

The labyrinth of ethics in journalistic translated discourse

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Given that both translation ethics and journalistic translation are still two under-explored areas in translation research, this study sets out to discover the ethical model of Iranian translators' performance in a climate of conflict. To achieve the objective, the researchers monitored and collected the translated journalistic texts concerning the Iranian nuclear negotiations published by a state-run news agency from three days before the Almaty I nuclear talks to three days after the Almaty II negotiations. The monitoring phase resulted in 20 pairs of STs and TTs. The comparative textual analysis indicated patterned and motivated ideological interference in translations which could be accounted for by resorting to teleological models of ethics. Theoretical analysis revealed conceptual overlap between ethics and ideology that could explain the reduction of ethics into ideology in the news agency.

Keywords: ethics of translation, ideology, translation and conflict, Iranian nuclear negotiations

1. Introduction

During the previous decade, Iranian nuclear program has been a hotly-disputed issue in the international arena. Iran, on the one hand, declares that it wants peaceful nuclear energy for civilian purposes. It also considers obtaining nuclear technology know-how as its inalienable right by invoking different articles of the NPT. Some Western countries especially the United States and Israel, on the other hand, assert that Iran is clandestinely manufacturing nuclear bomb and as a result its nuclear program must come to a halt. Neither of the parties seems willing to budge from their stances. Consequently, the protracted conflict has resulted in a severe hardship Iranian people have gone and are going through.

As a corollary to this conflict, different media have covered the issue. Nevertheless, different studies undertaken within Critical Discourse Analysis (CDA) have revealed that something beyond mere reportage and representation is their overriding aim. Not only do media reflect the issue, they also construct it by

means of different strategies including the linguistic ones that they have at their disposal (see e.g., Rasti and Sahragard 2012; Koosha and Shams 2005; Izadi and Saghaye-Biria 2007). Since most of what people understand is through the narratives they are exposed to and the very same understanding of this world guides their behavior (see Baker 2006), these media have been able to nudge people into taking up their stances.

Without translation, however, these news narratives and discourses would ineluctably be confined to a specific geographical location and hence the importance of translation. During the recent decade, news translation has turned into one of “the fastest-growing fields at the present time” (Bassnett 2014: 3). Notwithstanding the fact that it has been approached from different perspectives such as ideology and manipulation (e.g., Kuo and Nakamura 2005; Kang 2007; Chen 2009; Valdeón 2007, 2011), globalization (Bielsa and Bassnett 2009; Orengo 2005), and field works regarding the translation process in newsrooms (Bani 2006; Tsai 2005; Pan 2014), it seems that investigation of news translation from an ethical outlook has largely gone unnoticed. If studies on news translation have challenged the established definitions of translation (Bielsa and Bassnett 2009: 1, 11, 16) and have led to new understandings in the field such as multiple source texts (Orengo 2005), multi-tasking activity of translator (see Tsai 2012), and collective agency during translation (see e.g., Bani 2006), investigating and describing the ethical behavior of news translators, then, might help us shine a different light on the ethics of translation that has so far been mostly preoccupied with translation of literary and canonical texts.

The ethical conundrum translators might experience during the time of conflict can be envisaged: on the one hand, they are expected to produce faithful translations of the original texts; and on the other hand, they cannot turn a blind eye to their own interests or the interests of the institution in which they are recruited, not to mention countless other factors that might also sway translator’s value judgment.

In this study, we intend to understand the model of ethics of translation that best matches the performance of Iranian translators during the time of conflict over Iranian nuclear issue. This objective, in turn, demands a review of the ethical approaches to translation and textual as well as contextual analyses.

2. Ethics and translation

The issue of ethics of translation boils down to possibility of decision-making, without which, needless to say, ethics is meaningless. Thus, the tacit assumptions of any discussion on translators’ ethics are the acceptance of the latitude translators possess

and different methods of translation. For Koskinen, making choices involves value judgment (2000: 14) and for Hermans (2009: 93) it “presupposes first the possibility of choice, and then agency, values and accountability”. Ethics in the literature is defined as the systems of values that guide and help determine the rightness and wrongness of our actions (van Wyke 2010) and as such ethics has been an intrinsic feature of many theories of translation. What follows is a brief review of different ethical approaches to translation with more emphasis on the ones that take translation and translators beyond the translational context. It goes without saying that, underscoring these novel approaches does not rule out the previous ones. As a matter of fact, for many people and scholars alike, faithfulness to the source text and author is still what a translator shall constantly strive to achieve.

It was initially fidelity to the source text and author and presentation of foreign as other (e.g., Berman 1985, 2004) that prevailed in translation theory. Later with the skopos theory, the source text was dethroned and language as the verbalized part of the socio-culture was thought not to be a goal in itself, only a means to communication and maximal faithfulness to the ST was only *one* legitimate skopos (Vermeer 1989, 2004: 234). To reign the end-justifies-the-means motto of functional theories of translation in general and skopos theory in particular, Nord (2001:2002) introduced the term loyalty as an *interpersonal* relationship between the different stake holders in a translational action instead of fidelity as an *intertextual* relationship. The acceptability of translation purposes then “is limited by the translators’ responsibility to *all their partners* [italics added] in the cooperative activity of translation (= loyalty principle)” (Nord 2002: 37). Being responsible to all the partners does not make the problem any easier especially if those partners maintain irreconcilable interests. Translator in such cases might turn down the commission and refuse to manipulate the author’s communicative intentions (Nord 2002: 38).

Deconstructionist approaches waved a more radical view of faithfulness. The role of the source text and author was challenged. From this perspective, the meanings do not reside in a stable fixed sign system and production of a totally faithful translation is impossible “precisely because there is nothing definite or stable that one can be faithful to one and for all” (Arrojo 1994: 158). So if there were no stable source text, fidelity to the text seemed meaningless and reproduction of meaning in translation gave way to production (Snell-Hornby 2006: 60–63, Arrojo 1994). This view of ethics in the light of deconstructionism has been influential in development of postcolonial and feminist approaches (Inghilleri and Maier 2009). Obviously, functionalism and deconstructionism were anathema to the previous source-bound ethics of translation.

Besides the effect of skopos theory and deconstruction on ethics of translation, there has been debate over ethical issues concerning, to borrow from Schäffner

(2007), politics of translation and politicization of translation. Chesterman (2001), for instance, summarizes four ethical approaches to translation including ethics of representation, service, communication, and norms. After levelling criticism against these models, he proposes an ethics of commitment building on McIntyre's deontic force of excellence. One of the advantages of this kind of ethics is that "it allows us to restrict the scope of professional ethics to the practice in question", writes Chesterman (2001: 147). Admitting the fact that sometimes, there may be more important things than professional ethics, Chesterman (2001: 147) contends that political engagement of the translator lies outside the realm of professional ethics; that professional ethics governs a translator's activity *qua* translator not *qua* political activist. Like his previous publication on ethics of translation (Chesterman 1997), he deliberately overlooks the responsibility and accountability of the translator to world at large, to issues such as domination and resistance. However, Inghilleri (2008: 221) expresses the need for a model of ethics of translation that goes beyond the representation of or communication with the "other" alone.

The studies on translation that investigate ethics of translation in a climate of conflict offer some illuminating insights. In fact, when conflicting agendas arise "translators' ethical and political judgments become as central to their task as cultural or linguistic competence" (Inghilleri 2009: 207). Under such circumstances, "the right thing to do' cannot be predetermined, but can only be decided in the event itself" (Inghilleri 2009: 209). This fact is actually being increasingly acknowledged in teaching ethics to translator trainees and more and more attention is being paid to fostering self-reflexivity and judgment rather than determining what ethical behavior is in advance (see Baker and Maier 2011; Drugan and Megone 2011).

In a series of studies conducted by Inghilleri (2008, 2009, 2010), she discusses interpreting practices undertaken in violent conflict in places such as Iraq and Guantanamo. Drawing on Bourdieu's concepts, Inghilleri (2008) considers translation as one of the cases that characterizes "zone of uncertainty" where the relationship between field and habitus, which contributes to the construction of ethics of translator, might be challenged and redefined. Inghilleri (2010) discusses the motivations for decision to interpret in Iraq and shows "the absence of an autonomous professional identity" (2010: 179) for the contract linguists employed by the U.S. army that led them to uphold the same or similar ethical principles as the soldiers with whom they serve.

The most drastic approach to ethics of translation comes from Baker (2006; Baker and Chesterman 2008) and some of the committed scholars of translation who recognize the unfair power differentials in and between cultures and languages (see Brownlie 2009). What makes Baker's approach different from the previous ones is that it is more realistic; it does not idealize and romanticize the

world and the contexts in which translations are carried out. Baker, moreover, is cognizant of the remarkable impact of translation in a geo-political arena and does not see translators as being only responsible to the people and texts involved in the translational context; instead, they are responsible to the world, to the consequences their actions might entail:

We each make our own decisions on the ground and have to live with the consequences. The main thing to stress here is that neutrality is an illusion, and thus uncritical fidelity to the source text or utterance also has consequences that an informed translator or interpreter may not wish to be party to. (Baker 2006: 128)

In Baker's ethical approach, what to translate becomes as important as how to translate. The question other researchers, such as Chesterman (1997) purposefully evades from discussing. Sometimes, even "faithful" and "accurate" translations are deemed unethical in terms of text selection and framing. Baker's example for this kind of translation is the institution called MEMRI. The excerpts MEMRI chooses to translate, the way it frames and strings them together demonize the Arab World and Iran (Baker and Chesterman 2008; Baker 2010a, 2010b).

Tymoczko (2009), another important figure of the committed approach, discusses the limitations imposed on translation studies by the western conceptualizations of translation such as "translation is transfer" and "in-betweenness" of translators (see also Tymoczko 2010) that undermine the self-reflexivity of the translators to the pre-theoretical concepts and practices of translation. She cautions that if translation studies does not go beyond this "translation becomes an instrument of domination, oppression and exploitation; translators themselves are at risk of becoming agents of violence of various kinds" (2009: 176). As a result of enlarging the conceptualization of translation, translators will be empowered and translation might move beyond the concepts of transfer, fidelity and equivalence (2009: 177). Interestingly, for Tymoczko, one of the ways to broaden the conceptualization of translation is by paying attention to the marginalized forms of translation such as advertisement. Arguably, journalistic translation is one of those marginalized forms of translation that has thus far challenged different aspects of translation (see Section 1).

The current conceptualizations of translation, Maria Tymoczko asserts, restrict both epistemology and ethics of translation. A concomitant result of enlarging the conceptualization of translation might be a reconsideration of ethics of translation. Tymoczko is actually at pains with the current professional ethics of translation that discourages development of critical-ethical sense and eviscerates the agency of translators. She thinks the current ethics of translation is restricted to "the micro levels of textual fidelity and immediate obligations to the employer, effacing larger spheres of responsibility to communities and the world" (2009: 186).

A concise overview of ethical account of translation shows that, like translation theory, it was at first confined to the predicament of translator concerning the presentation of texts; later it moved to the interpersonal relations and it eventually came to embrace situations in which, as Inghilleri puts it (2008:219), “questions of impartiality and loyalty to professional codes meet questions of justice and individual conscience”.

To sum up, we see that early translation theory would call fidelity to the source text and translator’s neutrality as the only ethical issues a translator could be held accountable for, but this one-size-fits-all prescription has been challenged during the recent decades and the positionality of translators and the role they play in the circulation of different narratives have been acknowledged which, by the way, go hand in hand with the trajectory of development of translation theory itself.

3. Method

3.1 Theoretical framework

Conflicts can be said to be actual results of clash of ideologies. To understand the effect of ideology on translation and the ethical decisions thereof, we draw on van Dijk’s socio-cognitive theory of discourse and ideology. His approach is significant from several aspects: van Dijk does not uphold the definition of ideology in its Marxist sense as false consciousness inculcated by the ruling class in order to legitimate the status quo. Rather, he believes that the minorities and oppressed do need ideologies to organize their actions toward the desired goal of the group (n.d., 7–8). Another important feature of his theory is explicating the reciprocation of ideology in discourse production and comprehension. For van Dijk (1998), ideology has three main constituents: social functions, cognitive structures, and discourse expression and reproduction. The main social function of ideologies is “the co-ordination of the social practices of group members for the effective realization of the goals of a social group, and the protection of its interests” (1998, 24). Regarding the cognitive structures, he proposes that

Ideologies are the ‘axiomatic’ basis of the mental representations shared by the members of a social group. That is, they represent the basic principles that govern social judgment – what group members think is right or wrong, true or false. (1998: 24–25)

In other words, “the main cognitive function of ideologies is to organize specific group attitudes” (1998: 25)

However, ideology does not *directly* influence the discourse production and comprehension. There lacks what van Dijk calls a “vital missing interface” (1998: 27) which is addressed by borrowing the concept of models from

psychology. Models that are formed and updated in our minds, van Dijk posits, are subjective; however, despite personal variations, they at the same time exhibit fragments of socially shared ideologies (n.d.: 21–24). Thus, when we write or read different texts, the production and comprehension of these texts are influenced by the models we already have in our mind.

Moreover, van Dijk holds that ideologies are represented “as some kind of basic self-schema of a group, featuring the fundamental information by which group members identify and categorize themselves” (n.d.: 43) which are necessarily bound with identity which are about Us versus Them – who we are and who we are not. Therefore, ideologies typically organize people and society in polarized terms. Van Dijk (n.d.: 44) also advances his conceptual or ideological square that can be applied to analysis of all levels of discourse structure, based on the same Us versus Them polarization:

- Emphasize positive things about Us.
- Emphasize negative things about Them.
- De-emphasize negative things about Us.
- De-emphasize positive things about Them.

3.2 Data collection and analysis

The data collection period which lasted for 46 days began three days before Almaty I nuclear negotiations and terminated three days after Almaty II nuclear talks. We covered this time span due to the importance of this juncture in the history of Iranian nuclear negotiations and anticipated uniformity in the themes of the TTs.

Since we wanted to realize how translations are carried out in a news agency that advocates Iranian nuclear policy, we chose Iranian Students' News Agency (ISNA) because it is closely affiliated with the Iranian government: the accreditation for establishment of Iranian Students' News Agency (ISNA) was granted by the Ministry of Culture and Islamic Guidance to *Jahad Daneshgahi* (known as The Academic Center for Education, Culture, and Research in English) in 1999. *Jahad Daneshgahi* itself is an institute operating under the supervision of Supreme Council of the Cultural Revolution and hence it is linked to a governmental organization. ISNA was inaugurated three days after the Islamic Republic supreme leader statement addressed to ISNA on Students' Day of the year 1999 that goes, “broadcast good, useful, and promising news”.¹ As for the policy of this news agency, ISNA has formulated and prioritized its general policy: (1) Islam, (2) The holy values of the Islamic Republic system, (3) [Islamic Republic] Constitution,

1. Our translation. See <http://isna.ir/static/about-isna.htm>. Accessed 1 December 2013

(4) Imam Khomeini's thoughts, (5) Velāyat-e Faqih [the Guardianship of Islamic Jurists], (6) National values and interests.² This news agency's website is available at www.isna.ir.

During the data collection phase, the researchers monitored the webpage and tracked the STs and saved them for comparative textual analysis. The monitoring resulted in corpus consisted of 20 pairs of source and target texts. The STs and TTs contained 13792 and 7984 words respectively.

As for the delimitation, the comparative textual analysis was confined to macro-semantic information (including the headline system, which itself might be composed of super headline, main headline, and sub headline and the lead (van Dijk 1988: 56)) as well as micro-textual shifts such as addition, deletion, shift of agency, different lexicalization, etc. Two points regarding the analysis need to be mentioned here: first, since the analytical tools of discourse analysis are proposed for one language, they needed to be tailored to meet the requirements of comparing translations with their originals. These categories are mostly borrowed from van Dijk's papers and customized for this study. Second, to reduce over-interpretation of ideology, the researchers needed to look for patterned manipulation (Farahzad 2012; Hatim and Mason 1997: 143–147) for which there was extrinsic motivation (Ayyad and Pym 2012). After careful analysis of the texts and registering the manipulation strategies, the researchers classified them in seven categories which are elaborated on in the following section.

To facilitate referring to the STs and TTs, the data are codified according to date they first appeared on ISNA news agency's website. The coding starts from ISNA-1 and ends with ISNA-20. The URLs of both source and target texts can be found in Appendix.

4. Results of the comparative textual analysis

In the following subsections, the manipulation strategies employed in the corpus under study are defined. Some examples are also presented to illustrate the manipulation strategies.

4.1 Foregrounding

Van Dijk (n.d.: 55) writes that information that comes at the beginning of the text receives extra emphasis and controls over the interpretation of the whole text. He

2. Our translation. See <http://isna.ir/static/Strategic.htm>. Accessed 1 December 2013

maintains that foregrounding “closely corresponds to the ideological square that assumes ingroup favoritism and outgroup derogation” (n.d.: 55). For him, headlines and leads have such a function. Here, the researchers use foregrounding in cases where part of the source journalistic text is chosen and foregrounded as the headline or lead of the TT. Sometimes some other shifts are also utilized in the part of the text being foregrounded.

(1) (ISNA-4):

ST headline:

Exclusive: Glencore bartered with firm linked to Iran nuclear program

TT headline:

ناتوانایی غرب در محدود کردن توانایی ایران برای تجارت با سایر کشورهای جهان

Nātavānāie ġarb dar mahdud kardane tavānāie Irān barāye tejārat bā sāyere kešvarhāye jahān

BT: West's incapability in restraining Iran's ability in trade with other countries of the world.

The translated headline is a foregrounded part of the ST that reads, “The ... bartered agreement... illustrates how difficult it is for Western powers to curb Iran's ability to trade with the rest of the world”. This foregrounding, as is obvious, is mixed with an overstatement. The TT headline renders the “difficulty” of restraining Iran's ability in trade with other countries into “incapability”.

4.2 Different lexicalization

Similar meanings may be expressed using different words depending on the position, role, gender, social context, and point of view or opinion of the speaker. This is called lexicalization, a main domain for ideological expression and persuasion (van Dijk 1995a, n.d.: 77).

In other cases, what the other agencies and foreign political figures state is translated; but, to borrow from van Dijk, “lexicalization of those arguments does not seem to imply agreement” (1998: 53). Here, van Dijk talks about using the verbs submit, claim and such like. Examples of this kind of different lexicalization were found in the corpus under analysis.

(2) (ISNA-11):

ST:

“We do not know for sure, but we have information indicating that Iran was engaged in activities relevant to the development of nuclear explosive devices in the past and now,” he [Yukiya Amano] *told* The Associated Press.

TT:

یوکیا آمانو، مدیرکل آژانس بین‌المللی انرژی اتمی در گفت‌وگو با خبرگزاری آسوشیتدپرس در اظهاراتی بی‌اساس مدعی شد که آژانس نشانه‌هایی مبنی بر فعالیت‌های ایران برای دستیابی به تسلیحات هسته‌ای را در گذشته و اکنون یافته است.

Yukiya Amano, modire kolle āžānse beynalmelalie eneržie atomi dar goftogo ba kabargozāriye āsowšiated peres dar ezhārāti biasās modda'ī šod keh āžāns nešānehāi mabni bar fa'aliathāye Irān barāye dastrasi be taslihāte hastei rā dar goḍašteḥ va aknun yāfteh ast.

BT: Yukiya Amano, the secretary general of the International Atomic Energy Agency, in an interview with the Associated Press *baselessly claimed* that the agency has found signs regarding Iranian nuclear activities to develop nuclear weapons in the past and now.

4.3 Understatement

According to van Dijk, understatement and overstatement are rhetorical features that may be used to function ideologically: “when information that is unfavourable to us is made less prominent whereas negative information about them is emphasized” (1995a: 29).

(3) (ISNA-7):

ST:

The U.N. nuclear watchdog *raised pressure* on Iran...

TT:

مدیرکل آژانس بین‌المللی انرژی اتمی از ایران خواست...

Modire kolle āžānse beynalmelalie eneržie atomi az Irān kāst ...

BT:

The secretary general of the IAEA *asked* Iran to...

4.4 Shift of polarity

Halliday and Matthiessen (2004: 143) define polarity as the opposition between negative and positive. Shift of polarity happens when a positive sentence is substituted with a negative one and vice versa in the translations.

(4) (ISNA-12):

ST:

Relatively small uranium deposits will keep Iran from being fully self-sufficient in nuclear energy.

TT:

دستیابی ایران به ذخایر کم اورانیوم باعث می‌شود که ایران در زمینه فن‌آوری هسته‌ای خودکفا می‌شود

Dastyābie Irān be ɖaḳāyere kame orānium ba'eṭ mišavad keh Irān dar zaminehe fanāvarie hastei ɖodkafā mišavad

BT: Iran's access to small uranium deposits will lead Iran to be self-sufficient in nuclear technology.

4.5 Addition

Several cases of addition were registered in the corpus under study.

(5) (ISNA-6):

TT:

وزیر امور خارجه آمریکا در ادامه به تکرار اتهامات غرب مبنی بر نظامی بودن برنامه هسته‌ای ایران پرداخت

Vazire omure kārejah āmrikā dar edāme be tekrāre etehāmāte garb mabni bar neẓāmi budane barnāmehe hasteie Irān pardākt

BT:

The U.S. secretary of state reiterated the west's claims regarding the military nature of the Iranian nuclear program

4.6 Deletion

Omitting information from the STs was the most frequent strategy. Some examples come below.

(6) (ISNA-10):

But 20-percent purity is far higher than that needed for nuclear power, and rings alarm bells abroad because it is only a short technical step away from weapons-grade uranium.

(7) (ISNA-3):

Iran has faced tightening international sanctions over its nuclear programme and Israel has strongly hinted it might attack Iran if diplomacy and sanctions fail.

(8) (ISNA-4):

The main oil and financial sanctions that have caused Iran's oil revenues and currency value to plummet would not be loosened.

4.7 Replacement

In some cases, the part of the TT is so severely distorted that the manipulation does not easily lend itself to description. The manipulation strategies used in these cases are amalgams of different strategies. Replacement is coined to cover this kind of shift.

(9) (ISNA-9):
ST:
we should use it [the leverage America has gained from the sanctions]
to seek a deal that would finally restrict *Iran's ability to make bomb fuel*.
TT:
... باید برای یک توافق که در نهایت توان ایران برای توسعه برنامه هسته‌یی‌اش را محدود سازد، تلاش کند
Bāyad barāye yek tavāfoq ke dar nahāyat tavāne Irān barāye tows'ehe
barnāmehe hasteiaš rā mahdud sāzad talāš konad
BT: We should use it to seek a deal that would finally restrict *the development of the Iranian nuclear program*.

Table 1. Frequency count and percentage of the manipulation strategies

Manipulation strategy	Headline		Lead		Body		Subtotal	
	F	%	F	%	F	%	F	%
Foregrounding	6	66.66	1	9.09	0	0	7	6.30
Replacement	2	22.22	0	0	3	3.29	5	4.50
Deletion	1	11.11	5	45.45	73	80.21	79	71.17
Different lexicalization	0	0	2	18.18	6	6.59	8	7.20
Understatement	0	0	2	18.18	2	2.19	4	3.60
Addition	0	0	1	9.09	6	6.59	7	6.30
Shift of polarity	0	0	0	0	1	1.09	1	.90

Table 2. Frequency count and percentage of the ensuing manipulation patterns

Manipulation pattern	Headline		Lead		Body		Subtotal	
	F	%	F	%	F	%	F	%
Downplaying the possible military dimension	3	33.33	8	72.72	49	53.84	60	54.05
Downplaying the effectuality of sanctions	1	11.11	0	0	8	8.79	9	8.10
Downplaying the negative points about Iranian government	3	33.33	2	18.18	15	16.48	20	18.01
Downplaying the military confrontation and threat	2	22.22	1	9.09	19	20.87	22	19.81

As is obvious in the Table 1, deletion was the most frequent strategy employed in the corpus under investigation. Foregrounding was observed only in the headlines and leads. Table 1 can be more fruitful if it is accompanied with the patterns they create. That is why the patterns created as a result of employing these strategies are encapsulated in Table 2. As Table 2 indicates the most frequent manipulation pattern had to do with downplaying the possible military dimension of the program.

5. Discussion and conclusion

As the Result Section indicates, we see a series of motivated and patterned manipulations in the corpus under study which are not ethical because they are not faithful to the original texts. However, a question that arises here is what makes these decisions ethical in the eyes of those producing them.

Translators in this news agency, we might say, are not inspired by the deontological models of ethics which define “what is ethical by reference to what is right in and of itself, irrespective of the consequence” (Baker 2011:276). Adherence to such models prohibits manipulation. Rather, the behavior of the translators in this agency can be justified by the teleological models of ethics which, as Baker (2011:276) describes, are “more connected with consequences than what is morally right per se. A teleological approach would justify an action on the basis of the envisaged end result”. That is, they distort the texts, possibly because they feel that their country is being oppressed by some colonial powers; and, as a result, they do not want to be a station for broadcasting their propaganda. Perhaps they feel that they are uniting the people against the oppressing countries and reinforcing the resistance front and the end result would make “Their” country an independent, self-sufficient country.

Manipulations might make even more sense when we look at the history of the Iranian nuclear program and political issues surrounding it. To begin with, the U.S. not only stopped cooperating with Iran in the nuclear field after the fall of the Pahlavi dynasty, it also hindered other countries’ nuclear cooperation with Iran (Kbaroğlu 2007:2006). This can justify the independence Iranian authorities pursue in the nuclear field. The double-standard and discriminatory approach toward the international conventions by the U.S. and its western allies is also a point of concern. They impose sanctions against Iran because they are *suspicious* Iran might want to develop a nuclear bomb, but they are nonchalant about the nuclear arsenal of Israel and the fact that it even refuses to sign the NPT. This point has already been mentioned by the Islamic Republic’s supreme leader, in his inaugural speech at the 16th Non-Aligned Summit:³

3. See http://english.khamenei.ir//index.php?option=com_content&task=view&id=1668. Accessed 1 December 2013.

A bitter irony of our era is that the U.S. government, which possesses the largest and deadliest stockpiles of nuclear arms and other weapons of mass destruction and the only country guilty of its use, is today eager to carry the banner of opposition to nuclear proliferation. The U.S. and its Western allies have armed the usurper Zionist regime with nuclear weapons and created a major threat for this sensitive region. Yet the same deceitful group does not tolerate the peaceful use of nuclear energy by independent countries, and even opposes, with all its strength, the production of nuclear fuel for radiopharmaceuticals and other peaceful and humane purposes.

In the light of the above-mentioned issues, translators might have thought they were helping their society according to the end result they might have pictured for their actions.

Yet the above-mentioned reasons disregard the rights of the readers. What if readers want to know what “They” say completely and accurately? After all, that is what justifies the existence of translation: to know the other, to understand what others have to say. Therefore, as Floros (2011:87) argues, and rightfully so, this denies the rights of the reader to see what others say and react accordingly. Here we are left with the ambivalent nature of ethical decisions.

Another interesting point to be made here is the interrelation of ethics to other concepts such as norm, narratives and ideology. The shared grounds between ethics and norms and narratives have been discussed in Floros (2011:68–72). It seems that the same overlap exists in ideology and ethics, too. Following van Wyke, we earlier (Section 2) defined ethics as systems of values that guide and help determine the *rightness and wrongness* of our actions. Van Dijk’s definition of ideology postulates the same evaluative dimension when he defines ideologies as “principles that govern social judgment – what group members think is *right or wrong*, [italics added] true or false (van Dijk 1998:24–25).

Now, is the relationship between ethics and ideology one of reciprocation or superimposition? Conflating ethics with ideology is necessarily reductionist, as though ideology were an ever-stable and static concept. Furthermore, ideologies are not deterministic: they do not *cause* an action (van Dijk 1995b:246–247). It should be borne in mind, however, that here we studied the texts produced by a state-run news agency, an Ideological State Apparatus in Althusser’s (quoted in Bazzi 2009:47) terminology, whose top agenda calls for maintaining and disseminating the ideologies of the authorities and hence the reduction of ethics to ideology in such an institution.

Translators, or the journalist working as translators in news agencies, like what Inghilleri (2010) states, might not have enjoyed an autonomous professional identity. This is comparable to what has been called “integrated translation” (Floros 2012:929) in which the integrating field might impose its norms and ethical principles on translation. Discussing ethics of news translation in Cypriot context

and building on his notion of “ethical relativity” (Floros 2011:71) and norms, Floros (2012:937) maintains that “news translation presents a case where ethical thresholds are pushed to relatively low limits because of the subjectivity of the norms governing the dominant part of the profession (journalistic norms)”. Due to the ethical violation he observes in news translation in his study that exceeds ethical relativity, he calls for ethical hybridity that “entail[s] the recognition of translation as a particular kind of activity following its own ethics within news production”(Floros 2012:938).

In terms of translators’ position in this study, they are necessarily one of “Our” group. Even if they try to make their individual voice heard, the more powerful agents such as editors and perhaps senior translators would stifle their voice at birth. It is fair to say that the translated journalistic texts are cases of “institutional translation” (see Kang 2009). It has been argued that the goals of the translating institution determine different aspects of translation even the degree of freedom in translations (Mossop 1988, 1990). We can subsequently propose that in the texts under scrutiny here the goals of the translating institution pre-determined the ethics of translation, too.

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Appendix

The URLs of ISNA's translated texts and their source texts

Code	URLs
ISNA-1	ST http://nationalinterest.org/commentary/iran-nuclear-deal-must-be-broad-8151
	TT http://isna.ir/fa/news/91120704826/
ISNA-2	ST http://www.nytimes.com/2013/02/27/world/middleeast/skepticism-abounds-as-six-world-powers-resume-nuclear-talks-with-iran.html?_r=0
	TT http://isna.ir/fa/news/91120905967/
ISNA-3	ST http://www.reuters.com/article/2013/02/28/us-iran-nuclear-talks-idUSBRE91R1IO20130228
	TT http://isna.ir/fa/news/91121107056/
ISNA-4	ST http://www.reuters.com/article/2013/03/01/us-iran-sanctions-glencore-idUSBRE92007C20130301
	TT http://isna.ir/fa/news/91121107268/
ISNA-5	ST http://www.nytimes.com/2013/03/02/opinion/another-try-at-nuclear-talks-with-iran.html
	TT http://isna.ir/fa/news/91121207984/
ISNA-6	ST http://news.yahoo.com/kerry-talks-syria-iran-saudi-arabia-065618950-politics.html
	TT http://isna.ir/fa/news/91121409500/
ISNA-7	ST http://www.reuters.com/article/2013/03/04/us-iran-nuclear-iaea-idUSBRE92308720130304
	TT http://isna.ir/fa/news/91121409433/

Code	URLs
ISNA-8	ST http://www.nytimes.com/2013/03/09/opinion/congress-gets-in-the-way-on-iran.html?_r=0
	TT http://isna.ir/fa/news/91122315526/
ISNA-9	ST http://www.nytimes.com/2013/03/18/opinion/why-iran-may-be-ready-to-deal.html
	TT http://isna.ir/fa/news/91122817880/
ISNA-10	ST http://www.reuters.com/article/2013/03/18/us-iran-nuclear-talks-idUSBRE92H14120130318
	TT http://isna.ir/fa/news/91122918038/
ISNA-11	ST http://news.yahoo.com/ap-interview-un-nuke-chief-concerned-iran-201750031.html
	TT http://isna.ir/fa/news/91122918038/
ISNA-12	ST http://www.reuters.com/article/2013/04/03/us-iran-nuclear-report-idUSBRE93200620130403
	TT http://isna.ir/fa/news/92011402653/
ISNA-13	ST http://www.csmonitor.com/World/Middle-East/2013/0404/World-powers-expect-Iran-to-be-ready-for-progress-at-next-nuclear-talks
	TT http://isna.ir/fa/news/92011603174
ISNA-14	ST http://news.yahoo.com/signs-trouble-iran-nuke-talks-163324967.html
	TT http://isna.ir/fa/news/92011703668/
ISNA-15	ST http://www.reuters.com/article/2013/04/05/us-iran-nuclearidUSBRE93317H20130405
	TT http://isna.ir/fa/news/92011703630/
ISNA-16	ST http://www.reuters.com/article/2013/04/07/us-iran-nuclear-kerryidUSBRE93602N20130407
	TT http://isna.ir/fa/news/92011804607/
ISNA-17	ST http://www.reuters.com/article/2013/04/06/iran-nuclear-usa-idUSL5N0CT0L020130406
	TT http://isna.ir/fa/news/92011804090/
ISNA-18	ST http://euobserver.com/opinion/119632
	TT http://isna.ir/fa/news/92011804356/
ISNA-19	ST http://www.reuters.com/article/2013/04/08/us-iran-nuclear-talks-idUSBRE9370QS20130408
	TT http://isna.ir/fa/news/92012005970/
ISNA-20	ST http://articles.washingtonpost.com/2013-04-08/world/38362392_1_parchin-iran-s-nuclear-watchdog
	TT http://isna.ir/fa/news/92012005716/

Résumé

Étant donné que tant l'éthique de la traduction que la traduction journalistique restent encore deux domaines sous-explorés de la recherche traductologique, cette étude se propose de découvrir le modèle éthique des performances des traducteurs iraniens dans un climat de conflit. Pour atteindre cet objectif, les chercheurs ont contrôlé et rassemblé les textes journalistiques traduits concernant les négociations nucléaires iraniennes, publiés par une agence de presse gouvernementale sur une période débutant trois jours avant les pourparlers nucléaires Almaty I et s'achevant trois jours après les négociations Almaty II. La phase de contrôle a conduit à 20 paires de textes sources et cibles. L'analyse textuelle comparative indique des interférences idéologiques calquées et motivées dans les traductions qui pourraient s'expliquer par le recours à des modèles d'éthique théologiques. Une analyse théorique révèle un chevauchement conceptuel entre éthique et idéologie qui pourrait expliquer le recul de l'éthique au bénéfice de l'idéologie au sein de l'agence de presse.

Mots-clés: éthique de la traduction, idéologie, traduction et conflit, négociations nucléaires iraniennes

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