Ideology of translation concept approach on determining a decision by the translator

Lelond S. Grant
University of Richmond, Virginia, United States

Bruce S. Gode
University of Richmond, Virginia, United States

Mike G. Amstrong
University of Richmond, Virginia, United States

>   ***Abstract***---The current study is aimed at exploring the ideology of the translation concept approach to determining a decision by the translator. The translator has faced the issues on how the way to determining a perspective view to adapt to domestication or foreignization to complete their job as a translator. We here provide some concepts that can be used for that. Ideology is considered highly important in a wide range of academic disciplines including cultural studies, communications, linguistics, and translation studies. Ideology and its effect on translation have long become a research focus in the field of translation studies. If we advocate the theories on the relationship between translation and ideology, then we would witness many cultural clashes revealing the distance between the source text and the ideological encounters it creates in the translated text.
>   ***Keywords***---domestication, foreignization, ideology, translation, translator.

Introduction

The ideology of translator and the dominant ideology of the society she/he lives in, can all contribute to the establishment of the final work. In this way, one can claim that ideology – whether personal or social – plays an important role in the output of the translation process. Awareness of this fact leads one to avoid the view that translation is the mere process of transferring words from one language to another. There are many factors underlying any translation process, and of the most important ones are ideological factors. The works concerning ideology and translation show that there is a definite link between the ideology of translator and the translation product. The famous translation scholar Robinson (1997) states that "[the] translator lets their knowledge govern their behavior and that knowledge is ideological". This idea can best point to the subject of the study presented here.

Translation studies from an ideological angle have made more space for us. Translation needs to be studied in connection with society, history, and culture. The factors that influence translation are not only language but also transmission of ideology between different nations and countries. Ideology plays an important role in translation practice.

The process of translation is manipulated by ideology, which involves both the translator's individual ideology and the dominant ideology of society. It is the complex interaction of the two ideologies that results in the difference in the translation product as well as the necessary changes made in the process of translation through the translator's subjectivity. Many scholars have emphasized that the exercise of ideology is as old as the history of translation itself. According to Fawcett (1998), "throughout the centuries, individuals and institutions applied their particular beliefs to the production of a certain effect in translation". He further claims that an ideological approach to translation can be found in some of the earliest examples of translation known to us. Nevertheless, the linguistic-oriented approach to translation studies have failed to address the concept of ideology through years of prevalence, because such approaches are limited to their scientific models for research and the empirical data they collect, so that according to Venuti (1998a), "they remain reluctant to take into account the social values and ideologies that enter into translating as well as the study of it".

Translation theory has traditionally focused mainly on the comparison of source and the target texts, taking 'fidelity' as the basic criterion. However, above the criterion of fidelity, ideology has functioned as an 'invisible hand' in translation practice. Lefevere (1992) states that translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and as such manipulate literature to function in a given society in a given way."

According to Fawcett (2003) the spread of cultural studies and deconstruction has placed the concept of ideology and power relations at the core of studies on translation and culture. As Lefevere (1992) puts it "on every level of the translation process, it can be shown that if linguistic consideration enters into conflict with considerations of an ideological nature, the latter tends to win out".

The concept of idelogy in translation

There are diverse definitions of ideology defining the term from different perspectives. Different scholars have defined ideology in the field of language-related, cultural and translation studies. In all of such definitions, the concept of ideology is a set of ideas shared by social groups that organize our lives and help us understand the relation to our environment. As Hatim & Mason (2000) put it: "ideology is a set of suppositions which indicate the ideas and benefits of a person, group, social institution, etc. which is finally presented in the form of language". Calzada Perez (2003) defines ideology as consisting of a set of ideas, values, and beliefs that govern a community by virtue of being regarded as 'norms'.

The term 'ideology' has always been accompanied by its political connotation as it is evident in its dictionary definition as 'a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy' (The New Oxford Dictionary of English. 1989). Translation scholars who support the political definition of ideology mainly believe that translating itself is a political act. As Tahir-Gurcaglar (2003) argues, "Translation is political because, both as activity and product, it displays process of negotiation among different agents. On micro-level, these agents are translators, authors, critics, publishers, editors, and readers".

Discussion

Ideology plays an important role in translation practice, and it can be traced in different levels and in different ways like text selection, translation strategy, topic of the text, etc. There are various ways of determining ideologies in translation. For example, one instance of determining ideologies in a text is to look at the text itself. Schaffner (2003) mentions

that ideological aspects within the text are determined at the lexical level and grammatical level.

Ideology refers to the perceptions or propositions or assumptions we hold about ourselves, about others and about the world (Abdulla, 1994; Squires, 2009; Mansourabadi & Karimnia, 2013). As language is the only means through which human social relations are viewed, ideology is said to be inseparable from the linguistic code. Gee (1990) states that ideology plays a significant role in shaping discourse, while language users are sometimes active subjects in structuring discourse.

Much research from an ideological perspective is interested in uncovering manipulations in the TT that may be indicative of the translator‟s conscious ideology or produced by ideological elements of the translation environment, such as pressure from a commissioner, editor, or governmental circles. This is particularly the case in the translation and adaptation of news translation that holds political ideology (Munday, 2016).

Martin (1987) argues that political ideology has been a controversial topic for social analysts, and those who attempted to eschew judgmental reductions of others‟ conceptions and develop nonpolemical political psychology found ideology behaving in ways that defeated their theories of political reasoning. He also argues that political ideology can best be understood as actors‟ theorization of their own position, and available strategies, in a political field.

Bhabha (1994) sees colonial power discourse as complicated and often camouflaged. However, its authority may be subverted by the production of conflicted cultural hybridity that allows the discourse of the colonized to interrelate with it and then undermine it. The results are crucial for the translator. As Michaela Wolf (2000) states, "the translator is no longer a mediator between two different poles, but her/his activities are inscribed in cultural overlappings which imply difference". Lefevere (1992) looks at translation as a rewriting of the original text. He focused on four factors that govern the reception "acceptance or refusal" of the translation; that is, issues such as power, ideology, manipulation, and institution. He sees people in power positions are the responsible ones for rewriting literature and governing its consumption by the public and that the motivation behind such rewriting can be ideological ‟with or against the dominant ideology" or poetological „with or against the dominant poetics".

Domestication or Foreignization

Domestication and Foreignization are two basic translation strategies that provide both linguistic and cultural guidance. Generally speaking, domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original (Cowie & Shuttleworth, 1997; Schäffner, 2004; Baker, 2006). Translation strategies selected by a translator determine the whole orientation of his translation; they permeate every step in the whole process of translating as well. Domestication and foreignization are subject to the influence of many factors, which can be classified into two levels: macro-factors and micro-factors.

In order to find out the factors influencing translation strategies, first of all, it inevitably entails an overview of the process of translation. It is usually as follows:
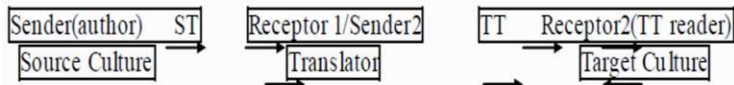
Figure 1. The overview of the process of translation

The ST author is the message sender, and the translator is the receptor of the ST message as well as the sender of the message to the TT reader. The author and the ST belong to the SC, while the TT and the TT reader belong to the TC. Therefore, the factors involved in the process of translation include the author, the source text, the translator, the target text, the TT reader, the SC, and the TC. From the pattern presented above, it is obvious that translation is something of a negotiation between the source text author, target text reader, and translator. Moreover, "translation does not happen in a vacuum, but in a continuum; it is not an isolated act, it is part of an ongoing process of intercultural transfer.

Moreover, translation is a highly manipulative activity that involves all kinds of stages in that process of transfer across linguistic and cultural boundary." (Bassnett & Trivedi, 1999; Janssens *et al.*, 2004; Holifield, 2004). It indicates that translating activities are subject to the influence of outside factors, so domestication and foreignization are no exception. Those factors can be classified into two levels: macro-factors and micro-factors.

Ideology is the link between what we say, what we believe in and the social conventions or establishments. Ideology, to its core, is a descriptive form of thinking in reality. People"s reaction to certain economic-social environment may change into ideology. Broadly speaking, when such reaction gets involved in social conflicts and fulfills specific social functions, it is viewed as ideology. Translation, as a kind of social practice, is no exception. On the one hand, translation is governed by ideology. On the other hand, translation at the same time contributes to production of ideology.

The ideology dictates the basic strategy the translator is going to use and also dictates the selection of the content of the original. Toury found that most texts were chosen to translate for ideological reasons (Gentzler, 2002; Robinson, 2003; El-dali, 2011). Andre Lefevere (1992b) claimed ideology as determining factors in the process of translation. He holds that in every level of the translation process if linguistic considerations enter into conflict with considerations of an ideological and/or poetiological nature, the latter consideration tends to win (Lefevere, 1992a). Chinese and Westerners hold different ideologies. Chinese lay stress on the three cardinal guides (i.e. ruler guides subject, father guides son, and husband guides wife) and the constant virtues (i.e. benevolence, righteousness, propriety, wisdom, and fidelity, as specified in the feudal ethical code) while the Westerners attach importance to equality. Chinese uphold favoritism while the Westerners advocate merit.

Chinese are ruled by the doctrine of being filial while the Westerners are governed by the principle of being impartial. Honglou Meng is superb integrity of social values and deep-rooted the family-centered Confucian ethics, but to most western readers lacking profound knowledge of the ancient Chinese ideology, the version of the Story of the Stone by David Hawks is no more than a melancholy love story. Lu Xun once said that from Honglou Meng, different readers may approach the same text from various perspectives. A person engaged in Jing reads Yi; a person of Taoist school reads obscenity; a scholar reads sentiment; a revolutionist reads rebellion against Man nationality, a gossip reads secrets of the royal court ... The effect of the same text varies so greatly with the readers of different ideologies in the same culture, let alone the readers of a different culture. All in all, the ideology of a specific society displays exclusiveness to certain extent. The process of translating requires the translator to take into account the conflict between different ideologies.

The translator plays two roles in the translation process: the receptor of the ST messages and the sender of the TT messages. He is, first of all, a receptor and reader, and his attitude toward the ST plays an important role in determining his macro translation strategy. The first step of translation is comprehension. Different people comprehend the same literary work differently, and the same book that is regarded as of high value may be regarded as of low value by others. The different attitudes developed toward the original give rise to different translational strategies. Take two versions of Gone with the Wind translated by Fu Donghua and Li Yeguang respectively as an example. Fu Donghua adopted a domesticating strategy in his translation and his version reads more like a triangle love affair that happened in modern China than a story that happened during the American War. From the preface to the translation we can see the reason.

There is a very general definition of ideology describing it as almost synonymous with culture. Ideology is thus "a systematic scheme or coordinated body of ideas or concepts, especially about human life and culture, a manner or the content of thinking characteristic of an individual, group or culture." (Webster's Third New International Dictionary, 1993).
In this very broad and apparently innocent meaning, ideology is mainly dealt with in translation studies focused on literary and religious texts. Thus, Henri Meschonnic in his *Pour la poétique* II (1973) argues that the translation of the Old Testament from Hebrew into Greek and then Latin impregnated it with Christian "ideology" by the mere fact of transposing paratax into syntax.

Antoine Berman, in this same line of thought, speaks about *ethnocentric* translations which impose target language cultural values and ideologies on source language cultures. The Ancient Roman culture and the classical French culture are striking examples of such imperialistic cultural entities that manifest strong tendencies towards annexing or *reterritorializing* foreign cultures (Brisset, 2000; Davis & Howden-Chapman, 1996; Díaz-Cintas & Remael, 2014). Such views point to a strongly negative connotation. Even when defined as a main cultural component ideology appears to be a manifestation of power.

Socially oriented

When related to society, group interests, political power, and dominance, ideology acquires a fully negative meaning. This is, to a great extent, accounted for by the traditional Marxist ideology which largely contributed to a negative understanding of the concept, defined as "a form of cognitive distortion, a false or illusionary representation of the real" (Beaton, 2007; Ahn & Busemeyer, 2016; Valerio, 2013).

In this purely negative meaning, ideology is most commonly used to refer to "others" not to "ourselves". As van Dijk (apud Munday 2007) says: "few of «us» (in the West or elsewhere) describe our own belief systems or convictions as «ideologies». On the contrary, Ours is the Truth, Theirs is the Ideology."

Ideologies as sets of values and interests shared by a group are therefore rejected not necessarily because they are false – Marxism, for instance, is still attractive to many Western people – but mainly because they are imposed by majority voting in democratic societies, by force in totalitarian regimes or, in more recent times, by manipulative mass-media. When we reject ideology, we actually reject the idea of power, dominance, manipulation and subsequent inequality and subordination.

Reception of American

The translation of Uncle Tom's Cabin or Negro Life in the Slave States of America can be considered a significant point in the history of translations of American prose into Slovenian for at least three reasons. First, because as already mentioned, it paved the way

for American literature into the Slovenian cultural sphere by answering the 'Zeitgeist,' the expectations of the target audience at a given historical moment. It was the time of the first wave of immigration into America when even people planning to sail to the new, 'promised land,' have been, as a rule, poorly informed about the country, they desired to enter into, not to mention the potential readers who would not even dream about leaving their home.

However, the curiosity triggered by Baraga's writings was to be met with new information about the vast country where one could become rich without having any contact with native Americans. Second, because the novel was translated as early as 1853, only a year after the first publication of the original in the USA, by two translators and published by two publishers in two different Slovenian cultural centers. Third, because the book has turned out to be one of the American texts that have been most often translated, issued and reprinted in Slovenian. The comparison of its translations can thus illustrate some of the aspects of domestication and foreignization applied to the translation of books, not only American ones, into Slovenian (Barham, 2003; Laranja *et al.,* 2008).

The technical terms foreignization and domestication are used according to the established literary terminology denoting the methods applied by translators when transposing a text from one language into another. Foreignization denoting in this context the conservation of a significant amount of what is alien and unusual in the reading context of the new target audience but common, unique, distinctive or typical for the source culture. The foreign, strange or even the exotic retained in the text is expected to be a stimulus to reading.

Domestication, on the other hand, is a strategy of translation which intervenes when the foreign and the odd is considered to represent a hindrance or barrier to the understanding of the text. However, even if there were no conscious decision for domestication, there is a certain degree of it in every translation because of the differences between the languages of the source and the target text. Domestication refers to all changes performed on various levels of the text in order to enable the target readers, the members of another nation, living in another geographical reality, with specific socio-historical experience and a unique cultural background to fully grasp the text. It is thus a very powerful means of "bringing the translation closer to the target-language readers by speaking a familiar language."21 It is expected that the proper blend of foreignization and domestication is the answer to the requirements of the target readers.

Translation and ideology

The relation between translation and ideology has received increasing attention since the *cultural turn* in translation studies which sparked an interest in the historical aspect of translation. Bassnett, in her introduction for Özlem Berk's (2004) book *Translation and Westernisation in Turkey* explains what she means by the *cultural turn* as:

> The cultural turn also had its diachronic dimension. Early in the formation of thinking in the field of Translation Studies the need to construct a comprehensive history of translation, a geneology of translation practice as André Lefevere put it, had been seen as important, and the increased emphasis on cultural questions further prompted the study of translation history […]. Crucially, the cultural turn opened up questions regarding the different status of literature, the ideological implications that lie beneath translation, the power relationships between cultures (Bassnett, cited in Berk 2004: xii).

This new turn in translation studies enabled researchers to look into the identity-forming, manipulative and ideologically oriented power of translation. The influence of translation in a society in the form of enrichment and acculturation is also taken up by scholars such as Theo Hermans, André Lefevere, Lawrence Venuti, Edwin Gentzler and Susan Bassnett who goes on to write the following in her introduction to Özlem Berk's book:

> Literary revivals, such as Czech or Finnish cases demonstrate, were intimately linked to translation. Through translation, innovative ideas and ways of writing can be introduced, enabling writers working in the developing language to experiment and combine their own traditions with those brought in from outside. Such was also the Turkish case [...]. What happened in Turkey was an extended and deliberate process of cultural policy and translation activity, designed to transform and modernize the state and the Turkish language [...] the principle periods of translation activity in Turkey was one of acculturation, and that translation was therefore linked to the creation of a specifically Turkish identity (Bassnett, cited in Berk 2004: xiii).

Edwin Gentzler evaluates the role played by translations in the creation of a literary system in terms of the central importance of literary forms in the target culture imported via translations. He puts forward his views in *Contemporaray Translation Theories* (Gentzler 2002) by citing from Aksoy (2010):

> British cultural history in the fifteenth century is generally regarded as lacking in great works; yet translation, especially from Greek and Roman texts, [...]. And the poetics imported from source systems paid enormous dividends in terms of the development of original writing in the sixteenth century (Matthisson 1931, cited in Gentzler 1993: 169).

Similarly, Vladimir Macura, who makes an assessment of the impact of translations in the revival of Czech literature, arrives at a generalization based on his research in his article *Culture as Translation*, in the following words:

> The development of national cultures is marked by periods when the culture as a whole, or in part, exhibits some typological features of translation, when it takes over cultural phenomena that have originated elsewhere and adopts them. This is a typical feature of the formative period of new national cultures, the period of "Renaissance." We find ample evidence of such a trend in many smaller nations of Europe [...]. But the same phenomenon also occurs in the history of bigger nations in their periods of extensive cultural trans-orientation, as evidenced by the traditional cultures of the Orient in this and previous centuries marked by the impact of Europe (Macura 1990: 70).

On the other hand, Niranjana, Derrida, and de Man, or Álvarez and Vidal among other scholars adopt a post-structuralist perspective and see translation as a colonial enterprise, and as a tool for subjectification of native culture and language as well as an abuse of power. Derrida brings the reader to acknowledge that translation reveals a problematic relation between tongues and languages, and leaves the translator in a state of undecidability when he discusses the name and the possibilities of the word *Babel*, and underlines the role of translation as an imposition of colonial violence:

> In seeking to "make a name for themselves," to find at the same time a universal tongue and a unique genealogy, the Semites want to bring the world to reason, and this reason can signify simultaneously a colonial

violence (since they would thus universalize their idiom) and a peaceful transparency of the human community (Derrida 1985: 174).

Similarly, Álvarez and Vidal put forward their ideas on translation as such:

Translation always implies an unstable balance between the power one culture can exert over another. Translation is not the production of text equivalent to another text, but rather a complex process of rewriting that runs parallel both to the overall view of language and of the "Other" people have throughout history; and to the influences and the balance of power that exist between one culture and another (Álvarez & Vidal 1996).

The abuse of power in translation and in the larger frame of language has been taken up elsewhere such as in Patricia Palmer's (2001) book *Language and Conquest in Early Modern Ireland* where she shows that there was a powerful linguistic dimension to the Elizabethan re-conquest of Ireland. She concludes that language was intimately bound up with the ideologies that legitimised colonisation and describes the official policy as "occluded translation" (Palmer 2001; Risku, 2002; Seddighi *et al.*, 2001).

Apparently, in these instances translation is seen as a means to suppress national identities and culture as opposed to the approach which regards translation as a tool for acculturation and enrichment. Both approaches operate within the larger framework of cultural studies and depend on historical data and surveys as their methods. The purpose of this paper, however, is not to reveal a problematizing relation between translation and ideology in terms of subversion, but to look at the relation as an act of enriching and supporting initiatives within the power relations in the young Turkish Republic from its establishment to the 1960s which marks a turn in the power structures of the society.

Domesticating vs foreignizing strategies

The issues related to the translator's visibility and those raised by domestication and foreignization as a choice between accepting or rejecting TC social norms and constraints have been discussed in depth by Venuti (1994, 1995, 1998, 2000). The point of departure is mainly to be found in Schleiermacher's well-known notion of translation whereby, in the case of domestication, the translator "leaves the reader in peace, as much as possible, and moves the author towards him", while, in the case of foreignization, the translator "leaves the author in peace, as much as possible, and moves the reader towards him" (Venuti 1995).

Venuti (1995) viewed, the latter strategy entails an emancipation from absolute obedience to target linguistic and textual constraints and highlights translators' visibility insofar as TC readers undergo a clearly "alien reading experience" The term domestication holds negative connotations for Venuti (1995) as the translation strategy entails adopting a fluent, transparent style in order to minimize the strangeness and foreignness of the ST for TL readers and makes the translator invisible. According to Venuti (1994) domestication is the prevailing norm today and is not restricted to translation. In support of his claim, Venuti quotes the remarks of the poet, Charles Bernstein:

the fact that the overwhelming majority of steady paid employment for writing involves using authoritative plain styles ... is not simply a matter of stylistic choice but of social governance: we are not free to choose the language of the workplace or the family we are born into, though we are free, within limits, to rebel against it.

Such constraints, as well as the related concepts of domestication, or naturalization, and foreignization, are also of relevance to film translation. Whitman Linsen (1992) points out

that translators often receive either suggestions or outright orders from "above" (distributor, a dubbing studio, and the censorship agencies ...) to alter "foreign" elements and culturally unfamiliar items to make them more palatable and attractive (that is marketable) to the target language audience.

Domestication vs foreignization underlies a country's decision of whether to opt for subtitling or dubbing as the mode for film translation. Subtitling, for instance, is the standard procedure for translating films in the English-speaking world, which would seem to indicate that these countries are more receptive to the presence and influence of the foreign culture. Yet, this is far from being the case in British and American cultures although it is undoubtedly true for the more "peripheral" cultures (Danan 1991).

Arguments of whether or not English audiences are receptive to foreign cultures are greatly undermined by the very obvious fact that the largest share of the film industry is in English. Besides, research has shown that English is the leading exponent of a phenomenon that has come to be called international standardization (Hermans & Lambert 1998). Within the paradigm of international standardization it is the culture and language with the greatest prestige and power that exerts the greatest influence on the selection of texts to be translated and on the way they are translated. Negotiation in translation "is, in the end, always slanted towards the privileged language, and ... does not take place on absolutely equal terms" (Bassnett & Lefevere 1998). Clearly then the decision to choose to subtitle for the translation of films depends on historical and socio-economic motivations insofar as it "is often influenced less by preference than by custom and financial considerations" (Dries, 1995).

In some geographical areas, such as Scandinavia, the Netherlands, Portugal, and Greece, both subtitling and dubbing are used but for different audiences (Dries, 1995; Northcott & Brown, 2006; Petrescu, 2015). Dubbing is only acceptable for children's movies while subtitling is the norm for adult audiences (Koster, 1999). Subtitling in such countries may be interpreted as a conscious choice not to translate, to enable, that is, the audience to have access to the original language and to allow other cultures into one's own. Seen from this perspective, subtitling may be considered an extreme form of foreignization.

Conclusion

Translators need translation strategies to find the appropriate and equivalence meaning or idea of culture worlds from SL into TL. The researcher used translation strategies to complete the analysis of culture words. In this study, the researcher used the translation strategies theory by Vinay and Darbelnet. The reason for choosing this translation theory is because the translator's skills in translating the culture words have a relation to translation strategies. Vinay and Darbelnet's theories are divided into 7 strategies, they are borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. Those strategies help the translators; do their translation works especially to translate culture words.

A translator may also have to understand another subject that defines culture words. In languages, there are culture words that sometimes make the translator confused and feel difficult to translate. Culture includes knowledge, belief, art, morals, law, customs, and habits. Because of those, translators must work hard to find correlation meaning from one culture word of SL to TL. Based on that statement, culture words are representing and helping translation works. Culture words have correlation with Ideology. Ideology can be analyzed from culture words. It leads to the ideology of translation: Domestication and Foreignization. Domestication and Foreignization are translation ideologies that provide linguistic and cultural learning. Domestication and Foreignization are concerned with the two cultures, the former meaning replacing the SL culture with the TL culture then preserving the differences of the SL culture." Domestication is an ideology which a

transparent or fluent style adopts in order to minimize the lack of understanding of the SL forTL readers. Foreignization designates the type of translation in which a target text deliberately breaks target conventions by retaining something of foreignness of the original.

References

Abdulla, A. K. (1994). The translation of style. *Language, discourse, and translation in the West and Middle East*, *7*, 65.

Ahn, W. Y., & Busemeyer, J. R. (2016). Challenges and promises for translating computational tools into clinical practice. *Current Opinion in Behavioral Sciences*, *11*, 1-7. https://doi.org/10.1016/j.cobeha.2016.02.001

Aksoy, N. (2010). The relation between translation and ideology as an instrument for the establishment of a national literature. *Meta: Journal des traducteurs/Meta: Translators' Journal*, *55*(3), 438-455.

Álvarez, R., & Vidal, M. C. Á. (1996). Translation. *Power, Subversion*, *6*.

Baker, M. (2006). Contextualization in translator-and interpreter-mediated events. *Journal of Pragmatics*, *38*(3), 321-337. https://doi.org/10.1016/j.pragma.2005.04.010

Barham, E. (2003). Translating terroir: the global challenge of French AOC labeling. *Journal of rural studies*, *19*(1), 127-138. https://doi.org/10.1016/S0743-0167(02)00052-9

Bassnett, S., & Lefevere, A. (1998). *Constructing cultures: Essays on literary translation* (Vol. 11). Multilingual Matters.

Bassnett, S., & Trivedi, H. (1999). Introduction: of colonies, cannibals and vernaculars. *Post-colonial translation: Theory and practice*, *201*.

Beaton, M. (2007). Interpreted ideologies in institutional discourse: The case of the European Parliament. *The Translator*, *13*(2), 271-296.

Berg, B. L., Lune, H., & Lune, H. (2004). Qualitative research methods for the social sciences Pearson Boston.

Berk, Ö. (2004). Translation and Westernisation in Turkey. *İstanbul: Ege Yayınları*.

Bhabha, H. K. (1994). Introduction: Locations of culture. *The location of culture*, 1-18.

Brisset, A. (2000). The search for a native language: Translation and cultural identity. *The translation studies reader*, 343-375.

Calzada Pérez, M. (2003). Interduction. *M. Calzada Perez, Apropos of ideology*, 1-22.

Cowie, M., & Shuttleworth, M. (1997). Dictionary of translation studies. *Manchester: St. Jerome*.

Danan, M. (1991). Dubbing as an Expression of Nationalism. *Meta: journal des traducteurs/Meta: Translators' Journal*, *36*(4), 606-614. https://doi.org/10.7202/002446ar

Davis, P., & Howden-Chapman, P. (1996). Translating research findings into health policy. *Social science & medicine*, *43*(5), 865-872. https://doi.org/10.1016/0277-9536(96)00130-X

Derrida, J. (1985). Otobiographies: The teaching of Nietzsche and the politics of the proper name.

Díaz-Cintas, J., & Remael, A. (2014). *Audiovisual Translation, Subtitling*. Routledge.

Dictionary, O. E. (1989). Oxford english dictionary. *Simpson, JA & Weiner, ESC*.

Dries, J. (1995). *Dubbing and subtitling: Guidelines for production and distribution*. Europ. Medieninst.

El-dali, H. M. (2011). Towards an understanding of the distinctive nature of translation studies. *Journal of King Saud University-Languages and Translation*, *23*(1), 29-45. https://doi.org/10.1016/j.jksult.2010.01.001

Fawcett, P. (1998). Presupposition and translation. *The pragmatics of translation*, 114-123.

Fawcett, P. (2003). The manipulation of language and culture in film translation. *2003*, 145-163.

Gee, J. A. (1990). *The theory of the spatial firm and industry: a Marshallian approach*. Harvester Wheatsheaf.

Gentzler, E. (2002). Translation, poststructuralism, and power. *Translation and power*, 195-218.

Grove, P. (2002). *Webster's third new international dictionary*. Merriam-Webster Incorporated.

Hatim, B. M., & Mason, I. (2000). I. 1997. *The translator as communicator*.

Hermans, J., & Lambert, J. (1998). From translation markets to language management: The implications of translation services. *Target. International Journal of Translation Studies*, *10*(1), 113-132. https://doi.org/10.1075/target.10.1.06her

Holifield, R. (2004). Neoliberalism and environmental justice in the United States environmental protection agency: Translating policy into managerial practice in hazardous waste remediation. *Geoforum*, *35*(3), 285-297. https://doi.org/10.1016/j.geoforum.2003.11.003

House, J. (2006). Text and context in translation. *Journal of pragmatics*, *38*(3), 338-358. https://doi.org/10.1016/j.pragma.2005.06.021

Janssens, M., Lambert, J., & Steyaert, C. (2004). Developing language strategies for international companies: the contribution of translation studies. *Journal of World Business*, *39*(4), 414-430. https://doi.org/10.1016/j.jwb.2004.08.006

Koster, J. (1999). Empty objects in Dutch. *Manuscript, Rijksuniversiteit Groningen*.

Laranja, M., Uyarra, E., & Flanagan, K. (2008). Policies for science, technology and innovation: Translating rationales into regional policies in a multi-level setting. *Research policy*, *37*(5), 823-835. https://doi.org/10.1016/j.respol.2008.03.006

Lefevere, A. (1992). Rewriting and the manipulation of literary fame. *I^ omlon and New YorkiRoulledge*.

Lefevere, A. (1992). *Translating literature: Practice and theory in a comparative literature context* (p. 86). New York: Modern Language Association of America.

Lefevere, A. (1992). *Translating literature: Practice and theory in a comparative literature context* (p. 86). New York: Modern Language Association of America.

Macura, V. (1990). Culture as translation. *Translation, History and Culture*, 64-70.

Mansourabadi, F., & Karimnia, A. (2013). The impact of ideology on lexical choices in literary translation: A case study of A Thousand Splendid Suns. *Procedia-Social and Behavioral Sciences*, *70*, 777-786. https://doi.org/10.1016/j.sbspro.2013.01.123

Martin, P. (1987). Prosodic and rhythmic structures in French. *Linguistics*, *25*(5), 925-950.

Munday, J. (2007). Translation and ideology: A textual approach. *The translator*, *13*(2), 195-217.

Munday, P. (2016). The case for using DUOLINGO as part of the language classroom experience. *RIED: revista iberoamericana de educación a distancia*, *19*(1), 83-101.

Northcott, J., & Brown, G. (2006). Legal translator training: Partnership between teachers of English for legal purposes and legal specialists. *English for Specific Purposes*, *25*(3), 358-375. https://doi.org/10.1016/j.esp.2005.08.003

Palmer, F. R. (2001). *Mood and modality*. Cambridge University Press.

Petrescu, C. (2015). Translating Ideology-A Teaching Challenge. *Procedia-Social and Behavioral Sciences*, *191*, 2721-2725. https://doi.org/10.1016/j.sbspro.2015.04.481

Risku, H. (2002). Situatedness in translation studies. *Cognitive systems research*, *3*(3), 523-533. https://doi.org/10.1016/S1389-0417(02)00055-4

Robinson, D. (2003). *Performative linguistics: speaking and translating as doing things with words*. Routledge.

Robinson, R. G. (1997). Determination of radial coefficient of consolidation by the inflection point method. *Geotechnique*, *47*(5), 1079-1081.

Schäffner, C. (2003). Translation and intercultural communication: Similarities and differences.

Schäffner, C. (2004). Metaphor and translation: some implications of a cognitive approach. *Journal of pragmatics*, *36*(7), 1253-1269. https://doi.org/10.1016/j.pragma.2003.10.012

Seddighi, H. R., Nuttall, M. W., & Theocharous, A. L. (2001). Does cultural background of tourists influence the destination choice? An empirical study with special reference to

political instability. *Tourism management*, *22*(2), 181-191. https://doi.org/10.1016/S0261-5177(00)00046-7

Squires, A. (2009). Methodological challenges in cross-language qualitative research: A research review. *International journal of nursing studies*, *46*(2), 277-287. https://doi.org/10.1016/j.ijnurstu.2008.08.006

Tahir-Gürçağlar, Ş. (2003). The translation bureau revisited: Translation as symbol. *Apropos of ideology*, 113-130.

Valerio, A. (2013). Translation and ideology: a critical reading. *Procedia-Social and Behavioral Sciences*, *70*, 986-996.

Venuti, L. (1994). Translation and the Formation of Cultural Identities. *Current Issues in Language and Society*, *1*(3), 201-17.

Venuti, L. (1995). The Translator's Invisibility. London and New York. *Routledge. New York Times "California Seeks to Stop the Use of Child Medical Interpreters, Published: October*, *30*, 2005.

Venuti, L. (1998). Strategies of translation. *Encyclopedia of translation studies*, 240-244.

Venuti, L. (2000). Translation, community, utopia. *The translation studies reader*, *485*.

Whitman-Linsen, C. (1992). *Through the dubbing glass: the synchronization of American motion pictures into German, French, and Spanish*. Frankfurt: Peter Lang.

Wolf, M. (2000). The third space in postcolonial representation. *Changing the terms: Translating in the postcolonial era*, *12745*.