

Translational Praxis in Conflict Areas: Rearticulating Identity and Resistance in the Contemporary Middle Eastern Context

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Abstract—This article examines the function of translational praxis in conflict areas, with an emphasis on the modern Middle East. Through an analysis of a corpus of translated writings from Syria, Iraq, and Palestine, the study investigates how translation functions as a politically and ethically complex practice that influences power dynamics, resistance strategies, and identity. The study employs critical discourse analysis and narrative theory to identify four major themes: ethical silencing and omission, translator visibility and agency, strategic identity reframing for global legibility, and translation as a means of discursive resistance and narrative repair. The data analysis reveals that translation in conflict situations is an active intervention that mediates disputed narratives and rearticulates marginalized voices rather than a neutral linguistic transfer. While engaging in acts that both hide and expose aspects of conflict realities, translators emerge as moral beings who negotiate intricate institutional and political forces. By emphasizing the complex ways that translation interacts with ideology, ethics, and activism in conflict areas, the work advances critical translation studies. Additionally, it supports reflexive and context-sensitive methods that empower source communities, with practical consequences for translators and organizations engaged in media and humanitarian translation. Ultimately, this study emphasizes how translation can be a transformational socio-political practice that rebuilds resistance and identity both inside and outside of the Middle East.

Index Terms—translational praxis, conflict areas, Middle East, critical discourse analysis, humanitarian translation

I. INTRODUCTION

More than just a language or technical act, translation is fundamentally political and ideological, both influencing and being influenced by the sociohistorical context in which it takes place, especially in conflict areas. Translation is a potent tool for mediating experiences, creating counter-discourses, and promoting cross-cultural interaction in the modern Middle East, a region that is frequently characterized by armed conflict, forced displacement, colonial and postcolonial interventions, and conflicting narratives of identity. In these contexts, translators are active contributors to the creation and dissemination of knowledge, ideology, and resistance rather than passive carriers of meaning. They negotiate a

difficult terrain where language turns into a site of conflict and compromise, frequently functioning under unequal power dynamics between local populations and international organizations. The emergence of critical translation studies has brought attention to the translator's function as an ideological agent embedded in particular sociopolitical and cultural settings, whereas traditional translation studies have traditionally been focused on concerns of authenticity, equivalence, and textual analysis. Researchers, most notably Baker (2006), have long emphasized the ethical, political, and representational nature of translation. More recent studies by Abu Zaghlan et al. (2023) and Mohammed and Al-Sowaidi (2023) demonstrate that translation practice in contexts of conflict and inequality continues to play a pivotal role in reshaping identity, supporting acts of resistance, and producing cognitive interventions in the face of political violence. Given the multilingual, multiscript, and highly politicized character of Middle Eastern conflicts—where translation plays a crucial role in influencing public opinion, igniting global solidarity, and amplifying or suppressing particular narratives—this gap is particularly apparent. In this setting, translators perform actions of framing, selection, and ideological positioning in addition to mediating language. Translation is a place where identities are challenged, reclaimed, and changed, whether it is through the reconceptualization of historical texts, the subtitling of activist videos, or the translation of testimonials from political prisoners and refugees. Given its implications for power, agency, and voice in conflict situations, this performative role of translation—as a tool of resistance and a mechanism of representation—demands more careful examination. Thus, the purpose of this study is to investigate how translational praxis serves as a tool for cultural and political intervention in the current crisis areas of the Middle East. It will look at how translators relate to larger networks of power and knowledge production, as well as how they participate in the discursive formation of collective identity and resistance. The research aims to shed light on how translation affects how local struggles are portrayed to audiences around the world, frequently serving as a site of both solidarity and contestation. It does this by utilizing case studies of Arabic-English translation in settings like Palestine, Syria, and Iraq. The following research questions were the focus of this study:

1. How does translational praxis in Middle Eastern conflict areas contribute to the rearticulating of collective identity and resistance?
2. In what ways do translators negotiate power, ideology, and ethical responsibility while mediating conflict-related narratives for global audiences?

II. LITERATURE REVIEW

The past 20 years have seen a growth in scholarly interest in the nexus of translation, conflict, identity, and resistance, especially in reaction to armed wars, international solidarity movements, and worldwide political upheavals. But a lot of the research is still dispersed, and there are a lot of holes in the understanding of particular regions, particularly when it comes to the Middle East. The four interconnected areas of (1) translation as political and ideological practice, (2) translation in conflict and crises, (3) translation, identity, and resistance, and (4) the Middle Eastern context in translation studies are all critically examined in this overview of the literature.

A. *Translation as Political and Ideological Praxis*

In translation studies, the idea that translation is intrinsically political is now widely accepted. By how institutional, cultural, and ideological standards influence translation choices, Venuti (1995, 1998) questioned the notion of the translator's objectivity. His criticism of "invisibility" exposed how hegemonic ideologies are reinforced and cultural distinctiveness is silenced when dominant target-language discourses domesticate foreign works. In a similar vein, Tymoczko (2007) views translation as a type of political and cultural representation that can either reinforce or challenge established power dynamics. According to this perspective, translators are active agents with positionality and agency rather than merely serving as linguistic middlemen.

In her seminal work on narrative theory in translation, Baker (2006) expanded on this stance by contending that translators contribute to the creation of narratives that influence how the general public perceives particular events, ideologies, and communities. She places translation in the larger framework of global politics, knowledge creation, and power. Thus, translators take part in the discursive production of reality, particularly when resistance and violence are major issues.

B. *Translation in Conflict and Crisis Settings*

Over the past ten years, scholarly research on translation in conflict and crisis areas has grown dramatically. By demonstrating the role of translation in political propaganda, humanitarian communication, and conflict reporting, Baker's edited volume *Translation and Conflict* (2006) established a solid foundation. Building on this, Simon (2011) investigates how linguistic negotiation and symbolic contestation take place in urban multilingual environments located in conflict zones. She draws attention to how translation shapes trauma and communal memory, especially in post-conflict nations.

In this field, the idea of the translator as an activist has also gained popularity. According to Baker (2016) and Boéri and Maier (2010), activist translation is an intentional attempt to challenge hegemonic narratives and provide a voice to underrepresented communities. With ethical ramifications for how conflict is portrayed, what voices are heard, and which discourses are given legitimacy, translation turns into a political act. Nonetheless, the majority of this research has been on Western or international settings, such as the Balkans, Northern Ireland, or media environments following 9/11. The

way translational techniques function in non-Western conflict zones, especially in the Middle East, where language diversity and geopolitical imbalances necessitate a more sophisticated interpretation, has received little empirical or theoretical attention.

C. Translation, Identity, and Resistance

Particularly in multilingual and diasporic groups, translation plays a crucial role in the (re)construction of identity. Although originating outside the field of translation studies, Bhabha's (1994) theory of cultural hybridity remains highly influential in framing translation as a transitional space where identities are continuously reinterpreted and reconstructed. More recent scholarship—such as the work of Bassnett and Johnston (2019)—builds on this idea by highlighting how translation interacts with issues of mobility, diversity, and sociopolitical power. Likewise, Baker (2022) extends this discussion by linking translation to debates on linguistic justice and cultural resistance in today's globalized world.

D. The Middle Eastern Context in Translation Studies

Despite the Middle East's prominence in international politics, translation scholarship surprisingly lacks studies that focus on the region. Instead of translating modern political or activist materials, existing work has frequently concentrated on translating ancient Arabic or Islamic texts. Nevertheless, new research is starting to close this gap.

Baker (2023) has examined the relationship between activism and translation in the Palestinian context, showing how translation constructs resistance narratives for global audiences and forms networks of solidarity. Similarly, Faiq (2019) has explored how the representation of Middle Eastern issues is shaped by orientalist and neo-colonial filters that often influence the translation of Arab identity into English. Recent projects focusing on the Syrian tragedy—such as volunteer subtitling initiatives and Yasmine Seale's contemporary literary translations—have highlighted how translation circulates resistance, dissent, and trauma across digital spaces.

However, there is also a dearth of long-term theoretical discussion of how translational practice functions in the Middle East as a means of identity (re)articulation and political action in the context of displacement, occupation, and conflict. By providing a thorough analysis of translational agency in war areas in the Middle East, this study seeks to add to this growing corpus of scholarship.

E. Review of Recent Studies on Translation, Conflict, and Identity

Recently, there has been an increasing amount of review-based research that aims to synthesize the developing discipline of translation studies as it relates to the Global South, identity building, and political conflict. To comprehend translational praxis in Middle Eastern conflict zones, these evaluations offer critical summaries of emerging trends, theoretical advancements, and understudied regional settings.

An analysis of Arabic-English translation techniques in crises, specifically in Iraq, Syria, and Palestine, is provided by Al-Shehari (2021). According to the report, more grassroots and activist-driven models of translation are replacing more established, institutional ones. Since translators frequently operate under severe material and ideological limitations, Al-Shehari highlights the significance of placing translation within the political economy of conflict. The ongoing marginalization of Arab translators' perspectives in international scholarly discourse is also criticized in this review, which advocates for more regional frameworks that consider local epistemologies.

A comprehensive literature analysis of more than 150 works (2010–2020) in the nexus of translation and conflict is presented by Jones and Ananiadou (2022). The review highlights important topics that are particularly pertinent to the Middle East, even if it is not only focused on the region. These themes include ethical responsibility, translational agency, and the use of digital platforms in activist translation. According to their findings, there has been a notable surge in research on online and audiovisual translation, especially in relation to protest movements and civil upheaval (such as the Arab Spring and the media landscapes following ISIS). More interdisciplinary involvement with memory studies, conflict studies, and decolonial theory is suggested by the review.

Kassem's (2023) meta-analysis focuses on the connection between political opposition, identity development, and translation in the modern Middle East. According to Kassem's assessment of 68 peer-reviewed books and articles published between 2015 and 2022, there is an increasing amount of scholarly interest in activist translation, especially among resistance movements in Syria and Palestine. The majority of current work still favors textual approaches over ethnographic or participative ones, which also criticizes the lack of methodological diversity. Kassem advocates for more empirically based research that focuses on the real-life experiences of translators working in or escaping crisis areas.

III. METHODOLOGY

Based on the theoretical underpinnings of critical discourse analysis (CDA) and critical translation studies, this study employs a qualitative, interpretive methodological approach. The objective is to investigate how, in current Middle Eastern crisis zones, translational praxis functions as a site of identity building, ideological mediation, and resistance. A qualitative approach is best suited for addressing the interpretive aspects of language, power, and representation in translation because of the nature of the research issues and the sociopolitical complexity of the area being studied.

The study is predicated on a careful examination of a carefully chosen corpus of Arabic source texts and their English translations, chosen for their political significance, usability, and representativeness in conflict situations. Examples of

activist literature, firsthand accounts, and online narratives from three major Middle Eastern war hotspots—Palestine, Syria, and Iraq—are included in the texts. These case studies were selected to demonstrate a range of translational methods including civil war, forced relocation, and colonial occupation.

Poetry and spoken-word performances of Palestinian poet and activist Rafeef Ziadah, including her widely shared work *We Teach Life*, Sir, are included in the first collection of texts. The author has translated these pieces into English for international performance and advocacy, and they are available on her official website (<https://www.rafeefziadah.net>). In Ziadah's writings, Palestinian identity and resistance are purposefully constructed for a worldwide audience, offering a powerful illustration of activist self-translation. These translations' performative quality—delivered in international forums—offers a singular chance to investigate the discursive techniques used to portray political struggle using language that is emotionally charged and ideologically complex.

The digital archive *Syria Untold* (<https://syriauntold.com/en>), which includes testimonies, essays, and tales authored by Syrian activists, writers, and citizens and translated by the platform's editorial staff, is the source of the second group of materials. These writings were chosen because they highlight resistance, collective memory, and individual experience within the framework of the Syrian civil war. The platform functions as a translation and publishing initiative with the goal of bringing local Syrian voices to a global audience. In addition to being language conversions, the translations are politically and morally mediated works that aim to create a narrative that challenges the simplifications of Western media and state-sponsored discourse. The study looks at how these stories are presented in English as well as any ideological changes or silences that might result from the translation process.

Testimonies and displacement narratives from Iraqi refugees, as found on websites like *Refugee Tales* (<https://refugeetales.org>) and pertinent UNHCR publications, comprise the final collection of texts. Translated testimonies of exile, trauma, and survival are among these resources, which are frequently anonymized and distributed through humanitarian groups. These texts' inclusion enables the study to examine the ways in which translation is applied in advocacy and humanitarian contexts, when institutional objectives, ethical considerations, and narrative framing all come together. These texts are especially helpful for comprehending how displaced people's identities are translated, frequently inside discourse frameworks driven by institutions or non-governmental organizations.

Purposive sampling was used to choose every text in the corpus, with consideration given to factors such as public accessibility, translational visibility, and political significance. The selected texts are perfect for examining how translation works as a type of discursive intervention in global contexts because they are extensively distributed and meant for consumption by audiences around the world. Additionally, comparing agency, strategy, and ideology across various translational contexts is made possible by the inclusion of both individual and group translation activities.

Based on critical discourse analysis and the techniques of Fairclough (1995) and van Dijk (2008), the analytical framework used in this study focuses on analyzing how language shapes and validates social identities, power dynamics, and resistance discourses. In addition to macro-discursive patterns like narrative framing, intertextuality, and ideological positioning, the analysis concentrates on micro-linguistic characteristics like lexical choice, modality, and rhetorical structures. When available, paratextual components such as translator notes, prefaces, or editorial commentary are also considered in order to comprehend the larger sociopolitical context of translation.

The study follows stringent ethical guidelines because it focuses on stuff that is politically sensitive and tied to conflicts. Every text is taken from publicly accessible sources that have been published with the proper permission. To maintain anonymity and safety, identities in texts including personal testimonies are either anonymized by the source platform or further anonymized in this study. Although no further ethical approval was needed because the research uses secondary sources and does not directly involve human subjects, it is still mindful of its ethical obligations to convey conflict narratives with care and honesty.

This approach has drawbacks even if it enables a thorough and contextually rich investigation of translational practice in conflict situations. The analysis does not include other language or regional dynamics within the Middle East (e.g., Kurdish, Persian, or Turkish) and is restricted to translations from Arabic to English. The investigation will also critically examine the fact that the texts under consideration are selected for public distribution and may already exhibit editorial or ideological filtering.

Overall, this methodological framework advances our understanding of translational agency and resistance in the Middle East by allowing for a nuanced, context-sensitive analysis of how translation operates as a political and ethical act under circumstances of war, occupation, and displacement.

IV. DISCUSSION

The analysis of the selected Arabic-English translations revealed several recurring patterns and discursive strategies that illustrate how translation operates as a form of resistance, identity negotiation, and political intervention in Middle Eastern conflict zones. Drawing on critical discourse analysis of the selected corpus, four key themes emerged:

A. Theme 1: Strategic Reframing of Identity for Global Legibility

The intentional rephrasing of local identities and political battles through translation to make them readable—and emotionally compelling—for audiences around the world is one of the study's most notable findings. This deliberate rephrasing is especially noticeable in activist and testimonial texts coming out of Palestine, Syria, and Iraq, where

translation is a deliberate discursive intervention influenced by geopolitical asymmetries and the expectations of the global North rather than merely a linguistic act.

According to Fairclough (1995) and van Dijk (2008), who developed Critical Discourse Analysis (CDA), this reframing can be viewed as a component of a larger discursive recontextualization process. According to CDA, language actively creates reality through ideological stance, evaluative terminology, and selective representation rather than just reflecting it. This process is made much more evident in translation, because texts are not only changed but also moved across ideological landscapes, each with its own taboos, conventions, and presumptions.

In Rafeef Ziadah's *We Teach Life, Sir*, the poem's original Arabic sensibility—which is based on historical grievance, communal memory, and anti-colonial resistance—is translated into English with a greater focus on political dignity, emotional appeal, and shared humanity. The English version purposefully leaves out or substitutes more general phrases like “resistance,” “dignity,” and “occupation” for the Arabic original, which heavily references the vocabulary of Palestinian political discourse (such as *intifada*, *shahid*, or *al-muqawama*). This change in vocabulary is not coincidental. It is consistent with Baker's (2006) idea of narrative framing in translation, which holds that translators are involved in creating “public narratives” that moderate how various groups interpret identities and events.

Here, Baker's concept of “meta-narratives” is especially pertinent. According to her paradigm, translators support or undermine prevailing narratives, such as the Western liberal narrative of human rights, victimhood, or resilience, in addition to simply translating information across languages. Ziadah's translation, which draws comparisons to African-American activism, Indigenous resistance, and feminist movements, honors the Palestinian struggle while strategically placing it within global narratives of civil rights and anti-racism. As a result, the Palestinian speaker's identity is not merely reflected; rather, it is deliberately rearticulated through an international vocabulary of justice that encourages compassion and unity outside of the Arab world.

Texts translated by the *Syria Untold* site exhibit similar tactics. Many Arabic articles and testimonies that originally use highly contextualized references—such as *mukhabarat* (secret police), *shabbiha* (regime-aligned militias), or religiously inflected terms—are translated into English using more generalized or familiar language, such as state surveillance, paramilitary forces, or authoritarian repression. To make the Syrian experience understandable within more general democratic or anti-authoritarian narratives that appeal to Western audiences, there has been a shift in ideological orientation, according to CDA. Crucially, these vocabulary and rhetorical decisions create acts of translation as reframing, in which politically placed experiences are re-coded to elicit support and acknowledgment, rather than merely sanitizing or diluting meaning.

This investigation shows that translators are aware of global hierarchies of trustworthiness, the semiotic economy of representation, and audience expectations. Reframing identity for global legibility involves striking a balance between adhering to local discourse and making an impression on audiences around the world. The way Middle Eastern subjects are positioned as political agents, victims, or resisters in the transnational imagination is shaped by a profoundly ideological process rather than just linguistic equivalency.

B. Theme 2: Silence and Omission as Ethical Strategic Choices

The analysis's second main issue is the deliberate use of lexical softening, suppression, and deletion in translation, especially when handling delicate material about sectarian identity, violence, or political affiliation. In conflict areas, where representation is highly valued and stories are frequently politicized or instrumentalized, translators must make difficult moral decisions regarding what to reveal, what to conceal, and what to omit completely. These decisions represent larger ideological discussions and power relations that are ingrained in the translation process rather than being merely stylistic.

Silence is not viewed as the lack of language within the framework of critical discourse analysis (CDA) (Fairclough, 1995; van Dijk, 2008), but rather as a discursive act in and of itself that modifies audience perception by restricting or controlling access to specific types of knowledge. The question raised by CDA is, who is being silenced? Which stories are rendered invisible by translation? And who stands to gain from these omissions?

The examination of translated refugee testimony from Iraq and Syrian civilian narratives that were posted on websites like *Refugee Tales* and *Syria Untold* made this issue very clear. Frequently, allusions to politically or culturally specific topics—including militia names, local sectarian dynamics, or contentious political parties—were either completely left out or substituted with more general phrases like “armed organizations,” “local forces,” or “military actors.” These substitutes lead to a conceptual flattening of complex realities, even though they may have useful functions, such as protecting narrators, adhering to NGOs' editorial norms, or preventing alienation of Western viewers.

This tendency is consistent with the “narrative omission” hypothesis of translation put out by Baker (2006), according to which translators purposefully exclude information in addition to including it to modify narratives. Baker claims that these omissions frequently reveal how deeply ingrained the translator is in broader narrative or ideological frameworks. For example, translators may unintentionally (or intentionally) match their work with a “victim-centered narrative” in humanitarian contexts, which places a higher value on suffering and innocence than on political complexity or resistance. This could help to explain why certain refugee narratives minimize historical responsibility or active political engagement in favor of trauma and exile.

Stories about Iraqi refugees that have been translated provide a clear example of this, as sectarian violence is a central aspect of the combat experience. In the Arabic originals, narrators regularly mention particular groups, like the al-Mahdi

Army or the Badr Organization, branding them as violent offenders. These titles are frequently omitted from the English translations, though, in favor of expressions like “a militia” or “some men with guns.” According to CDA, this is an act of ideological sanitization that hides the political connections of the offenders as well as the systemic factors that led to the violence.

Such omissions have important ramifications. They run the risk of decontextualizing the struggle and reducing intricate power dynamics to nebulous or apolitical descriptions, even while they might make texts more neutral or generally approachable. Furthermore, the removal of particular cultural or political symbols could unintentionally support Western narratives that portray Middle Eastern crises as chaotic, illogical, or inwardly motivated rather than as the result of historical processes and geopolitical entanglements.

However, it's crucial to understand that these omissions aren't always motivated by malice. They might be deliberate ethical tactics, especially in situations involving politically unstable situations or disadvantaged groups. To safeguard narrators' identities, prevent traumatization, or make sure that testimonies are acceptable to gatekeepers (such as NGOs, international courts, and publishers), translators may purposefully obfuscate material. When applied to conflict situations, the classic translation studies dichotomies of loyal versus unfaithful or accurate versus distorted are inadequate due to this ethical complexity.

C. Theme 3: Translator Visibility and Agency in Conflict Representation

The different levels and forms of translator visibility in the chosen texts are a crucial finding in this study, demonstrating how the intricate interactions of institutional restraints, ethical considerations, and ideological orientation frequently influence translation in conflict areas. Translators are not impartial intermediaries; rather, they are active participants in the (re)construction of political meaning, frequently juggling the positions of cultural broker, editor, advocate, and witness.

The study questions the prevalent practice in many Western translation traditions that makes the translator in obvious favor of creating the appearance of a direct authorial voice, drawing on Venuti's (1995) groundbreaking concept of translator invisibility. However, this invisibility is not always desirable or feasible in war situations like the Middle East. Rather, depending on the political stakes of the story, the institutional context of publication, and the target audience, a range of translator agency arises, from overt self-positioning to carefully managed invisibility.

The act of self-translation into English by Palestinian poet Rafeef Ziadah in *We Teach Life, Sir*, is an example of performative, conscious visibility. Ziadah rejects the conventional author-translator-reader hierarchy by acting as both the original speaker and the translator of her work. Her positions as a Palestinian woman, activist, and performer are expressly highlighted, extending the poem's political message through the translation process. Her lexical, rhetorical, and structural translation decisions, as viewed through the lens of critical discourse analysis (CDA) (Fairclough, 1995), demonstrate how discourse is used to subvert prevailing narratives of Palestinian victimization or passivity. Her performances in English reestablish Palestinian identity with a bold, emotive voice that confronts Western audiences directly, revealing their involvement and calling for responsibility.

The editorial approach used by *Syria Untold*, in which the translation process is divided among a group of editors and translators, frequently without names, stands in stark contrast to this mode of high translator visibility. A deeper examination of the translated narratives and their paratexts (introductions, editing notes, and disclaimers) reveals a collective translator agency at work despite this seeming invisibility. For example, references to particular political parties and religious identifiers were softer in the English translation of a female Syrian activist's account that was first published in Arabic. These decisions may appear to be editorially neutral, but they are actually ideological interventions driven by the desire to preserve the source's reputation in a volatile political climate and to adapt the story to a global audience.

This brings up a crucial aspect noted by Baker (2006)—translators' decisions are incorporated into the broader narrative frameworks that influence the creation and reception of meaning, even when they are not directly mentioned in the text. Baker claims that translators are narrative actors who help to maintain, challenge, or reframe prevailing discourses. To make local political movements comprehensible within international liberal frameworks, translators frequently redefine Syrian opposition in *Syria Untold* using phrases that are common in human rights discourse, such as “civil society,” “peaceful rallies,” and “grassroots organizing.” According to CDA, these rewordings do more than just make things clearer; they also subtly change the ideological valence of the original story by rearranging the power dynamics that were implied in it.

Additionally, translator invisibility is frequently enforced by protocol in institutional translation contexts like *Refugee Tales* or UNHCR reports, but their agency is still visible in the way testimonies are framed. Although the coherence, tone, and ideological conformity of the final English language suggest a considerable role in shaping both substance and presentation, interviews and editorials frequently exclude any clear translator attribution. This is consistent with Tymoczko's (2007) focus on the ethics of representation in activist translation, where visibility involves recognizing the translator's embeddedness in risky, solidarity, and power structures rather than just naming them.

All things considered, this topic emphasizes that translator visibility is a dynamic and politically charged continuum rather than a binary concept. In certain situations, being visible turns into a calculated act of resistance, as in Ziadah's self-translation; in other situations, being invisible acts as a shield, either to safeguard the institution, the source, or the translator. However, whether deliberate intervention, institutional alignment, or ethical negotiation, translators always exert a great deal of discursive agency. Understanding this agency is crucial to comprehending how translation shapes political reality in areas affected by conflict, in addition to serving as a medium for language.

D. Theme 4: Translation as Narrative Repair and Discursive Resistance

The analysis's fourth major element focuses on how translation functions as a means of discursive resistance and narrative repair in the larger political and media contexts surrounding Middle Eastern crises. This theme demonstrates how translation serves as a political intervention that challenges hegemonic representations and reclaims marginalized voices in international public discourse, in addition to being a means of transferring language.

Local complexity, historical background, and political agency are erased when Middle Eastern conflict narratives are portrayed in Western media as being reduced to simplistic dichotomies—terrorist against victim and chaos versus order. The translated texts examined in this study actively participate in counter-narrative formation in opposition to this simplistic framing by regaining subtlety, highlighting local subjectivities, and stressing political self-determination and resilience.

The idea of “narrative repair,” as defined by narrative theory and critical translation studies, particularly by Baker (2006), is strongly related to this role of translation. Baker contends that by correcting omissions, distortions, and silences in the public narratives that are currently in place, translators contribute to the creation of alternative narratives that subvert prevailing discourses. In this context, translation is a type of discursive activism, an endeavor to recover representation from marginalizing or deceptive influences.

To combat popular perceptions that frequently present Syrians as merely victims of violence or as pawns in geopolitical games, the *Syria Untold* platform, for instance, purposefully selects and translates stories that highlight grassroots resistance, cultural preservation, and civil society initiatives within Syria. By emphasizing their active involvement in opposing oppression, coordinating local administration, and preserving social cohesiveness during a siege, these works, when translated, give Syrians their agency back. This is consistent with the CDA framework developed by Fairclough (1995), which recognizes speech as a tool for creating power dynamics and social identities. In this case, translation facilitates the creation of a Syrian identity as robust and politically active rather than passive or broken.

Similarly, by expressing a defiant, embodied resistance rooted in Palestinian identity and memory, Ziadah's (2011) translated poetry, like *We Teach Life, Sir*, undermines dominant victimhood narratives. By emphasizing the emotional and political complexity of the Palestinian experience, Ziadah's work challenges the homogenous frames of Western media and skillfully employs translation to reintroduce the subaltern voice into global debate. This relates to the idea of “subaltern speaking” put forth by Spivak (1988), in which translation challenges the erasure imposed by hegemonic discourses by allowing marginalized people to communicate through dominant languages and forums.

Furthermore, *Refugee Tales'* collection of translated refugee testimonies functions as a type of testimonial counter-memory. By offering intimate, embodied tales of displacement, survival, and resistance, they subvert the prevailing political narratives that frequently reduce refugees to mere statistics or burdens. These stories are made accessible to wider international audiences by their English translation, which aids in the political re-signification of refugee identity and experience. Thus, translation functions as a discursive kind of resistance against dehumanization, stereotyping, and silence in these circumstances. It serves as a conscious effort to promote solidarity across linguistic and cultural divides, rewrite communal memory, and recover agency. From the standpoint of CDA, this procedure emphasizes how translation shapes power dynamics by giving marginalized voices a platform to challenge prevailing social structures.

V. FINDINGS

The study's findings highlight the complex and politically sensitive character of translational practice in conflict areas in the modern Middle East. This study illustrates that translation is a complicated discursive act that is intricately entwined with power dynamics, identity constructs, and resistance tactics by examining translated literature from Palestine, Syria, and Iraq. The four theme discoveries are summarized here, along with their implications for understanding translation as a tool for socio-political transformation and its place within larger theoretical discussions in translation studies and conflict discourse.

Strategic Reframing of Identity for Global Legibility, the first theme, emphasizes how translation functions as an ideological negotiation tool, reshaping local identities to appeal to audiences around the world. This is consistent with the viewpoints of critical discourse analysis (CDA), which acknowledges that language is not only a reflection of social realities but also a formative one. Translators actively contribute to rearticulating identities by rephrasing particular cultural and political signifiers into internationally readable phrases. The vocabulary changes in Ziadah's (2011) *We Teach Life, Sir*, for example, show a deliberate convergence with international narratives of resistance and human rights, making the Palestinian struggle approachable and sympathetic without sacrificing its political core. This implies that translation serves as a space where political identity is constantly debated and where local and global discourses converge.

The inherent conflicts that translators have between adhering to source narratives and ethical requirements like audience expectations, safety, or institutional limits are highlighted by the second theme, Silencing and Omission as Ethical/Strategic Choices. Testimonies from Syria and Iraq contain strategic omissions that show how translation can both reveal and hide truths. Such silence is a discursive tactic that determines what is known and what is kept secret in public discourse, according to CDA. Crucially, the results highlight the ethical and political considerations involved, complicating oversimplified assessments of translation as either accurate or skewed. This supports Tymoczko's (2007) claim regarding the moral obligations of translators in conflict situations, where decisions regarding inclusion and exclusion have significant ramifications.

The traditional invisibility of translators in Western translation conventions is questioned in Theme Three, Translator Visibility and Agency in Conflict Representation. From Rafeef Ziadah's self-translation to *Syria Untold's* collaborative editorial processes, the different levels of translator presence demonstrate the variety of translator positions as political agents. This is in line with Baker's idea of translators as narrative agents and Venuti's criticism of translator invisibility. The study demonstrates that, despite institutional, ethical, and political constraints, translators actively shape discourse rather than serving as passive conduits. Understanding translation as a type of praxis that has the power to either support or contradict prevailing narratives about conflict requires an awareness of this agency.

Lastly, the transformational potential of translation as a kind of discursive activism is affirmed by the fourth subject, Translation as Narrative Repair and Discursive Resistance. Translated narratives from *Syria Untold*, *Refugee Tales*, and Palestinian poetry actively reclaim agency for oppressed communities by healing silences and challenging dominant depictions. This places translation as an activity of resistance that opposes reductive media portrayals and cultivates alternative collective memories, which is consistent with Spivak's concept of the subaltern speaking and Baker's framework of narrative restoration. In addition to elevating underrepresented voices, this discursive resistance reshapes the political imagination in the Middle East regarding war, identity, and agency.

When combined, these themes show how language, power, and ideology interact to shape translation in conflict areas. Translators exercise considerable agency in constructing narratives of identity and resistance while navigating moral conundrums, audience expectations, and geopolitical constraints. Thus, by emphasizing the practice of translation as a politically charged, context-dependent, and ethically complicated activity, the study advances critical translation studies. By highlighting translation's function as a site of contestation and alteration in conflict contexts, it challenges conventional notions of translation as neutral or solely linguistic. In addition, these findings have significant ramifications for media portrayal, transnational solidarity, and humanitarian communication. They contend that translation techniques should be carefully considered for their sociopolitical effects in addition to their linguistic correctness. Future studies could examine the effects of various translation techniques on the politics of representation in conflict areas, including machine translation, community interpreting, and audiovisual translation.

This study concludes that translational praxis is intrinsically political, ethical, and performative in the context of the current Middle Eastern crisis. Translation becomes an essential instrument of resistance and representation by rearticulating identity, regulating silences, exercising agency, and implementing narrative repair, influencing how conflict, identity, and agency are perceived locally and internationally.

VI. CONCLUSION

With an emphasis on the modern Middle East, this work has critically examined the complex function of translational praxis in conflict areas. Through an analysis of a collection of translated writings from Palestine, Syria, and Iraq, the study clarifies how translation is a multifaceted discursive activity that is closely linked to identity formation, power struggles, and political resistance.

The main conclusions highlight four related themes. First, translation functions as a tactical tool for identity rearticulation, helping to preserve the political and cultural uniqueness of local narratives while transforming them into formats that are understandable to audiences around the world. Second, translational processes entail intentional omission and silencing, which are morally and practically sound reactions to the demands of conflict, institutional limitations, and audience sensitivity. Third, by highlighting the active role that translators play as political and ethical agents in mediating conflict narratives, the study challenges prevailing notions of translator invisibility and elevates the visibility and agency of translators. Fourth, marginalized voices regain representational agency and challenge dominant discourses that are common in international media and political spheres through translation as a means of narrative repair and discursive resistance.

When taken as a whole, these results significantly advance the discipline of critical translation studies by redefining translation as a socially transformational, politically charged, and ethically complex practice rather than as a neutral linguistic medium. By demonstrating how translators balance ideological positioning and moral obligations in conflict situations, the study expands on preexisting theoretical frameworks, particularly critical discourse analysis and narrative theory. By clarifying the translator's function as a crucial interlocutor in the creation and dissemination of contested identities and resistances, it also contributes to a better understanding of the politics of representation in conflict areas.

Practically speaking, the study emphasizes the need for increased critical reflexivity among editors, translators, and organizations involved in mediating conflict-related narratives. To promote more complex and empowering representations, it promotes translation techniques that carefully strike a balance between faithfulness to the original texts and moral obligations to marginalized groups.

Lastly, this study provides opportunities for future research, such as ethnographic studies of translators' lived experiences in conflict areas, comparative analyses of translational praxis across various conflict-affected regions, and studies of how digital and machine translation technologies affect the politics of representation.

In conclusion, this study confirms that translational praxis in conflict situations is an essential, politically charged type of intervention—one that significantly influences how identity, agency, and resistance are negotiated, discursively constructed, and communicated both inside and outside of the Middle Eastern geopolitical arena.

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