variables of bias.					
14	The attitude toward a certain group of immigrants do interfere in translating a cultural texts about them.					

Appendix (B)



Media coverage of the Arab-Israeli conflict

https://en.wikipedia.org/wiki/Media_coverage_of_the_Arab-Israeli_conflict

A study by the American organization [Fairness and Accuracy in Reporting](#) monitored the use of the term "retaliation" in the nightly news broadcasts of the three main American networks CBS, ABC, and NBC between September 2000 through March 17, 2002. It found that of the 150 occasions when "retaliate" and its variants were used to describe attacks in the Israeli/Palestinian conflict, 79 percent were references to Israel "retaliating" and only 9 percent were references to Palestinians "retaliating".^[3]

Emotive language [\[edit \]](#)


In a study of BBC television news coverage, the [Glasgow Media Group](#) documented differences in the language used by journalists for Israelis and Palestinians. The study found that terms such as "atrocities," "brutal murder," "mass murder," "savage cold blooded killing," "lynching" and "slaughter" were used to describe the death of Israelis but not the death of Palestinians. The word "terrorist" was often used to describe Palestinians. However, in reports of an Israeli group attempting to bomb a Palestinian school, members of the Israeli group were referred to as "extremists" or "vigilantes" but not as "terrorists".^[4]

Omission [\[edit \]](#)

In the context of [media](#), an omission refers to the failure to include information. This selective inclusion of information, which results from omitting other information, may distort the presentation of events in favor of one side or the other. In the context of the [Palestinian-Israeli conflict](#), for example, consider the difference in overall impact between:

- An article mentioning both a Palestinian suicide bombing in Israel and an Israeli offensive in the West Bank
- An article mentioning only the Palestinian suicide bombing
- An article mentioning only the Israeli offensive


In a 2001 study done by [FAIR](#), only 4% of the US media mentioned that an occupation by Israel is occurring.^[5] In an update to the study, the number has reportedly gone down to only 2% of the media mentioning an occupation.^[6] The 2001 figure is



7:00 PM 7/30/2016

https://www.studentnewsdaily.com/example-of-media-bias/cnn-report-on-syrian-christians/

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Example of Media Bias:

Jump to...

- Questions
- Print

Monday morning on CNN's Newsroom, international correspondent Frederik Pleitgen gave a report on a topic the media often ignores: Christians persecuted by Islamic radicals. Host Carol Costello introduced Pleitgen's report on "Syria's most famous Christian town" by describing how "Jihadist groups" were "vowing to oust Christians from Syria, burning down Christian [towns] and destroying priceless icons."

Pleitgen noted that "several townspeople are still missing" and all of the children he spoke to had fled their homes.

CNN ended their report by noting the "sad situation" of the "defiant" Christians "living in fear" in Ma'Loula. Pleitgen noted that what "really got" to him and the CNN crew was the fact that this was the last remaining place on earth that still speaks and keeps the language of Jesus, Aramaic, alive to this day. Pleitgen noted that was now at risk because of the Islamist militants. (excerpted from a May 16 report by Kristine Marsh at mrc.org)

Watch the CNN report below:

(See our chart "[Conservative vs. Liberal Beliefs](#)")

Types of Media Bias:

Omission – leaving one side out of an article or a series of articles over a period of time... ([read more](#))

Selection of Sources – including more sources that support one view over another... ([read more](#))

Story Selection – a pattern of highlighting news stories that support one side of an issue over another... ([read more](#))

Placement – the location in the paper or article where a story or event is printed; a pattern of placing news stories so as to downplay information supportive of

AR 7:03 PM 7/30/2016

www.camera.org/index.asp?x_context=3&x_outlet=14&x_article=3135

In Jerusalem's ultra-Orthodox Malkei Israel area, **one person died and eight were injured when a man drove into a bus stop, ran over three people**, then got out of his car and began **stabbing people**, according to Samri.

And in the Armon Anatziv [sic] area of Jerusalem, **one person with a gun and another with a knife boarded a bus and launched an attack**. . . .

Police managed to kill one and wound the other, who was taken to a hospital -- but not before **two passengers had died**. (Emphases added.)

Arab Victims Are 'Arab,' Jewish Victims Are 'People,' 'Passengers'

In a second equally egregious double standard, the intrepid pair supplies the identity of the Arab wounded while at the same time consistently concealing the identity of the Jewish wounded. Thus, a "man [mistaken for] Arab," was stabbed and an "Israeli Arab [was] hit on the head," but "one *person died* and eight were injured," "*three people*" were run over and "*people*" were stabbed in the Malkei Israel attack. In the Armon Hanatziv attack, "*two passengers had died*." Botelho and Payne don't bother to note the wounded in the Armon Hanatziv attack, but there were some [15](#) of them.

Only Israeli Police Kill

Also striking is the fact that all of the Jewish Israeli fatalities, whose identities are reduced to "person," and "passengers," *died*. CNN does not say that they were "killed." Nor does CNN say that any of the Palestinian attackers "killed." In fact, in the long CNN article on the bloodshed, only Israeli police "kill."

Palestinian Wounded Not Overlooked

While Botelho and Payne ignore the estimated 15 Israelis wounded in a terror attack as they rode the bus in Armon Hanatziv, the duo are very attentive to Palestinians wounded while confronting Israeli forces during violent clashes. Thus, *before* they note specific instances of Palestinian terrorism (even as they conceal the assailants' identities), the CNN reporters give detailed figures for Palestinian wounded. They write:

The official Palestinian news agency, Wafa, reported that "live ammunition" **wounded at least five Palestinians** at the Beit Hanoun crossing point Tuesday. This is after the 18 reportedly shot and injured the previous night at the Hewwara military checkpoint.

The Palestinian Red Crescent reported that at least 155 people needed medical care -- most for tear gas inhalation, though 26 were wounded by rubber bullets, six by live bullets and five reportedly beaten -- in the West Bank and Jerusalem. Thirty-seven more were injured in Gaza.


infidelities were common knowledge among the Old Media establishment covering the campaigns. Instead of reporting about what they'd learned about John Edwards — especially in 2008 — the media waited until Edwards was out of the running before they were [dragged kicking and screaming to the story](#) by the reports in the National Enquirer of all places.

22). **Fort Hood Killer's Religion Suppressed:** As mentioned above, one of the many ways to see media bias is as much in what they don't say as what they do say. The Fort Hood murderer was a perfect example. [The media did is best to either ignore Major Nidal Hassan's Muslim religion](#) or downplay it choosing instead to focus on the fact that he was an Army psychiatrist.

23). **Abu Ghraid:** This story was portrayed by the left as an endemic problem perpetrated against Iraqi citizens by our soldiers. The fact that this was an isolated incident never seemed to be noted by the media. Worse, it turned out that many of the photos used by various media outlets to portray abuse of Iraqis [were faked](#).

24). **Guantanamo Bay:** The media has gone out of its way to portray the terror detainee facility run by the U.S. military as an illegitimate, even racist venture. President Obama even ran his campaign promising to close the facility in a year

EDITOR'S PICK



Foreign Phrase On Bill Clinton's Lapel Pin Sparks Speculation

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US media's cultural bias | Journalistic Translation -

www.scoop.co.nz/stories/HL1210/S00075/us-medias-cultural-bias.htm

At least 10 Libyans were killed as they ransacked offices of the group allegedly linked to the assault on the consulate, but the Western media downplayed the sacrifices of Libyans fighting the suspected killers of the US diplomat and staff.

The cultural bias in reporting is prevalent in major US media outlets. For example, on October 1, US news station NBC reported that "three US soldiers" and "several Afghanis" were killed in a suicide attack in Afghanistan. Viewers were not told that the "several Afghanis" were actually 11 humans, including four police officers, an interpreter and six civilians.

This pattern of reporting exemplifies a subconscious cultural bias, where the loss of American or Israeli life is more important.

Americans and Israelis are considered actual people, while others are "collateral damage" statistics.

The cultural bias is complemented by self-motivated reporters, who manipulate the Middle East news narrative relayed to unsuspecting Westerners.

For example, many international correspondents in Jerusalem are reserve duty officers or have children serving in the Israeli army.

Jonathan Cook, British journalist based in Nazareth, said: "It is common to hear Western reporters (in Israel) boasting to one another about their Zionist credentials, their service in the Israeli army or the loyal service of their children."

The New York Times never disclosed that its Jerusalem bureau chief between 2010 and 2012, Ethan Bronner, was an Israeli citizen, with a son serving in the Israeli army.

Nor did National Public Radio reveal that its correspondent Linda Gradstein was married to an Israeli military sniper.


Other media pundits, including Joel Greenberg, once a New York Times bureau chief in Jerusalem, have served in the Israeli army and been on reserve duty. Mitch Weinstock, national editor of the Union Tribune in San Diego, is an Israeli military veteran.


Wolf Blitzer, otherwise known by his Israeli pen name Zev Barak, hosts a major CNN news programme, but was once the Middle East foreign policy analyst and editor for Near East Report, an organ for the American Israel Public Affairs Committee, the strongest US foreign lobby.

News correspondents, veterans or reserve army officers with conspicuous national allegiance cease to be objective, especially when reporting on their own military units or governments. Reporters with predisposed opinions are advocates incapable of being neutral.

Gordon Campbell on the opinion polls for Key and Trump 28/07/16 | Gordon Campbell

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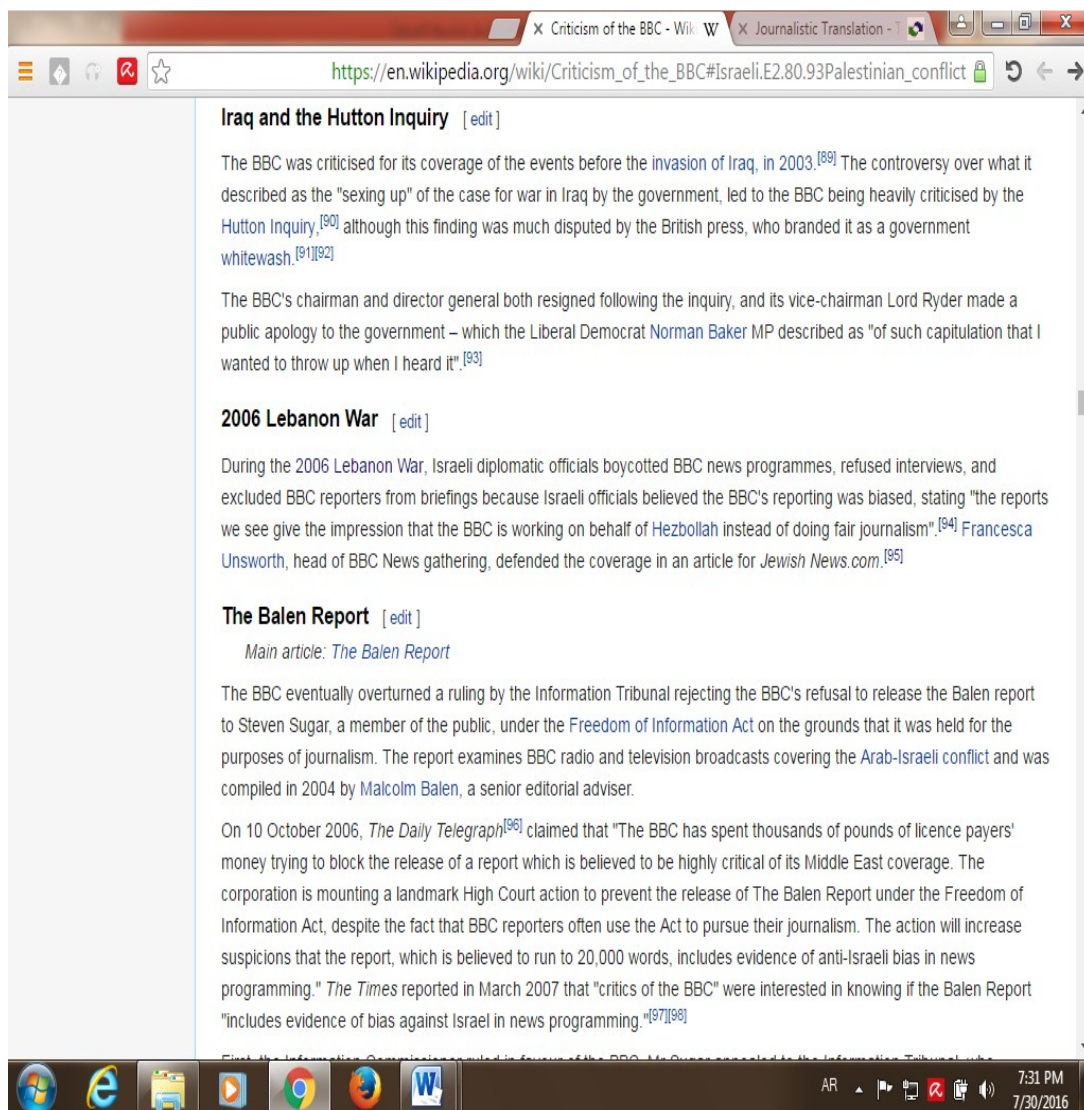
 **The State of NZ News Media - A Public Conversation**
by The Scoop Team



In 2015 Scoop published a series of reflections on the state of the news media in New Zealand. The series kicked off with an article from Scoop Editor Alastair Thompson starting at the beginning of modern journalism and concluding with five starting points for the conversation, plus a suggestion about a place to start looking for a solution.

Readers of Scoop are invited to participate actively in a public conversation about issues.

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Appendix (C) Experts of Panels:

Experts of Panels who evaluated the questionnaires of the study from Petra

University and Middle East University

Appendix (C)

Name	Position	Place of Work
Zakaria Abu Hamdia	Professor	Middle East University
Hayat Al-hayek	Professor	Petra University
Mohammad Shunnaq	Assistant Professor	Petra University
Majed Abd- Allateef	Assistant Professor	Middle East University
Maysa Sulieman	Lecturer	Middle East University

Interviewed Experts

Name	Position	Specialization	Place of work
Marseal ma'sher	Assistant Professor	English	Petra University
Yousef baker	Assistant Professor	English	Petra University

Amal shunnaq	Assistant Professor	English	Petra University
Mohammad al-hamad	Assistant Professor	English	Petra University
Majed al-najjar	Professor	English	Petra University
Ola al-dabagh	Assistant Professor	English	Petra University
Saleem abd-alraheem	Assistant Professor	Media	Petra University
Hayat Al-hayek	Professor	Media	Petra University
Mohammad shunnaq	Assistant Professor	English	Petra University
Tayseer masharqa	Assistant Professor	Media	Petra University

Appendix (D)

The Validation Letter

Dear Professor:

Based on your experience in the field of language studies, I would like to ask for your assistance in determining the face and content validity of the main instrument that will be used in collecting data for my M.A thesis titled(Cultural Bias in Journalistic Translation).

The instrument is a questionnaire that consists of 14 statements which journalists will be asked to give their responses according to the level of their bias when they translate their journalistic texts.

Your time, assistance and cooperation in commenting on the following are highly appreciated:

- To what extent do you agree with the questions of the questionnaire?

.....

.....

.....

.....

- According to your experience will this questionnaire

help showing the level of bias in translating journalistic texts?

.....

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.....

- Please feel free to make any further suggestions or

comments:

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Appendix (E)

Demographic Data Questionnaire

Dear journalist,

For the purpose of collecting information about the demographical characteristics of the sample, kindly fill in this form by putting an X next to your answer.

Thank you,

Jafar Saidan

M.A Student , MEU

Demographic Data			
gender	<div style="display: flex; justify-content: space-around;"> Male female </div>		
Nationality	<div style="display: flex; justify-content: space-around;"> Jordanian Non-Jordanian </div>		
Age	<div style="display: flex; justify-content: space-around;"> 20-24..... 25-29..... 30-34.... 35 and above..... </div>		
Years of experience	<div style="display: flex; justify-content: space-around;"> 0-5..... More than 5..... </div>		
Number of years worked in translation related fields	<div style="display: flex; justify-content: space-around;"> None 0-5 </div>		

Appendix (F)

Open-Ended Interview Questions

Informal interviews

Open-ended questions:

1-Based on your experience, what is the role of culture in making translators biased in their translation?

2-What do you personally think the reasons behind being biased when journalistic translators translate their texts?

3-In your opinion, what can be done to avoid the cultural bias in journalistic texts?