
**Figurative Language as a Semantic Barrier in the Arabic/English Translation of United Nations
General Assembly Speeches: A Study of Selected Examples**

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ABSTRACT

This study analyses selected speeches from the United Nations General Assembly (UNGA). It examines the linguistic features of figurative language in Arabic and the accompanying semantic barriers that hinder the translation of these figures of speech into the target culture. The study focuses on the rhetorical devices contained in Arabic speeches and their linguistic and critical discourse analysis. So, the study sheds light on the relation between the figurative language and semantics, the linguistic features of the rhetorical figures, and the relation between these figures and the political discourse, and ultimately the process of rendering these figures into the Target Language (TL). The study also addresses the challenges and shortcomings of rendering the figurative language included in the UNGA Speeches given by Arab speakers from 2014 to 2024 into the English language and culture, and it attempts to reach conclusions on the following questions. The study employs Skopos Theory, Reiss's text typology, and Newmark's translation strategies to analyse the different strategies employed by the translators. The analysis reveals that communicative translation is the dominant strategy, while political and ideological constraints influence translation choices, resulting in softened or neutralised equivalents in certain cases. The study highlights the translator's role as a cultural and political mediator, highlighting the need for a balanced, function-oriented translation approach.

1. Introduction:

1.1 Procedures of the Study

This study employs a mixed approach to analyse the figurative language in the Arabic UNGA speeches, as this analysis draws on CDA to uncover the social, cultural, and ideological meanings behind the original rhetorical figures, and it employs a linguistic approach to investigate the version of these rhetorical figures in the translated texts. The study takes a critical approach to analyse the process of rendering the figurative language from the source culture into the target culture. The study is based on *Skopos* theory and utilises the Reiss model in the analysis of the SL and TL. Based on the aforementioned, this study fulfils the following:

1. Identifying the source texts and target texts: Select a sample of United the UNGA speeches that were delivered in Arabic and translated into English, and choose a variety of speeches that contain different types of figurative language expressions.
2. Analysing the source texts: Conduct a detailed analysis of the figurative language expressions used in the source texts, identify the type of figurative language used (e.g., metaphor, simile, hyperbole, etc.), and examine the meaning and imagery conveyed by each expression.
3. Analysing the translation strategies: Analyse the translation strategies used in the target texts based on *Skopos* theory and the Reiss Model. Determine the purpose of the translation, and examine how the translator adapted the source text to suit the target readership.
4. Evaluating the quality of the translations: Evaluate the quality of the translations by comparing the translated figurative language expressions to the original expressions in the source texts, and assess the degree to which the translations capture the meaning and imagery of the source expressions.
5. Identifying the challenges and limitations: Identify the challenges and limitations of translating figurative language expressions between Arabic and English, consider factors such as linguistic differences, cultural references, and the potential for loss of meaning or distortion of the original message; and
6. Drawing conclusions and making recommendations: Draw conclusions based on the findings of the study and make recommendations for future translators and researchers working in the field of Arabic-English translation of rhetorical language expressions.

1.2 Objectives of the Study

The main objective of the study is to make a theoretical analysis of the problems of translating figurative language in the selected speeches given at the UNGA, trying to find solutions to them. The study focuses on analyzing how far the translator manages to transfer the intended purpose of the figurative language in the ST. It draws on a number of compensation strategies in order to balance the cultural or semantic loss, whether in the process of rendering figurative language in general, and problematic figures of speech in particular.

The current Study aims at the following:

1. Conducting a linguistic (semantic, syntactic, and pragmatic) analysis of the figurative language in some selected speeches given at the UNGA in Arabic.
2. Conducting a political discourse analysis of the figurative language in Arabic to determine its purpose in the political speech.
3. Conducting an analysis on the translated figurative language in the TL based on Skopos theory and Reiss Model (Text Typology) (Reiss, 1981, 2004, 2015).
4. Highlighting the mistakes committed and the professional strategies used.
5. Investigating the most appropriate technique of translation to render not only the figurative language into the TL, but also the same purpose of the figurative language and its effect on the target audience based on Newmark (2001) and Larson (1984)'s techniques in translating figurative language.

1.3 Research Questions

- (1) To what extent do the translated figures of speech in UNGA speeches preserve the rhetorical intent and meaning of the original Arabic texts?
- (2) What are the main challenges faced by translators when rendering figures of speech from Arabic to English in political discourse?
- (3) Which translation strategies are most frequently employed in translating Arabic figures of speech into English, and how effective are they?
- (4) What recommendations can be taken into account to overcome the challenges of translating figurative language in the UNGA speeches?

1.4 Significance of the Study

Studies on political discourse have grown rapidly in the last two decades, ranging from specific to general studies investigating many questions in this vital domain. Chilton and Schaffner (1997) describe political discourse as "a complex form of social activity" (207). Political discourse is so common in the world in general and in the Middle East in specific, as it is a conflict area which witnesses several political changes and the collapse of political regimes and the rise of other ones. Most of the research has traditionally focused on election campaign studies and selected speeches of leaders on certain occasions. This study digs vigorously into the speeches of the Arab leaders given at the UNGA from 2012-2022 and the figurative language embedded in these speeches, and determines and applies the most adequate and efficient procedures the translator may resort to in the process of rendering vivid examples of stylistic devices from Arabic into English. Therefore, studying political discourse at this critical moment is crucial because it adds better understanding of the current political situation in the Middle East.

The proposed study is therefore very important for the Critical Discourse Analysis domain. An analysis of the translation of figurative language from Arabic to English in the UNGA speeches would open many doors for this study of the challenges and strategies in the translation of figurative languages, particularly in a political context. The study of power relationships and the ideology that linguistic mediation of political speech discourse can also be adopted under the CDA approach.

1.5 Scope of the Study

Translation is the transfer of meaning and cultural context between languages; this process can be significantly more complicated because languages differ substantially in grammar, vocabulary, and idiomatic usage. As rhetorical figures are highly contextualized and creative structures, their translation offers a less-studied type of challenge, and this thesis hopes to enrich our understanding of this process. The thesis particularly focuses on the translation of figures of speech from Arabic into English within UNGA speeches. The factors that contribute to the potential loss of meaning in translation are many and varied, and this study considers the implications of this process, particularly in light of cultural/language differences, as well as specific characteristics of figurative language, and seeks to provide insight into this matter both for readers and for future translation efforts.

Although various reasons may lead to meaning loss during the translation process, the present thesis primarily addresses speech figures translation from Arabic into English because of the importance of these expressions in political discourse and their possible effect on international communication. It should be

emphasized that this focus is not meant to imply that other areas of translation are unimportant or that the findings of the present study are not generalizable to other kinds of translation. Instead, the present thesis aims to contribute to a subfield of translation studies by providing a meticulous account of the translation of figurative language in a specific context and identifying some of the most prominent challenges faced by the translator when dealing with such figures.

1.6 Rationale of the Study

The title of this study triggers the following points:

1.6.1 Rationale of Choosing Political Translation

Political discourse is a highly significant genre of language that has motivated many scholars to study it owing to its influence on the construction of public perceptions and choices of political decisions (Fairclough, 1992; Chilton, 2004). Political discourse, as van Dijk (2009) argued, is ideological by nature and aims to rationalize and justify power relations and social structures. Thus, the transformation of political discourse is essential in communicating these ideologies across linguistic and cultural borders.

In addition, figurative language used in political discourse based on the diversity of both linguistic and cultural resources between the source and target languages comes up against obstacles in translation. According to Baker (2011), political discourse is usually full of figurative language that can be hard to translate because of its context-dependent nature and cultural meanings. Thus, the translation of political discourse demands a bilingual approach that consists of linguistic skills, as well as cultural awareness and political insight.

These arguments suggest that the translation of political discourse, and particularly of UNGA speeches, should be seen as a complex and problematic task that reveals much about the nature of political and socio-political relations and speech. The purpose of this study is to help the understanding of how figurative language is translated in the political discourse from Arabic as the source language (SL) to English, as the target language (TL), as well as to make clearer the linguistic and cultural issues that can affect the translation process and conveyance.

Review of the Literature

2.0 Introduction

This chapter reviews the literature on the translation of political discourse and the challenges associated with translating figures of speech that incorporate their cultural and historical contexts. Most figurative language is culturally and historically bound, and so translating it involves an in-depth understanding of the cultural and ideological scaffolding of both the ST and TT. Some things are clear and simple, while others are not; the second group, in referring to abstract concepts, is not easy to translate well and leads to numerous problems, conflicts, and disasters. These differences between rhetorical figures in Arabic and English make translating them even more arduous. The purpose of this literature review is to examine the challenges faced by translators in attempting to convey the intent and effects of rhetorical figures present in Arabic political discourses to an international audience and to pinpoint the gap in the literature, hopefully filled in by the current study.

However, there are significant obstacles to such transfer, the most salient being that figurative language in many cases is culture-bound. As it is a language rich in culture and history, it is devoted to a great deal of its rhetorical figures. The region to which the Arabic language is spoken has a relatively rich cultural and historical background (Baker, 1992; Hatim & Mason, 1997). Deciphering and transcribing these figuratively loaded figures is a complicated project that requires language and culture in equal measure. If the translators do not comprehend the context in which rhetorical figures are employed, then their attempts to communicate the intended sense in the TL can result in a meaning deficit.

The large linguistic and structural gap between Arabic and English is another major obstacle. Given the ornamental rhetorical devices and poetic figures that Arabic abounds in, there have always been attempts to convey them into English, but they sometimes fail to reach their initial function and artistic value (Bassnett & Lefevere, 1990; House, 1997). Figures of speech can have a mostly unmistakable and limited significance, and so it is something translators always have a hard time with – how can you also find equivalent figures of speech while trying to highlight the flavor and culture of the language? The structural differences between the languages, including word order and syntactic conventions, might cause distortion or loss of meaning. (House, 1997).

In addition, it is worth noting that figures of speech are often used as a rhetorical strategy in political discourse to enable an emotional impact, garner support, or to communicate intricate political ideologies (Bassnett & Lefevere, 1990; Baker, 1992). Translation of such rhetorical figures while ensuring their

persuasiveness and impact is indeed a tricky business. It forces translators to find a balance between being faithful to the ST on one hand and creating and shaping it in the TL that will resonate with the **Target Audience (TA)** on the other hand. This necessitates an in-depth awareness of the socio-political background and the socio-cultural complexities linking the target language (Baker, 1992; Hatim & Mason, 1997). This review aims to critically analyze the available studies addressing the challenges encountered in the translation of figures of speech in political discourses from Arabic into English.

2.1 Barriers to Rendering the Rhetorical Devices

The Process of translating the rhetorical devices from Arabic into English is a highly complicated process that involves many challenges, such as the following:

2.1.1 Semantic Barriers

Communication scholars like Garfinkel (1984), Jovchelovitch (1995, 2007) and Lunenburg (2010) investigated the semantic barriers of communication and explained how they affect the interpersonal and social relations (i.e., someone may find it difficult to understand a text, even in their language, unless they understand the relationship between the text and context). There are two types of semantic barriers to communication: denotative barriers (caused by the direct meaning of a word) and connotative barriers (caused by the differences in the meaning of the defined word).

One of the noted barriers translators face in translating political discourse is the presence of semantic barriers when rendering rhetorical devices. Rhetorical devices, such as metaphors, similes, and hyperboles, are commonly used in political speeches to evoke powerful imagery, generate persuasive impact, and convey complex ideas. However, translating these rhetorical devices poses substantial challenges due to the semantic differences among languages.

One of the key semantic challenges is the untranslatability of certain culture-specific expressions and figures. Culturally specific items often rely on specific cultural references, historical events, or religious backgrounds that might not have direct counterparts in the TL. Hence, translators are requested to make compensatory changes or adapt rhetorical features to retain the communicative purpose (Bassnett & Lefevere, 1990). Moreover, the disparity between the culturally adapted conceptual systems of languages proved to be problematic for translating rhetorical modes. This only gives an example of how different concepts may be expressed in different languages, resulting in different metaphors for the description of the same conceptualization. These discrepancies are challenging for translators who must then decide how best to reproduce the intended rhetorical effect in the target language (Baker, 1992).

In addition, the degree of understanding and employing figurative language varies between cultures and languages. If the socio-economic background of the audience is considered, the same conclusion from the devices used cannot be reached. When translating rhetorical figures, translators need to keep in mind the TA to enable the translations to have the same effects and cause the same reaction as the ST (House, 1997). Overcoming such semantic hurdles necessitates not just language fluency but also cultural awareness and inventiveness. In order to convey the rhetorical effect of the ST in the TL, translators need to use some strategies to overcome the difficulties, such as adaptation, substitution, or explanation (Hatim & Mason, 1997).

2.1.2 Cultural-specific Barriers

This study aims to discuss the constraints of translation of rhetorical devices in political discourse and the cultural barriers that pose quite significant challenges to the translation of rhetorical devices from Arabic into English. Many figures of speech are so tied to culture, idiom, historical events, and religious underpinnings within the cultural fabric of the SL that even skilled translators have a hard time adequately rendering them. Translating these figures into the TL with the different cultural nuances is a daunting task for translators. The untranslatability of culture-specific nuances, idioms, and rhetorical devices is a central difficulty. Many of these expressions and figures are interwoven into the culture particular to the SL so that, while they may have a direct effect in other languages and cultures, they are often hollow and meaningless. For example, metaphors, similes, or idiomatic expressions related to particular culture-specific practices, habits, and traditions, folklore, or history may have no equivalents in the Target Culture (TC).

Translators must navigate these cultural gaps to ensure that the rhetorical impact and intended meaning are preserved (Bassnett & Lefevere, 1990). Some of these practices are unique to the source culture and need to be transmitted by means such as transliteration, then description of the expression, such as those tied to historical background, for example "الجاهلية", which refers to the pre-Islamic period of ignorance or barbarism. This period exemplifies a time of social and cultural backwardness before the advent of Islam. The term carries historical and religious connotations that may require explanation and contextualization when translating into English. Another example would be "مكتوب", whose literal translation would be "it is written", while it is an expression used to convey the belief in destiny or the predetermined nature of events. It echoes the concept that everything happens according to a predetermined plan or divine will. Translating "مكتوب" into English requires referring to the cultural and religious significance and the philosophical foundations of the concept.

Culturally specific barriers also arise from differences in sociocultural references and background knowledge between the source and target cultures and languages. Rhetorical devices often draw upon shared cultural experiences, beliefs, and values to evoke a desired effect. However, these references may not resonate with the target audience due to differences in cultural background. Sometimes, people of a certain society refer to cultural trends expressed in TV series or movies as a common reference that they share; it would be difficult to render such ideas without explaining the social and cultural background behind this reference.

However, religious metaphors and imagery complicate the translation of figures of speech in particular ways. People often use religious allusions in political talk to make their appeal more convincing or to elicit a particular attitude. It was established that translating the translated references is not just about knowledge but requires a profound understanding of both the source and target cultures' religious backgrounds (Hatim & Mason, 1997). In order to overcome culture-specific barriers, translators are forced to resort to such intervention techniques as adaptation, explanation, and substitution. To overcome these cultural differences, they might use footnotes, glossaries, or additional parenthetical explanations to make the target audience understand the meaning and the rhetorician's purpose of the text.

2.1.3 Linguistic Barriers

Apart from semantic and culture-specific barriers, another challenge that figures of speech present in translation is linguistic barriers. These barriers stem from the structural and syntactic divergences between the two languages, which make it difficult to find equivalents for some rhetorical devices, for example. Linguistic obstacles that face translators include the following:

1. Differences in grammatical sentences between Arabic and English: Translation of rhetorical devices can greatly impact as Arabic and English have their grammatical structure and formations. Arabic sentences, or at least sentences that adhere to strict spoken grammar, for example, take a VSO (Verb-Subject-Object) structure in language, whereas English, and most other languages, have an SVO (Subject-Verb-Object) structure. These structural differences can alter the way rhetorical devices are positioned and take effect, leading to potential loss of effect, and so guide the translator to alter the structure of the sentence while keeping the effect (Hewedi, 2015).

Methodology

3.0 Introduction

This chapter handles the theoretical framework and focuses on the analysis and translation of figures of speech according to the Reiss model and the functionalist *Skopos* theory. The main argument of the *Skopos* theory is that texts are generated and received with a specific purpose in mind. According to this theory, translation is a specific communicative action; each action has a specific purpose, and therefore, the most decisive criterion for any translation is its purpose (*Skopos*). *Skopos* theory and functionalism focus on the translator, ascribing to them/more freedom and responsibility to select the most appropriate compensation strategy, and the traditional theory of equivalence, therefore, gradually loses its purpose.

3.1 Description of the Overall Approach

To better understand the complicated nature of the translation process and investigate complex linguistic structures, this study uses a qualitative research design to analyze the translation of figures of speech from Arabic into English in UNGA speeches. The qualitative approach makes it easy to apply an in-depth analysis of the rhetorical figures and their contextual meaning in the political discourse of the UNGA and other political forums.

3.2 Justification for Qualitative Approach

The qualitative approach is especially suitable for this study as it seeks to identify the depth of understanding of language and context, which pave its way for effective communication. Qualitative research is a powerful way to study how people make sense of the world and their own experiences (Denzin & Lincoln, 2011). The environment of this case study provides space for the exploration of how translators respond to the complex and culturally loaded figures of speech employed by Arab speakers at the UNGA. The qualitative methods are flexible and adaptive, which means they follow an iterative process of data collection and analysis. This degree of flexibility is crucial in the face of the volatile nature of political discourse and the varying ways in which figurative language can be expressed in language (Creswell, 2014).

3.3 Data Collection Methods

3.3.1 Compilation of Speech Corpus

The main data for this study is extracted from speeches delivered by Arab speakers at the UNGA, along with their respective English translations. A thorough approach is employed to compile a comprehensive and representative set of speeches.

3.3.2 Sources of Speeches Analyzed in the Current Study

1. **UN Official Records:**

- The UN's official website (<https://www.un.org/en/ga/>), which affords files of speeches in both their original language and English.
- The United Nations Digital Library (<https://digitallibrary.un.org/>), which contains historical records of speeches.

2. **Online Archives and Databases:**

- UN Web TV (<https://webtv.un.org/>), which offers video recordings of speeches, useful for cross-referencing and validating transcript precision.
- National archives and repositories from member states may also contain official translations of significant speeches.

3.3.3 Selection Criteria

1. **Prominence of the Speaker:**

- Priority is given to speeches by high-profile figures such as heads of state, foreign ministers, and prominent diplomats in key regional countries. These speeches likely feature rich rhetorical content and have a considerable political impact.

2. **Relevance of Speech Content:**

- Speeches addressing major global issues like peace and security, human rights, sustainable development, and international cooperation are prioritized. These topics require various rhetorical devices to persuade and influence audiences.

3. **Richness of Figurative Language:**

- Speeches renowned for their eloquent language and rhetorical devices are selected. Preliminary reviews or references in existing literature on political discourse help identify such speeches.

3.3.4 Data Collection Process

1. Identification and Retrieval

- A list of potential speeches is compiled based on the selection criteria. Both the original Arabic texts and their English translations are retrieved from the UN's official records and archives.

2. Compilation and Organization

- The speeches are compiled into a digital corpus, organized by date, speaker, and thematic content. This structure facilitates systematic analysis and easy reference during the study.

3.3.5 Sampling Strategy

A goal-directed sampling strategy is employed to ensure the selected speeches comprehensively represent the use of figurative language in UNGA discourse. This non-probabilistic approach is appropriate for qualitative research where depth and richness of data are prioritized over generalizability (Patton, 2002).

3.3.6 Analytical Framework

The analysis is guided by *Skopos* Theory, Reiss's Model, and Critical Discourse Analysis (CDA). The analytical process includes:

(1) Identifying Rhetorical Devices

Each speech is examined to identify instances of metaphors, similes, and other figures of speech by closely considering the texts to detect both explicit and implicit rhetorical figures.

(2) Comparative Analysis

The extracted rhetorical devices in the Arabic speeches are compared with their English translations, focusing on how these devices have been rendered and whether their intended meaning and effect have been maintained.

3.3.7 Contextual Examination

This discussion includes an analysis of the political and situational context of each speech to see how this affects the translation choices made. CDA, on the other hand, helps reveal the hidden power relations and ideological influence (Van Dijk, 1993). Critical discourse analysis is an interpretive mode to explain the linguistic aspects of discursive social and cultural phenomena and processes of change in contemporary modernity (Jorgensen & Philips, 2007).

3.3.8 Sampling and Selection Criteria

The selection of the speeches uses a goal-directed sampling strategy that is adequate in qualitative research to obtain an in-depth understanding of a specific phenomenon (Patton, 2002). Speeches are chosen from a range of years to ensure a comprehensive analysis that captures changes and consistencies in translation practices over time.

3.4 *Skopos* Theory

Skopos Theory is a translation theory by Hans Vermeer in 1978. The theory states that the process of translation is based upon the function of the source text. Nord (1997) mentions that *skopos* is a Greek word for ‘purpose’. According to *Skopos* theory, the idea of intentionality is part of the very definition of any action. *Skopos* theory is TT-oriented in the sense that it gives priority to the purpose of the envisaged TT (‘translation or translat’) and the function it is to play in the target culture as stipulated by the client or ‘initiator’ (Munday, 2009).

Skopos Theory, which focuses on the purpose (*skopos*) of translation, is particularly relevant for this study. Political speeches are crafted with specific intentions, such as persuading an audience, projecting a national image, or advocating for causes, trends, or policies. *Skopos* Theory helps in understanding how these purposes shape translation choices (Vermeer, 1989).

Munday (2009) added that the focus on achieving the *Skopos* of the communication means that criteria based on close equivalence with the ST are not necessarily appropriate for assessing the TT. Instead, a coherence rule and a loyalty/fidelity rule are invoked: the TT should be coherent enough for it to be understood by the target audience, yet sufficiently loyal to the ST. He also mentions that the *Skopos* idea depends on key concepts in pragmatics, such as intention and action. Two basic assumptions are entertained:

Skopos Rule 1: Intention is determined by its purpose.

Skopos Rule 2: Purpose varies according to the text receiver.

3.5 Reiss’s Model

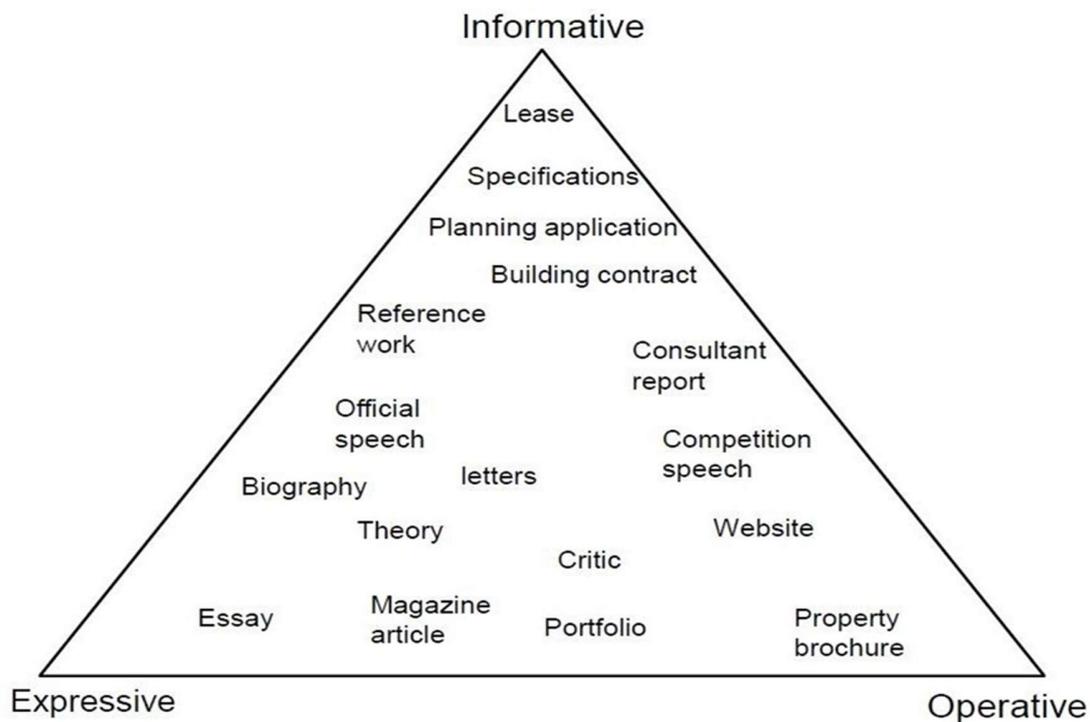
Reiss’s Model offers a systematic approach to evaluating translations based on text type, which aligns well with the need to categorize and analyze different rhetorical devices in political speeches. This model provides a structured framework for assessing the quality and effectiveness of translations (Reiss, 2000). Reiss’s (1971, 1981, 1984, 2000, 2004, 2015) functional approach suggests that textual analysis is an

appropriate functional approach to attain the purpose of translation, consequently achieving high-quality translation. In Reiss' (Reiss and Vermeer, 1984) model, the three textual categories are:

1. Informative “to transfer news, knowledge, opinions, etc. – in sum, to inform”;
2. Expressive “mainly to transmit contents organized artistically, consciously organizing the content according to aesthetic criteria”; and
3. Operative “to transmit contents of persuasive character to induce the text’s receiver to act in the sense intended by the text’s sender (or the client) intention, which corresponds to the appellative function of the language” (179).

It should be pointed out that the criteria of these types of texts are mostly functional. The phatic and poetic functions are also discussed by Reiss, still referencing Jakobson (1960). But he finally says that they are to be set aside as they can reside in the others without changing the text function. The phasing model of textual analysis will directly draw the translation strategies from these three textual types. The initial step in the analysis (1) deals with defining the type of text. Step 2 (2): The identification of the textual type (genre). Step (3) is the stylistic analysis. Step 1) The text is classified into one of the three textual categories

Figure 1: Reiss Text Types and Varieties



Reiss (1971) does not propose an exclusive list of textual genres, nor does she propose well-defined criteria for this classification. She does, however, remark that discourse community and temporal aspects (social and historical aspects) play a main role in this stage. She defines this step as “the classification of a given text according to specifically structured sociocultural patterns of communication belonging to specific language communities” (165). In step 3, the translator analyzes the stylistic features of the text and identifies what makes it unique, i.e., its particularities and idiosyncrasies, despite being bound to a specific textual genre and type. The classification of a text into a given textual type guides the translator’s overall method and strategies. This occurs according to the function of the ST to be reproduced in the Target Language (TL). The identification of the text as belonging to a given genre affects the structure of the text more locally.

4. Data Analysis

For a comprehensive assessment of the Research topic, the translation of figures of speech in UNGA speeches, the researcher presents excerpts of these speeches with a special focus on the parts that best represent the utilisation of these rhetorical figures, while at the same time including as many types of these figures and as many methods used to render them as possible. Here is an example of the rich usage of these figures in one of the speeches given by President Mahmoud Abbas, President of the state of Palestine, at the UNGA in its 70th Session in New York, in September 2015.

Type of figures used in the Excerpt	Rhetorical Device in ST	Rhetorical Device in TT
(1) Rhetorical question	أما أن لهذا الظلم أن ينتهي؟ أما أن لهذه العذابات أن تتوقف؟ أما أن لهذا الجدار	Is it not time to end this injustice? Is it not time to stop this suffering? Is it not time for the racist annexation wall
(2) Anaphora	العنصري العازل أن يفكك ويزال؟ أما أن	to be dismantled? Is it not time for the humiliating and degrading checkpoints and barriers set up by the Israeli occupying forces in our land to be removed, for the Israeli blockade imposed on the Gaza Strip to be lifted, and for our people to move in freedom
(3) Metaphor	لنقاط التفقيش والحواجز المذلة والمهينة التي	
(4) Simile	تقيمها قوات الاحتلال الإسرائيلي على أرضنا	
(5) Hyperbole	أن تزول، وأن يرفع الحصار الإسرائيلي عن	
(6) Alliteration	قطاع غزة، وأن ينتقل أبناء شعبنا بحرية	
(7) Personification	وكرامة في وطنهم وخارجه؟ أما أن لهذا	
(8) Amplification	الاستيطان الاحتلالي والعنصري والإرهابي	
(9) Dysphemism	لأرضنا، والذي يعيق حل الدولتين أن يزول؟	

	<p>أما أن لستة آلاف أسير فلسطيني في السجون الإسرائيلية أن يروا نور الحرية والعيش بين أهلهم وذويهم؟ أما أن لأطول احتلال في التاريخ جاثم على أنفاس شعبنا أن ينتهي؟</p>	<p>and dignity in their own homeland and outside? Is it not time to end the racist, terrorist, colonial settlement of our land, which is destroying the two-State solution? Is it not the time for the six thousand Palestinian prisoners and detainees in Israeli jails to see the light of freedom and to live among their families and communities? Is it not the time for the longest occupation in history suffocating our people to come to an end?</p>
	<p>لإدراك الحقيقة الساطعة، بأن ظلماً تاريخياً لحق بشعب ووطن له إسهاماته الفكرية والثقافية والإنسانية، عاصمته القدس الشرقية، بوابة الأرض نحو السماء؛ فهو شعب لا يستحق أن يحرم من وطنه، وأن يموت في المنافي أو يتبلعه البحار، ويتنقل من لجوء إلى آخر، وأن تظل قضيتة العادلة تراوح مكانها كل هذه السنين.</p>	<p>to realize the obvious truth: that a historic injustice has been inflicted upon a people and a homeland, a people that had lived peacefully in their land and made genuine intellectual, cultural and humanitarian contributions to mankind. These people do not deserve to be deprived of their homeland, to die in exile or be swallowed by the sea, or to spend their lives fleeing from one refugee camp to another. Yet regrettably, their just cause remains at a standstill after the passage of all these years.</p>
	<p>إن شعبي يعلق الأمل على دول هذه المنظمة، لتمكينه من نيل حريته واستقلاله وسيادته، ليتحقق</p>	<p>Our people have placed their hopes on the countries of this organization to</p>

	<p>هدفه وحقه في دولة خاصة به كباقي شعوب الأرض، وكذلك حل قضية لاجئيه وفق قرار الجمعية العامة للأمم المتحدة 194، ومبادرة السلام العربية، فهل هذا كثير؟</p>	<p>help them to gain their freedom, independence and sovereignty, so that their wish and <u>right to their own State</u>, like all other peoples of the Earth, can be achieved, along with a just solution for the Palestine refugee issue in accordance with General Assembly resolution 194 and the Arab Peace Initiative.</p>
	<p>فلا يعقل وبعد أن قدمنا التضحيات الجسام، وصبرنا كل هذه السنين على ألم اللجوء والمعاناة، وارتضينا أن نصنع السلام وفق حل الدولتين على أساس قرارات الأمم المتحدة، ومبادرة السلام العربية، والقانون الدولي، وخطة خارطة الطريق، أن تظل قضية فلسطين تنتظر كل هذه العقود دون حل.</p>	<p>It is unreasonable and painful - in light of all the <u>enormous sacrifices we have made</u>, our patience over all of these years of exile and suffering, and our acceptance to make peace according to the two-State solution based on international law, the relevant United Nations resolutions, the Arab Peace Initiative, and the Quartet Roadmap - that the question of Palestine unjustly <u>remains unresolved</u>.</p>

a. Rhetorical Question (الاستفهام البلاغي)

The rhetorical question is not asked for the purpose of getting an answer, it is employed in the discourse to make a point, create an impact, or cause a dramatic effect. The repeated use of "أما أن" (Is it not time yet?) is a powerful rhetorical device. These rhetorical questions are employed to make the audience reflect on the urgency and morality of the issues being discussed from the CDA perspective. They emphasize the injustice and suffering experienced by the Palestinian people and imply that the answer is obvious but action is absent. The translation method used is "Retention of Metaphor", as the translated meaning conveys the same message as in the ST.

b. Repetition (التكرار)

The speaker repeated this rhetorical question "أما أن؟" six times at the outset of his speech, which is an effective device to attract the audience's attention, The repeated phrase "أما أن" (Is it not time yet?) across multiple sentences creates emphasis and emotional resonance. It reinforces the urgency and the frustration of the speaker, making the message more impactful.

c. Metaphor (الاستعارة)

Several metaphors are used to represent abstract concepts with vivid imagery in the above excerpt, examples of metaphors can be as follows:

"الجدار العنصري العازل" (the racist annexation wall): The wall is referred to in a metaphorical sense, symbolizing division, oppression, colonialism and racism. "Retention of Metaphor" is used as a method to translate the rhetorical device, with the use of the words "annexation" and "racist" to assert the idea of the colonialist and racist behavior of Israel.

"جائم على أنفاس شعبنا": a metaphor with two dimensions, the first description "جائم" which portrays the occupation as an evil force suffocating the Palestinian people, while "أنفاس شعبنا" refers metaphorically to the life force of the Palestinian people. The translated version of this device came as "suffocating our people", in which the translator used the method of "Explanation of Metaphor". The researcher suggests that retention of metaphor could have achieved more preservation of the metaphorical image, as retention of metaphor is a better method to be used in this case. The researcher suggests the translation to be "weighs heavily on the breath of our people", instead of "suffocating our people".

d. Parallelism (التوازي)

The structure of the sentences follows a parallel form, especially in the sequence of rhetorical questions. This parallel structure enhances the rhythm and flow of the speech, making it more persuasive and engaging: "أما أن لهذا الظلم...؟ أما أن لهذا العذاب...؟ أما أن لهذا الجدار...؟ أما أن لنقاط التفتيش...؟" (Is it not time for this injustice... this suffering... this wall... these checkpoints?)

e. Personification (التشخيص)

It happens when an unliving object is portrayed as a person or living object, for example, "أطول احتلال" (the longest occupation in history suffocating our people). The translator used the "explanation of metaphor" technique to render "جائم على أنفاس شعبنا" to "suffocating our people", while the researcher assesses that it would be more attractive and favorable to use "retention of metaphor"

technique in this phrase, i.e., (weighs down on the breath of our people), in which the occupation is personified as a force that physically oppresses and suffocates the people.

f. Hyperbole (المبالغة)

"أطول احتلال في التاريخ" (the longest occupation in history): This is an exaggeration used to stress the prolonged nature of the Israeli occupation of Palestine, meant to evoke empathy and a sense of injustice.

"شعب لا يستحق أن يحرم من وطنه، وأن يموت في المنافي أو تبتلعه البحار"

(These people do not deserve to be deprived of their homeland, or to die in exile or be swallowed by the seas.)

This exaggerates the tragic consequences of exile, using the phrase "swallowed by the seas" to evoke a strong emotional reaction, emphasizing the suffering and the extreme, unjust conditions faced by displaced Palestinians.

g. Antithesis (المقابلة)

Contrasting ideas are presented to highlight the injustices faced by Palestinians versus the justice and freedom they seek.

"يروا نور الحرية" (to die in exile or be swallowed by the sea,) contrasts with "يموت في المنافي أو تبتلعه البحار" (see the light of freedom), opposing the grim present to the hopeful future. The translator used the "Retention of Metaphor" method to render the image, which is assessed by the researcher to be a successful move to maintain the image in the ST.

4.2.1 Excerpt 1

Arabic ST:

"تتعقد هذه الدورة للجمعية العامة والتوتر الدولي يبلغ ذروته، وجهود صون السلم والأمن الدوليين تواجه تحدياتٍ وأخطار حقيقية. فالمواجهات تشتدُّ شراسةً؛ والأزمات تتوالد؛ والنزاعات تتفاقم؛ والفوضى تنتشر؛ والإرهاب يتفشى؛ الاقتصاد العالمي يتعثر؛ ونسب الفقر تزداد؛ وتغير المناخ يتسارع؛ ومعدلات التنمية تتراجع." Sabbagh (2024a)

English TT:

"As this session of the General Assembly is taking place, tensions internationally have reached a boiling point, and efforts to maintain international peace and security are confronted with real challenges and threats: clashes are intensifying, crises are multiplying, conflicts are escalating, chaos is spreading, terrorism is gaining ground, the global economy is faltering, poverty rates

are rising, climate change is accelerating, and development indicators are lagging.” Sabbagh (2024b)

Text Type & Function	Operative and Informative: The speaker seeks to highlight the severity of current international issues, using strong figurative language to emphasize the escalating crises and the dangers facing global peace and stability. The intent is to convey urgency and call the international community to recognize and address these challenges.
Translation Strategy	Communicative Translation with elements of Literal Translation: The translation maintains the general meaning of the original, but it occasionally adapts metaphors to fit more standard English expressions. Some Arabic metaphors are transformed into less vivid equivalents, potentially reducing their original impact. The choice of simpler expressions may weaken the figurative language.
Contextual Factors	Political context: The excerpt refers to multiple global crises, including international tensions, terrorism, economic instability, and climate change. The translation must be clear to an international audience at the UNGA, with language that conveys urgency while remaining accessible. The rhetorical strength and vivid imagery are crucial to emphasize the severity of these issues.
Stylistic Features & Rhetorical Devices	<p>Metaphor: "يبلغ ذروته" is translated as "reached a boiling point," which shifts the original mountain peak metaphor to one of a boiling liquid, potentially losing some intensity.</p> <p>Parallelism: The repeated structure of crises (e.g., "الأزمات تتوالد" / "crises are multiplying") emphasizes the escalating nature of global issues, though "multiplying" is less vivid than "breeding."</p> <p>Hyperbole: Exaggerated language is used to portray the extent of these challenges, e.g., "الإرهاب يتفشى" (terrorism is spreading like a</p>

	disease) is softened to "gaining ground," losing some of the sense of an uncontrollable spread.
Evaluation	The communicative approach captures the basic meaning but misses some of the intensity and vividness of the Arabic figurative language. Certain metaphors are rendered with standard phrases in English, leading to a loss of emotional and rhetorical force. For instance, "يبلغ ذروته" as "boiling point" and "الإرهاب يتفشى" as "gaining ground" reduce the imagery of escalation and spread. Maintaining more literal metaphors, or using alternative vivid English expressions, could help retain the original impact of the Arabic text. Overall, while the translation is clear and coherent, it loses some rhetorical strength that could have been preserved.

When considering Newmark's (1988) techniques in translating figures of speech, we find the translator utilized the following techniques, which in some cases managed to achieve the same effect in the TT, and did not result in full rendering of the figure's image in other cases:

Newmark's (1988) Metaphor Translation Techniques	Examples and Analysis	Evaluation of Effectiveness
1. Reproducing the Same Image in the Target Language	Arabic: "يبلغ ذروته" English: "reached a boiling point" - The Arabic metaphor "يبلغ ذروته" is altered to "reached a boiling point" in English. Although "boiling point" conveys a similar meaning, it shifts the imagery from a peak to a liquid boiling, which could dilute the original metaphor's visual impact.	This translation is partially effective. While the metaphor of tension reaching a critical level is conveyed, the specific imagery of "peak" is lost, which might slightly reduce the intended intensity.
2. Replacing the Source Language Image with a	Arabic: "الأزمات تتوالد" English: "crises are multiplying"	This technique is less effective here, as the choice of

<p>Standard Target Language Image</p>	<p>- Here, "تتوالد" (literally "breeding") is simplified to "multiplying" in English, which is more of a literal, standard expression rather than a vivid metaphor. The metaphorical sense of crises "giving birth to more crises" (as implied in Arabic) is not fully conveyed.</p>	<p>"multiplying" fails to capture the organic or natural process implied by "breeding" in Arabic. The translation loses some of the rich imagery.</p>
<p>3. Using a Different Metaphor that Conveys the Same Meaning</p>	<p>Arabic: "الاقتصاد العالمي يتعثر" English: "The global economy is faltering." - "يتعثر" (stumbling) in Arabic conveys a sense of tripping or struggling, while "faltering" in English does not fully capture the same physical imagery. Stumbling implies a more noticeable or visible difficulty, which "faltering" slightly diminishes.</p>	<p>This choice is moderately effective. Although "faltering" conveys difficulty, it is a softer term than "stumbling" and doesn't carry the same connotation of physical struggle, which may reduce the metaphor's impact.</p>
<p>4. Translating the Metaphor with an Explanation</p>	<p>Arabic: "الإرهاب يتفشى" English: "terrorism is gaining ground." - The Arabic metaphor "يتفشى" implies that terrorism is spreading in an uncontrolled, disease-like manner. This metaphor is not translated literally or explained, and instead, "gaining ground" is used, which doesn't capture the viral, uncontrolled spread implied in Arabic.</p>	<p>This approach is less effective. The metaphor of "spreading like a disease" is powerful in Arabic, but "gaining ground" loses this sense of uncontrollable spread, reducing the metaphor's original impact.</p>
<p>5. Omitting the Metaphor</p>	<p>Arabic: "المواجهات تشتد شراسة" English: "Clashes are intensifying." - The Arabic phrase includes the metaphor "شراسة" (ferocity), implying an</p>	<p>This omission is not effective as it removes the metaphorical strength in the description of confrontations. The lack of</p>

	increase in the violent nature of confrontations. The English translation simplifies this to "intensifying" without conveying the "ferocity" aspect, thus omitting part of the original metaphor.	"ferocity" in the translation diminishes the emotional and descriptive power of the phrase.
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4.2.2 Excerpt 2

Arabic ST:

"إن عالم اليوم أكثر اضطرابًا من العالم الذي نشأ بعد الحرب العالمية الثانية، وذلك لأن التحديات العالمية التي نواجهها اليوم تتجاوز نطاق الصراع الجيوسياسي... مما أظهر سرعة تعرض النظام العالمي للخلل. هذه الأزمات لا يجب التعامل معها بمعزل عن بعضها البعض، فهي مترابطة وتشكل تهديدًا ممنهجًا للبشرية، ومن الضروري أن تتحد الدول التي تتلاقى حول ذات الرؤى والأفكار، بهدف إحياء وإصلاح وتجديد مؤسساتنا". (Al Khalifa, 2024a)

English TT: "Today's world is, in many ways, more fragile than the one that had emerged from World War II. This is because the global challenges today go beyond geopolitical conflict...which showed how quickly the global order can be disrupted. These crises must not be treated in isolation; they are interconnected, and they represent a systemic threat to humanity. It is imperative that like-minded countries come together, with the objective of revitalizing, adapting, and renewing our institutions." (Al Khalifa, 2024b)

Text Type & Function	Expressive + Referential + Operative — The speaker critiques the fragility of the modern global order and calls for cooperative reform. The passage is philosophically reflective yet also action-oriented.
Translation Strategy	A communicative translation approach was used, prioritizing clarity and naturalness in English over formal equivalence. Some rhetorical features were flattened or adapted.
Contextual Factors	This excerpt references contemporary global crises and invokes shared responsibility. It targets a diplomatic and

	policy-making audience and uses a tone of urgency mixed with strategic optimism.	
Analysis	Evaluation	
Comparative Metaphor		
"أكثر اضطرابًا من العالم الذي نشأ بعد الحرب" ("more turbulent than the world born after WWII") "more fragile than the one that had emerged from World War II"	"Fragile" lacks the dynamic turbulence of "اضطراب", which implies chaos. "Fragile" is static and soft. Translation dampens intensity.	
Imagery / Personification		
"تعرض النظام العالمي للخلل بسرعة" (the global system was quickly thrown off balance / broken) "how quickly the global order can be disrupted"	The vivid Arabic term "الخلل" (malfunction/disorder) is flattened to "disrupted." The imagery of a mechanical failure is lost.	

The main weakness in the English version is the tonal reduction of key metaphors: "اضطراب" (turbulence/chaos) → "fragility"

"الخلل" (malfunction/disorder) → "disruption"

These choices soften the emotional and critical tone of the Arabic original. Some figures of speech are translated literally or with close equivalents, but others (especially those invoking movement, urgency, or breakdown) are weakened in impact.

4.2.3 Excerpt 3

Arabic ST:

"رغم أن الوضع السائد في عالمنا اليوم صعب وخطير، يكسر أقوى الإرادات وينهك أصلب العزائم، إلا أننا على يقين راسخ بأن الأمل لن يموت، وأن الطموح سيظل ممكنًا، فمن رحم الأزمات تولد الفرص، ومن عمق المعاناة تُشجذ العزائم، ومن قلب المحن يُولد الأمل". (Ataf, A. (2024a).

English TT: “Although the current situation in our world is difficult and dangerous, which breaks the strongest of wills and erodes the most solid of determination, we are very confident that hope will survive and that ambition will remain available. From the womb of crises, opportunities are born, and from the depths of suffering, wills are sharpened, and from the heart of hardship, hope is born.” Ataf, A. (2024b)

Text Type & Function	Expressive + Operative — The speaker ends the speech with poetic imagery, aiming to instill hope and inspire international solidarity through emotionally resonant metaphors.	
Translation Strategy	Mixed (Semantic + Literal) — While some metaphorical elements are retained in English, several expressions are translated literally or in an awkwardly unidiomatic form, which lessens their emotional and rhetorical impact.	
Contextual Factors	This excerpt is delivered at the close of a politically charged UNGA speech. The Arabic version employs culturally resonant rhetorical devices (e.g., proverbial structure and Quranic intertextuality), which are challenging to replicate naturally in English. The TT aims at a global audience, but sacrifices poetic cadence and connotation.	
Analysis		Evaluation
Metaphor		
<ul style="list-style-type: none"> - “من رحم الأزمات تولد الفرص” <p>"From the womb of crises, opportunities are born"</p> <ul style="list-style-type: none"> - "من عمق المعاناة تُشحذ العزائم" <p>"From the depth of suffering, wills are sharpened".</p>	<ul style="list-style-type: none"> - Literal retention makes the metaphor sound awkward and biologically jarring in English. It lacks the natural elegance of its Arabic counterpart. - Semantically retained, but sounds weak and fails to capture the forceful tone of Arabic. 	

Metaphor / Personification	
<ul style="list-style-type: none"> - الوضع يكسر أقوى الإرادات وينهك أصلب العزائم - "... which breaks the strongest of wills and erodes the most solid of determination". 	<p>Wordy and syntactically awkward.</p> <p>"Erodes determination" lacks the emotional power of "ينهك أصلب العزائم".</p>
Parallelism	
<ul style="list-style-type: none"> - "... من رحم...، من عمق...، من قلب" "From the womb..., from the depths..., from the heart..." 	<p>Repetition retained, but rhythm suffers from unidiomatic expressions</p>
Anaphora	
<p>Implicit repetition of "من..." in Arabic emphasizes buildup. Somewhat retained in English, but the rhythm and climactic effect are softened.</p>	<p>Partial preservation; lacks climax effect.</p>

5. Conclusion

5.1 Answering the Research Questions

1. To what extent do the translated figures of speech in UNGA speeches preserve the rhetorical intent and meaning of the original Arabic texts?

While the general sense and communicative intention were often retained, the rhetorical effect, cultural resonance, and emotional aspects were often lost between Arabic and English. This is especially apparent in rhetorical strategies like metaphor and other uses of hyperbole that are loaded with culturally embedded imagery and the emotive qualities of meaning. The phrase "يلقي الكثير من الظلال على مصداقيتها" was rendered successfully into English with the Phrygian the same metaphorical construction, "casts a shadow over its credibility." Yet in other cases, metaphors that carry multiple meanings and vividness in their respective culture, like "الجاثم على أنفاس شعبنا" were rendered as "suffocating our people," losing the richness of the original's imagery and connotations.

Further, repetition and hyperbole, which tend to be more natural and influential features of Arabic political discourse, were frequently neutralized or even omitted in the English translations to suit the TA's preferences for conciseness and directness. For example, "السلام العادل والشامل والدائم" was rendered in English with a diminished emphasis, thus losing the cumulative rhetorical effect of the repetition. The tendency to reduce rhetorical features thus emphasizes the translator's decision to choose clarity and accessibility over stylistic and rhetorical fidelity. In summary, although the translators delivered in creating speeches that could be understood and were diplomatic in tone, the process did affect the rhetorical and emotional aspects of the Arabic ST, and thus the full rhetorical impact of the speeches.

2. What are the main challenges faced by translators when rendering figures of speech from Arabic to English in political discourse?

Translators must overcome linguistic, cultural, and contextual challenges to accurately translate figures of speech from Arabic UNGA speeches to English. These challenges include:

A. Linguistic Challenges

Arabic depends heavily on devices such as repetition, parallelism, and hyperbole, which are part and parcel of its rhetorical tradition but which can seem redundant or excessive in English. For instance, the Arabic "السياسات التي تستنزف مقدرات الشعوب" is a perfectly natural phrase in Arabic that might come across as hyperbolic in English, necessitating alterations that lose altogether the original rhetorical power.

B. Cultural Challenges

Arabic figures of speech are often heavily intertextual, carrying cultural and religious references. Words such as "القدس الشريف" have deep religious and historical meanings that might not easily be conveyed to a global, non-Arab or non-Islamic set of audiences. In such cases, the necessity of generalisation or omission of such references may result in a loss of cultural specificity in the target text.

C. Political and Ideological Limitations

Translators must walk a fine line in the politically sensitive context of UNGA speeches, where language must maintain a degree of diplomatic neutrality. For example, phrases such as "الاحتلال الإرهابي" have been transformed into "military occupation" and stripped of their emotive impact and ideological stance to conform to international political norms.

D. Audience Expectations

The diverse array of international audiences at the UNGA brings additional constraints on translation. This ultimately requires cultural neutralization and universal intelligibility, necessitating a simplification of subtle rhetorical figures or a replacement of culturally specific terms with regular ones. The dynamics highlight translation in political discourse stemming from multilayered concerns with balancing linguistic fidelity to the original with a pragmatic and diplomatic approach to the TA.

3. Which translation strategies are most frequently employed in translating Arabic figures of speech into English, and how effective are they?

Analysis revealed that translators commonly employed the communicative translation strategy, focusing more on the ST's global meaning and aim than its literal aspect. This approach proved especially useful in making rhetorical devices intelligible and accessible for the global audience. For example:

- Metaphor Retention: Metaphors were retained in some instances, as in “يصطبغ بألوان الحداد,” which was translated as “pigmented in the mourning colors.” This kept both the stylistic and emotional power of the original device.

4. What recommendations can be taken into account to overcome the challenges of translating figurative language in the UNGA speeches?

Upon reviewing the above findings of the study, a few recommendations can be suggested that may improve the efficiency of rendering Arabic figures of speech into English in the UNGA speeches:

A. Adopt a Hybrid Translation Approach

Where possible, the literal translation of structural devices should be balanced with the communicative translation of culturally specific or ideologically sensitive terms; this will improve rhetorical fidelity without compromising the TA's comprehension of the ST. This method preserves the rhetorical character of the ST as much as possible.

B. Increase the Translator's Experience in Translating Political Rhetoric

Political discourse translators specifically should be trained in the rhetorical traditions of Arabic and English. These features, especially stylistic devices, can be arbitrary to specific forms of Arabic rhetoric, like repetition, hyperbole, and others, so to be trained on how to best transform these figures into English without losing their effect.

C. Add Footnotes or Explanations

Explanatory notes can serve to explain culturally or politically loaded expressions that may not have direct equivalents in the TC.

D. Use Functionalist Approaches

Translators need the guidance of Skopos Theory, which operates according to the communicative purpose of the translation and takes into consideration the cultural and linguistic backgrounds of the TA in applying their strategies. This ensures that UNGA translations remain consistent with its pragmatic and diplomatic purposes.

E. Increase Cross-Cultural Awareness

In addition, collaboration between Arabic native-speaking translators with English native-speaker editors may also be encouraged to ensure that rhetorical richness and linguistic fluency are preserved in the final translation. By utilizing such strategies, translators can better avoid the challenges of transferring Arabic rhetorical devices to an English TT, allowing for the political, cultural, and emotional integrity of the ST to be maintained.

5.2 Conclusion

Based on the analysis done in Chapter 4 on UNGA speeches translated from Arabic to English for their rhetorical devices, this chapter addresses the perception of these findings, it offers answers to the research questions set out at the outset of the research and makes recommendations for future research. Throughout the analysis, it has been shown clearly how language, culture, and politics are interconnected in the translation process, making translation therefore not only a linguistic procedure but also a cross-cultural practice used in global communication. Translators operating in deeply institutionalized venues and in highly charged political venues like the UNGA have similar cross-cultural translation issues, namely sensitivity to the political culture of the organization as well as the explicit political beliefs contained in the texts and an expectation to translate for an international audience

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