

TRANSLATOR STATUS: A STUDY OF PALESTINIAN TRANSLATORS¹

Abstract: *The present paper discusses the status of translation in Occupied Palestine. The paper first provides a theoretical framework to set and expand the scene of the translation movement in Occupied Palestine. Methodologically, a questionnaire has been properly designed to carefully examine the status of translation, and then it is shared on social media platforms, namely Facebook, Instagram, and Twitter. The answers (30 in total) are received via Google Forms. The findings of the study reveal that no standards for translation is adopted. The study further shows that it is not an easy task to initiate working in Palestine. The study also points out how paramount it is to set legal rights and obligations of a Palestinian Translator/ Interpreter and to establish an association unifies the Palestinian translators.*

Keywords: *translation, translator training, Ministry of Justice, job market, Arabic*

LE STATUT DU TRADUCTEUR : UNE ÉTUDE SUR LES TRADUCTEURS PALESTINIENS

Résumé : *Le présent article traite du statut de la traduction en Palestine occupée. Dans un premier temps, L'article fournit un cadre théorique pour définir et élargir la scène du mouvement de traduction en Palestine occupée. Méthodologiquement, un questionnaire a été correctement conçu pour examiner attentivement l'état de la traduction, puis il est partagé sur les plateformes de médias sociaux, à savoir Facebook, Instagram et Twitter. Les réponses (30 au total) sont reçues via Google Forms. Les conclusions de l'étude révèlent qu'aucune norme de traduction n'est adoptée. L'étude montre en outre qu'il n'est pas facile de commencer à travailler en Palestine. L'étude souligne également à quel point il est primordial de définir les droits et obligations juridiques d'un traducteur/interprète palestinien et d'établir une association unifiant les traducteurs palestiniens.*

Mots-clés : *traduction, formation des traducteurs, Ministère de la Justice, marché du travail, arabe*

1. Introduction

The issue of the translator's role in a literary work or any other kind of work has sometimes been neglected in translator training. Venuti (1998) has fairly comprehensively discussed the idea of "invisibility" in some detail that the fluency of the translator usually "creates the illusion of transparency", in addition to the way a text is perceived in a target culture (see Munday, 2016). Having closely examined pair languages in translation in terms of minor or major however, we would immediately realise that a translator coming from a minor language is even more invisible in light of socio-culture and political dominance factors.

There have been global attempts to step up the translator's job and role value as is the case with the UN's Resolution in 2017 commending "[t]he role of professional translation in connecting nations and fostering peace, understanding and development". It was declared that the 30th of September is the "International Translation Day". The different studies prove how this has lubricated a growing market in numbers. In addition to various characteristics identified above, there have been standards set by the International Organization for Standardization: ISO 17000:2015, which sets basic requirements for the spirit of translation service providers. At present, more widely approved similar standards also exist for the provision of post-editing for machine translation output (ISO18587, 2017) and for legal translation (ISO20771, 2020; see also Kujamäki, 2021). Despite all these

¹ Mohammad Ahmad **Thawabteh**, Al-Quds University, mthawabteh@staff.alquds.edu
Ayat **Afifi**, Al-Quds University, ayat.a.afifi@gmail.com

attempts, the translator remains unseen, hence again, what if a translator is of a minor power?

The Palestinian translators have deservedly won their reputation among well-established translators for decades, but festering wounds of the legacy of the Israeli occupation has made them to be a minority in their own country. Palestinians are facing a reality that is getting more complicated each day which makes the Palestinian Arab tongue a minor in power. As Hogan-Brun and O'Rourke (2019) aptly remark, "the concept of 'minority language communities' is a relevant factor in describing numerically inferior groups of people who speak a language different from that of the majority in a given country, who are in a non-dominant position". The attempt, however, is to further discuss 'major' and 'minor' in terms of the sociolinguistic variable of power, not numbers, the effect of making more salient the Israeli occupation on the Palestinian Arab tongue, through the Palestinian translators. In addition, the impact on identity is projected through language as Hogan-Brun & O'Rourke, (2019: para 2) further add: "Language is central to human nature and is an expression of identity". With the Palestinian invariably upheaval political situation, the Palestinian parties get more and more complex and forked; representing Palestine and projecting its news, realities, studies, numbers, and social and cultural life needs better guidance and supervision by one, unbiased, and independent body. From this vantage point, the current paper suggests, by the support of a questionnaire and related studies, the necessity of establishing an independent Palestinian Linguists, Interpreters, and Translators Association, with a view to unifying the intellectual Palestinian minds, while understanding and nourishing their variations.

2. Literature Review

The study incorporates insights from the reality of the Palestinian translators' work conditions: the challenges they are faced with, the roles they play, and responsibilities they shoulder. With this in mind, the truly unique nature of life in Palestine (i.e., being under occupation and the challenges that come in the package) will be explored in detail in the following sections.

With regard to Venuti's 'invisibility', we believe that it is part and parcel of the translator's job. On the philosophical part, Venuti and Edward Said can meet in the idea of "exploring how we accept the truth that the Other can radiate its otherness whilst unwittingly caught up in the gaze of a (more powerful) observing subject (Baker & Saldanha, 2009). In this, Edward Said believed that it would be rather difficult to see "us", the occupied identity, without having the "Other", the occupier, in the picture. Understanding the sensitivity of the issue, Hogan-Brun and O'Rourke (2019), have edited and published a complete handbook, *The Palgrave Handbook of Minority Languages and Communities*, written by 35 researchers studying international law, policy studies, sociology, anthropology, education, and sociolinguistics. They have contributed to a rich volume in this diffuse field of study which, in turn, enriched this paper in different aspects, especially the chapter *Minority Language Rights, Protection, Governance*.

Mutawe (2021) reflects on the Palestinian translator status quo. In the study, Mutawe (2021) addresses a fact little known to Palestinian translators (be fully-fledged or novice) about three various stakeholders which tend to combine translation movement in Palestine: the translation students, the administration of the university, and the local translation service providers. The findings of the study represent trends in the translation market in Palestine, the types of translation commissions that are more in demand than others, and the needed changes in the curricula and training practices. Kujamäki (2021) addresses 'professional service' which is unfortunately not well presented in the Palestinian service providing community, and the requirements of turning translation from an

occupation, into a profession. When paid due attention, Professional service shall take translation service to a whole next level.

3. Methodology

The study falls within the ambit of ‘process model’ as was well described by Williams and Chesteman in *The Map* since on the larger scope it analyzes the translator’s reality. It is an attempt to study challenges and it offers satisfactory solutions. It can also fit into the third level of the “causal model”, as it is a socio-cultural one, which studies influential factors, norms, traditions, ideology, economy, and most importantly, the status of the studied language (Williams & Chesteman, 2002). However, on the surface, the study is definitely an applied one, which depends on reading an application to the Palestinian reality with the help of a questionnaire, answered by Palestinian translators.

The questionnaire was shared on social media platforms (Facebook, Instagram, and Twitter) in an attempt to reach embattled and besieged Gaza, and sent directly to translator and translation agencies via email. After receiving a convenient number of answers, 31, the questions were individually analyzed and discussed. As it will be shown in the study, the most significant results are further discussed in light of the study’s discussion and with the support of other related information and studies.

4. Discussion and Analysis

Media is one of the strongest soft powers people and governments own in today’s world. Social media is one of the most rapid, double-edged tools anyone can use. Via media, the powerful countries can invest their ill-gotten gains in several different countries. A Facebook page named “IDF Confessions” pins their first post that says: “We come to give every soldier a place to unload, tell, find support or just share what you are going through in the military service. Feel free to say anything that’s on your heart anonymously and safely”, published on May 12th, 2022, the day after the assassination of Shireen Abu- Aqla, a Palestinian-American journalist, a confession of confidential information in which the work of reporters from the police and army units is described in detail. The confession states that there are reporters who work for the Israeli Army spokesman brigade whose main job is to create stories to be indirectly published in the newspapers, social media platforms, and TV channels to gain empathy for the Israeli soldiers. Learning foreign languages to communicate such messages to the world is considered vital, especially the Arab world and citizens, in indirect ways. These reporters are in every army unit, and work on hiding and covering the army ‘mistakes’, and make sure that soldiers do not get to the media. They are described as the ‘GSS’ and ‘The Iron Dome’, and are the second most important division in the army, after pilots and soldiers (IDF Confessions, 2022). Knowing the power of words, Palestinians can make use of this free tool, and their skills and education to publish and republish translated content which will help represent their perspective, through their occupier’s words. This can be done through a body that is capable of protecting and setting rights for the translator who chooses to do this kind of task, moving the Palestinian tongue higher in the scale, and maybe shaking its long-settled position as a minor language.

To afford insight into gaining direct results from translators working in the field, a questionnaire is designed. The respondents’ years of experience ranged from 1 to more than 10 years, 64.5% of whom have a BA degree, 32.3% have MA degrees, and the rest of whom have PhD degrees. Some 80% of the respondents majored in English Language and Literature, and only 38% of those have a minor in translation. The remaining 20% are majoring in various fields such as Media and Journalism, Democracy and Human Rights,

and various scientific fields. However, these numbers will change soon enough since more universities are opening new opportunities to major in translation (be undergraduate or postgraduate).

In light of the results, the most translated type of texts is media translation, then legal translation, and marketing/commercial translation, followed by financial and diplomatic translation, and finally, the least translated type of texts is medical. Shehab *et al.* (2021: 305) argue that the most translated text types are: “legal documents and court sentences, governmental announcements, stock market data, videos and films, news broadcasts, commercial contracts, job application forms, and university enrolment materials in addition to advertisements and commercials.” Unfortunately, almost only 39% of the people working in the field are interpreters. This could be referred to the challenges associated with this profession, the lack of training for translators and the lack of awareness in Palestine of the importance and dire need for such a profession. The interpreters are specialized in legal, media, financial, and diplomatic interpretation, which reflects the gap in the expertise in Palestine. Mutawe (2021) concludes that these findings mean that the performance of translators is either weak or very weak on highly demanded types of texts and either strong or very strong on the low demanded types of texts.

According to the Palestinian Ministry of Justice’s website (Table 1 below), the first two most licensed language translators are English and Hebrew: 180 and 105 respectively; then the number drops greatly 12 for French language. In addition, 342 translators of only 11 languages are licensed; obviously the number is significantly low.

Target Language	Translator’s Location	<i>Number of Registered Translators</i>
English	Jericho, Hebron, Jerusalem, Bethlehem, Jenin, Ramallah and Al-Bireh, Nablus	180
Hebrew	Jericho, Hebron, Jerusalem, Bethlehem, Jenin, Nablus, Tulkarm, Qalqilya	105
French	Ramallah and Al-Bireh, Nablus, Bethlehem, Jenin, Hebron, Tulkarm	12
Spanish	Hebron, Bethlehem, Ramallah and Al-Bireh	10
Russian	Hebron, Bethlehem, Jenin, Ramallah and Al-Bireh, Nablus, Tulkarm	10
Turkish	Hebron, Jerusalem, Ramallah and Al-Bireh, Nablus, Tulkarm	9
Italian	Hebron, Jerusalem, Bethlehem, Ramallah and Al-Bireh, Nablus	7
German	Hebron, Bethlehem, Nablus	4
Indonesian	Jerusalem	2
Ukrainian	Ramallah and Al-Bireh	2
Romanian	Ramallah and Al-Bireh	1
Total		342

Table 1: Licensed language translators and locations

It will be important to bear in mind the excessive need for interpreters and translators from Hebrew into Arabic in medical and governmental fields, and most importantly, in courts. According to Commission of Detainees and Ex-Detainees Affairs (CDEA), there are more than 4000 Palestinian prisoners in Israeli dungeons (CDEA). In the Israeli military courts, the Palestinian prisoners are not allowed to have a Palestinian professional interpreter, but an Israeli officer interpreter usually wearing the “costume”. Article (140) of the Israeli

Criminal Procedure Law [combined version], 1982 states: “it was clarified to the court that the defendant does not know Hebrew, will appoint a translator for him or will translate for himself” (Criminal Procedure Law 2023). Therefore, it is important to incorporate the Hebrew language yielded by such an article in our translation studies training since it is a recognized fact that it is just as necessary as the English language.

Another point worthy of mentioning here is the importance of giving prominence to the location. For instance, the licensed translator or interpreter for Romanian is situated in Ramallah and Al-Bireh which means that only the local community will be serviced in case. Other Palestinian cities will strive for a licensed translator or interpreter. Thawabteh (2014: 13) states that “In an incident in the Occupied Palestinian Territories, the Magistrates’ Court in Bethlehem sought out a Romanian-Arabic interpreter in a criminal case for more than a month, but all efforts were to no avail; the ‘cack-handed’ way it handled the incident in the end was to hire a pharmacist who simply did his undergraduate studies in a Romanian university.”

With reference to the questionnaire, only one respondent works at, or actually owns, a translation services office whilst all the other respondents work for various companies with different linguistic and cultural backgrounds, or as freelancers, online, or in-house. Investigating the nature of their jobs, we have seen that 53.3% work online, some through freelancing websites such as Freelancer, Fiverr, UpWork, and Mustaqil. Some do translation tasks via their connections (Email and WhatsApp), and the rest through international companies like Translators without Borders, and various companies in the Gulf. Unfortunately, only 26% are in-house translators, about 60% of whom are freelancers while 14% are either in training or working voluntarily; the rest do not work as translators, but they use their degrees for other professions like project management, coordination, and teaching. These numbers can reflect the lack and unfair share of translation jobs opportunities in Palestine. Consequently, almost 63% of the translators’ work ‘randomly’, that is to say, they are neither full nor part-time translators; they take a job whenever someone offers; hence, 70% of translators do not depend on their profession to make a living. That is a reflection, again, of the imbalance and arbitrariness of the field in Palestine.

The financial part in the questionnaire is carefully designed to know more about the scale of the general rate for Palestinian translators and interpreters. Unfortunately, the tally resulting from such a calculation unsurprisingly –and almost inevitably— bears witness to the calamitous situation of the translators and interpreters. In response to the question, “How much do you make per page/ Page rate? (a page is 250 words)”, the answers to the question are unequivocally shocking, varying from \$10 - \$85, and from 20 NIS - 75 NIS. The range is too wide, which is an indicator of disorder work in this field. Some kind of scale, table, or pricing system is highly recommended for the rights of the translator/interpreter and the client. Consequently, the answers to “How much do you make a month as a translator?” varied from \$100 - \$3000 and 0 - 2000 NIS, which is an indicator of inequality in opportunities. It is obvious that the more experienced have higher payments; however, the hierarchy of the scale of payments is inconsistent. Hence, when asked, “How many words do you usually translate per workday (8 hours)?” The answers varied from realistic, to non-realistic— 300 - 5000 words; experience is thought to be very crucial. Some translators are capable of completing anything up to 5000 words, but the output may dip as low as 300 words for inexperienced translators.

With more basic insights into the business translator/ interpreter, we nowadays see the translator/ interpreter as no more than a translation engine, a machine that works to be eventually replaced by machine translation at any time through machine learning projects. Nowadays, there is a wide range of offshore translation jobs, for instance, localization companies employ the translator as salesman in which he/she has a target number of words

to translate, barely scraping by an income, in a very limited time frame, and has to deal with sentences or half-sentence from random websites which are mostly out of context. Then he/she has to get the work reviewed and get paid only for the correct “guesses”, or as it is called, “localizations”. One more issue with this type of work is that it is not, in any way, developing the translator’s professionalism in any field. Unfortunately, this is one of strictly limited methods an amateur translator is faced with at the beginning of their career. Another type of translation work is through Language Services Providers (LSP) whereby translation tasks might be subcontracted to other companies including an LSP, who may in turn contract out yet other language companies. Many if not most LSPs outsource their translation work to a primarily distributed network of freelancers as their human resource base (Rodriguez-Castro, 2013). This is the stage when new translators from minor languages receive cheap tasks through online freelancing websites, and the tasks get cheaper since someone aiming to keep a customer offers cheaper than the average price for the companies. Thus, on a scale from 1 to 5, asking “How easy, or hard is it for a translator to initiate working in Palestine?” (Chart 1 below) the majority of the respondents have chosen 4. Also, asking “How easy, or hard is it for a translator to initiate working abroad?” (Chart 2 below) the majority chose 3. Below are the charts, respectively.

20 responses

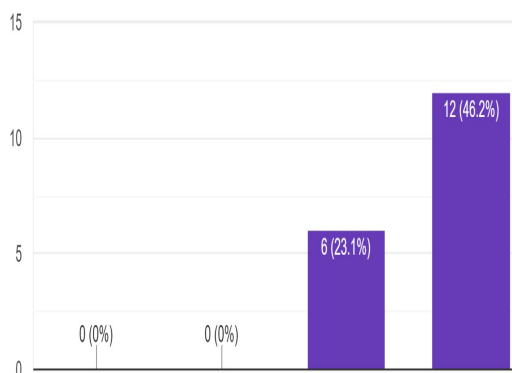


Chart 1: Initiating work in Palestine

20 responses

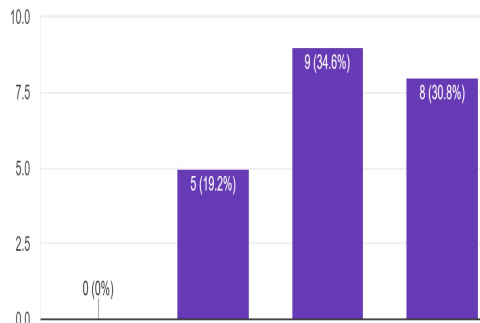


Chart 2: initiating work abroad

Initiating a career as a translator in Palestine after graduation would take about four years of constant cheap labour, and learning through training courses given by people who have practiced translation for more years than the trainee did. The Palestinian translator's sources of information are limited to characteristic insouciance, and what the universities offer the BA students is no more than an introduction (Mutawe 2021). The field of translation is a highly dynamic one, as it is obviously connected to all aspects of life. Mutawe (2021) findings suggest new readily acceptable emerging types of translation crucial to be taught in translator training, such as machine translation, localization, and multimedia, in addition to social media content whether visual, audio or written, which might be described as "quick content", spontaneous ordinary people translations, especially in Palestine. For example, in 2021, during the war on Gaza, people have had a great impact on the international community in projecting and sending out the Palestinian message. Moreover, there was a constant need to improvise whether you were a professional or not, to louden the voices of the Palestinian people. People were able, even if it was temporary, to make a shift from minor tongues, to major. Here the question is, what if all these spontaneous efforts were more organized by a body, unifying the terminology and keeping the work under one, well-guided scope?

The last section of the questionnaire discusses the rights of the Palestinian translator, in an attempt to grasp an idea of the translator's awareness of their rights, if they are any, in Palestine since, according to Hogan-Brun and O'Rourke, (2019), an attempt to secure rights for a very small minority calls for legislation and standards to protect these rights. The first question in this section is: "Are you satisfied with the rate you gain?" the majority answered "no" as can be shown in Chart 3 below:

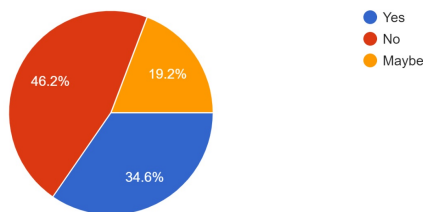


Chart 3: Satisfaction with the rate

Therefore, the following two questions are relevant to an average rate for a translator—\$20-\$30 is considered the fairest, as chosen by the respondents. Then the same question is put, but for interpreters, which reflects a high level of ignorance to interpreters work even within people who work in the same field. Most respondents have chosen \$20 - \$30 per hour, while based on interpreters, or people who have worked as interpreters, a fair rate should range between \$200 - \$700 per hour.

The next question is "Do your customers know their rights?": Chart 4 below illustrates the respondents' answers.

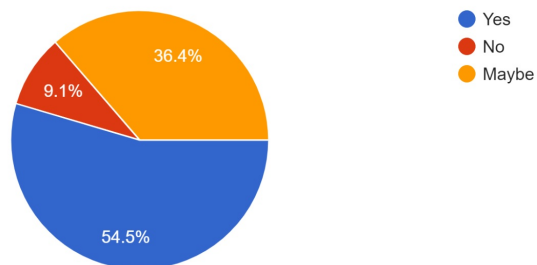


Chart 4: Awareness of customers' rights

As for question: "Do your customers know your rights?", Chart 5 below shows the answer percentage

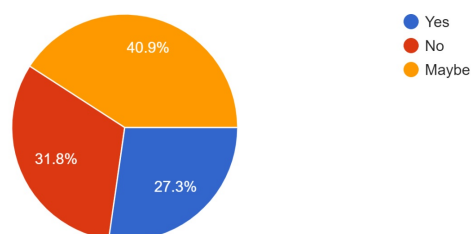


Chart 5: Awareness of translator or interpreter's rights

The answers indicate that customers are more aware of their own rights as Charter 4 above shows, but not the rights of the translator or an interpreter as Charter 5 further shows.

In terms of the legal rights and obligations of a Palestinian translator/interpreter as can be shown in "What are the legal rights and obligations of a Palestinian Translator/Interpreter?", the answers in the questionnaire are dependent more on the opinion of its writer, not on actual knowledge. Only 1 of the answers is close to the written law, 26% of the answers are blank and 23% of which state "I do not know". The following are direct quotes:

- (1) "Depends on whether he is working with a company or as a freelancer. Normally for freelancers, there are no rights".
- (2) "No rights defined. Obligations are only imposed on licensed translators, there is no control over freelance translators"
- (3) "Get paid, respect deadlines, produce high quality work and keep confidentiality of clients".
- (4) "Enabling environment for work, decent working hours, availability of another interpreter if hours are more than two, very good sound system and booth quality and techniques".
- (5) "Having good work conditions, which is lacking in Palestine".
- (6) "A lot".
- (7) "All that the Palestinian Civil Service Law stipulates".
- (8) "As clarified by the Ministry of Justice's code of legal translators".
- (9) "To work ethically and objectively"!

In fact, the only Palestinian Law specifically written for translation profession is Law Number (15) 1995 very much designed to Translation and Translators. The law obliges translators to get a license to practice the translation profession. The law also specifies the steps and requirements to do so. The law was amended in 1996 and declared by the Minister of Justice, under the title of The Executive List for Translation and Translators, and has the same context as the previous one. The law reads The Minister of Justice's Orders to Adjust and Organise the Licensed Translators' Work. The law includes 6 articles titled: The Translator's Obligations, Required Documents, Birth Certification Translation, Translation Office Address, Regulations, and Execution. Noting that all the Articles are basic steps and directions which are based on Law (15) of 1995, (Palestinian Ministry of Justice, 2022). Thus, none of them has ever mentioned the details of the translator's job, sets boundaries for translators and clients, any of their rights and work conditions, or the types of translation work. Only one answer was available from an anonymous respondent who worked abroad describing the rights of translators in the country for which he/she translated; "I translated in Thailand and the rights I mentioned earlier applied namely: Enabling environment for work, decent working hours, availability of another interpreter if hours are more than two, very good sound system and booth quality and techniques".

Turning translation for Palestinians from an "occupation", to a professional service, provided by professional people should be our next goal to step up the translators' and interpreters' status and to raise awareness of the importance of their role in the Palestinian unique reality. On a very delicate issue, the question "How do you usually deal with Palestinian political delicate terminology?" has received different answers. Unfortunately, none of the information sources is Palestinian, which can make the translator fall into identity representing mistakes, since political terminology is very tricky, and similar words can be semantically, politically, or socially very different. The answers directly quote:

- (1) "I try to translate them in a way that supports the Palestinian narrative and our cause".
- (2) "It was hard at the beginning but now it is way easier, watching news channels helped a lot".
- (3) "Very carefully, and with prior knowledge of the most of glossary available and known beforehand".
- (4) "I try my best to find the best translation of the terminology and use different resources to decide which word fits the context perfectly. I might read articles that discuss the same matter or use context Reverso as it gives different meanings for a word in different contexts".
- (5) "I translate it as I believe, then the customer changes it as he wants".
- (6) "I research and check with professionals, and some terminology I am already familiar with from the news".
- (7) "I depend on good research for everything I don't know (the customer I am working with and their ideology. This is how I adopt the right terminology). I never translate what comes to my mind only, while translating".
- (8) "Depends on the target language and audience".
- (9) "I make sure I am aware of the discourse of the institution/client I translate for".
- (10) "Depends on the file that I'm working with".

The next question here is, "how can translation in Palestine move higher on the scale to become a 'professional service'?" Prior to discuss the answer, it would be advantageous to tackle this term. Evetts 2011: 5 as cited in Kujamäki (2021) argues "Professions can be seen as the structural, occupational and institutional arrangements for work associated with the uncertainties of modern lives in risk societies and, by using their expert knowledge, professionals enable customers to handle uncertainty".

Thus, in order to achieve professionalism in translation services in Palestine, three main elements suggested by Kujamäki (2021) are highly needed: The Professionalisation of a workforce, control, jurisdictional control, and identity.

Professionalization of a workforce is simply a reference to “the extent to which service provision is based on specialized knowledge” (2021: 334). It is an apparent issue in Palestine according to the survey whereby the vast majority described the texts they translate as “general” which increases the competition in such fields— better be done by students or people under training. Thus, the specialized translators and interpreters are the minority, and the competition is weak, which results in inequality in payment and professionalism levels. In addition, anyone can practice translation, based on their “general” knowledge of a certain topic or language as might be the case with Hebrew in Palestine, or any language which is not taught in schools, thus giving rise to weaken the status of translation as a profession. In Palestine, a license is only required for legal documents which will, in some part of the procedure, reach a court, or for some NGOs with high standards and requirements.

Control over the application of an expert knowledge base via different institutions, such as training and licensing. This requirement is already developing impressively in Palestine, more and more local universities are opening majors and minors in translation and elective courses in other languages. However, this practice by the universities is still on a humble level; therefore, improvements are non-stop.

Professions with strong jurisdictional control, such as law, can “exclude rivals, protect their privileges, and defend against incursions into their territory” (Kujamäki, 2021: 335), a point that, as previously thoroughly explained, is rather weak, or missing in Palestine.

Identity, for Kujamäki (2021), refers to the realization that you are a professional, and you have professional colleagues. We need a categorization of translators based on their years of experience and work production, and to categorize, maybe, the texts themselves based on a certain criterion. However, in the case of Palestinians, it is also crucial to re-emphasize the idea of the Palestinian existence and rights as a major role of the shared and individual identity, or in the words of Baker and Saldanha (2009) explore how the otherness can be retainable by the Other while involved from the standpoint of a (more powerful) observing subject.

Hence, the last questions in the questionnaire are, “Do you think we need a Palestinian Translators and Interpreters Association?” and, “What are your suggestions and requirements for this Association?”, the answers directly quote:

- (1) “Experience no less than 5 years”.
- (2) “It has to offer jobs and training courses for the translators”.
- (3) “To fight for their rights be an umbrella offer training courses workshops unify rates for all”.
- (4) “First meeting interpreters and translators to know their needs, and to represent them well, and fulfil their needs, and address their obligations too”.
- (5) “Don’t be corrupt please?”
- (6) “The field of translation in Palestine is in dire need for an association managed by a professional cadre to promote this profession, renew it, and give young professionals the chance to develop and grow in this field. In addition to protecting translators’ rights and guaranteeing their full rights regarding the payment and work conditions”.
- (7) “Raise awareness about the importance of knowing our political context better and the sensitivity of certain terminologies”.
- (8) “Translators’ rights, job opportunities, bridging, archiving translators work, national outcome of translation, clearer statistics and research centre”.
- (9) “A flat fair rate for the translators”.
- (10) “Preserving the rights of translators by developing legal documents (policies, code of conduct, etc.) to protect them legally from fraud attempts by customers”.
- (11) “They will never agree on anything and it will be a complete waste of time and money”.
- (12) “Be a union advocating for the rights of translators, empowering them and facilitating their work and networking with potential partners”.

It is however helpful to take a look into other Arab Translator's Associations, to study their strategies, what they offer, and how they operate. For example,

- (1) Egyptian Translators' Association: <https://www.egyta.com/index.php>
- (2) Iraqi Translators' Association: <https://irtrans.org/>
- (3) Moroccan Translators' Association: <https://www.atajtraduction.asso.ma/indexar.php>
- (4) Lebanese Translators' Association: <https://www.sworntranslator.org/ar/>

5. Conclusion

Establishing a language service specialized association and unifying the existence of the Palestinian translators prove their work despite some tough challenges, especially the Israeli occupation. Thus, the aim is not to force the conjunction of translation and writing styles, rather it is to be able to endure and nourish all these differences and variations. It is to understand their reasons, the beneficial and the harmful, with the help of elite translators and linguists, and analysts of the political, social, and cultural life in Palestine.

Creating such an association is a cultural, social act, done by the working class. It is a free space, for each and every one who works in the field of translation, it is an archive station for the Palestinian work outcome, in culture, law, medicine, finance, media, etc.

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Mohammad Ahmad **THAWABTEH**, Associate Professor of Translation and Intercultural Studies. He is currently teaching undergraduate and post-graduate courses at Al-Quds University of Jerusalem, Occupied Palestinian Territories. Her research interests include: Translator Training, Audiovisual Translation, Translation Technology, Discourse Analysis and Cultural Studies.

Ayat **AFIFI**, MA Translation Student at Al-Quds University, Jerusalem, Occupied Palestine. Her research interests include Political Translation. Media and Translation and Audiovisual Translation.s