

**MEDIATION IN ENGLISH-PERSIAN NEWS  
TRANSLATION: A CRITICAL DISCOURSE  
ANALYSIS APPROACH**

by

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## LIST OF ABBREVIATIONS

<b>Abbreviations</b>	<b>Representations</b>
ST	Source Text
TT	Target Text
TRL	Transliteration
G	Gloss
BT	Back Translation
CDA	Critical Discourse Analysis
DTS	Descriptive Translation Studies
IRIB	Islamic Republic of Iran Broadcasting
MR	Members' Resource
IRI	The Islamic Republic of Iran
EO	Edited Out
NSR	Negative Self-Representation
NOR	Negative Other-Representation
PSR	Positive Self-Representation
POR	Positive Other-Representation

## LIST OF VOWELS

Persian	Symbol	phone
<b>Alphabet</b>		
ā	ā	a:
á	a	æ
ó	o	əʊ
ای	i	i
إِ	e	e
او	u	ʊ

## LIST OF PERSIAN ALPHABETS AND THEIR EQUIVALENT IN ENGLISH

Persian	English
ب	B
پ	P
ت / ط	T
س / ص / ث	S
ج	J
چ	Ç
ح / ه	H
خ	X
د	D
ذ / ض / ظ	Z
ر	R
ژ	ZH
ش	Ŝ
ع / ء	‘
غ / ق	Q
ف	F
ک	K
گ	G
ل	L
م	M
ن	N
و	W
ی	Y

**PENGANTARAAN DALAM PENTERJEMAHAN BERITA BAHASA INGGERIS-  
BAHASA PARSIS: SATU PENDEKATAN ANALISIS WACANA KRITIS**

**ABSTRAK**

Tesis ini mengkaji pengantaraan ideologi dalam penterjemahan berita daripada bahasa Inggeris kepada bahasa Parsi berdasarkan konteks sosiopolitik di Iran. Kajian ini dihasilkan bagi memenuhi objektif berikut: a) untuk mengkaji pengaruh konteks sosiopolitik di Iran dalam pengantaraan penterjemahan berita; b) untuk mengenal pasti prosedur manipulatif yang terlibat dalam pengantaraan ini; dan c) untuk mengkaji kesesuaian model-model Analisis Wacana Kritis (CDA) bagi melakukan analisis pengantaraan dalam penterjemahan berita. Dari segi teori, kajian ini memanfaatkan gagasan CDA van Dijk (1998, 2005) serta idea-idea daripada paradigma *Descriptive Translation Studies*. Dari segi metodologi, kajian ini diperkay dengan gabungan beberapa alat linguistik daripada beberapa pendekatan CDA yang berbeza. Korpus kajian ini terdiri daripada 31 rencana bahasa Inggeris yang kebanyakannya diterbitkan oleh institusi berita Barat serta terjemahannya oleh *Iranian Diplomacy*, sebuah portal berita kerajaan Iran. Hasil kajian ini telah menghasilkan beberapa dapatan: pertama, faktor sosiopolitik yang mempengaruhi penterjemahan berita di Iran telah dimanifestasikan semula melalui penterjemahan dalam konteks baharu yang mencerminkan ideologi kepimpinan negara berkenaan. Kedua, manipulasi berlaku melalui dua strategi utama iaitu penekanan terhadap gambaran yang diinginkan dalam teks sumber dan pengalihan penekanan terhadap kandungan yang tidak diinginkan. Empat subkategori strategi turut terbilat, iaitu sekatan, penurunan taraf, pengkalan dan pengamatan. Ketiga, keempat-empat subkategori berkenaan ditunjukkan dengan penggunaan prosedur berdasarkan tujuan

yang bersifat manipulatif dalam wacana terjemahan. Akhirnya, sebuah model dicadangkan melalui pengubahsuaian model CDA ekabahasa van Dijk yang didapati memadai untuk menjelaskan pengantaraan dalam penterjemahan berita pada tahap analisis makro dan analysis mikro.

# MEDIATION IN ENGLISH-PERSIAN NEWS TRANSLATION: A CRITICAL DISCOURSE ANALYSIS APPROACH

## ABSTRACT

This thesis looks at mediation of ideology in the translation of news from English to Persian within the socio-political context of Iran. The study seeks to achieve the following objectives: a) to investigate the influence of the socio-political context of Iran in mediation in news translation; b) to explore the manipulative procedures which are involved in this mediation; and c) to investigate the appropriateness of Critical Discourse Analysis (CDA) models in accommodating the analysis of mediation in news translation. Theoretically, the study benefits from van Dijk's CDA (1998, 2005) as well as ideas from the Descriptive Translation Studies paradigm. Methodologically, the research is enriched by combining the linguistic toolkits of different CDA approaches. The corpus of the study consists of 31 English opinion articles published mainly by the Western news institutions and their Persian translation by *Iranian Diplomacy*, an Iranian governmental news portal. The results reveal a number of findings. First, the socio-political factors governing news translation in Iran are manifested as a re-contextualized translation, which represents the ideology of the power holders. Second, the manipulations are exerted by two main strategies of emphasizing the desired representations of the source texts and de-emphasizing the undesired ones. There are also four subcategories of strategies involved, i.e., blocking, downgrading, maintaining and intensifying. Third, the four subcategories are evident through the application of specific manipulative purpose-based procedures in the translated discourse. Finally, a model is proposed through modifying van Dijk's monolingual CDA which could moderately explain mediation in news translation at both macro and micro levels of analysis.

# CHAPTER 1

## INTRODUCTION

### 1.0 Overview

This research investigates mediation of news translation in the context of Iran from a critical discourse analysis approach (CDA). Therefore, a background is provided so as to link and rationalize the way CDA can benefit the study of news translation. The gaps with regards to the study are highlighted in this chapter. Following this, the objectives and the corresponding research questions that the study seeks to respond are formulated. Besides this, the significance and the scope of study as well as the definition of the key terms are provided. Finally, the organization of the research is presented.

### 1.1 Background of the Study

With the invention of computers, internet, satellites and currently proliferation of news websites, people are being exposed to a vast amount of information being circulated all around the world. This not only includes their home issues, but also other countries' events, even if the place is several thousand miles far from where they live. This is happening every day and as a result it affects people's culture, life style and etc. News media has taken this opportunity to facilitate the circulation of information round the clock and around the world and has created a global audience market.

Since news media keeps people updated on what takes place and engages them in discussion of all sort of world affairs, a large amount of research has been conducted on news and its language. Discussing the prevalence of research on news, van Dijk (1991: 110) says:

Apart from advertising probably no media genre has received so much scholarly interest from mass communication researchers, semioticians, linguists, and discourse analysts. This attention is justified when we realize how important news is in our everyday lives. Most of our social and political knowledge and beliefs about the world derive from the dozens of news reports we read or see every day. There is probably no other discursive practices, besides everyday conversation, that is engaged in so frequently and by so many people as news in the press and on television.

There is a vital worth mentioning point in what van Dijk says in the above quoted paragraph: “[...] most of our social and political knowledge and beliefs about the world derive from the dozens of news reports we read or see every day [...]”. This point would raise the following questions. How media does this? What media language does that affects peoples’ belief and knowledge? What would be the probable role of translation with regards to this?

The nature of news-making, from the very early stage of it, results in giving a bias and subjective picture of reality to an audience. There are a few reasons for this. Firstly, there are a vast amount of events taking place all around the world every minute. The reason some of these incidents become news and some not is that the news values of news agencies are different from each other (van Dijk, 1988; Bell, 1991; Conboy, 2007). Secondly, after a news agency decides on what incidents should be covered as news, it has the possibility of getting the information from several sources. Each of these sources provides subjective information, at least to some extent, based on their belief, knowledge and ideology (van Dijk, 1988; Bell, 1991). Next, after an incident and its source(s) are chosen, the agenda setting and gatekeeping nature of news-making contributes to the desired/subjective picture of the reality. According to agenda setting theory, the media dominates over the creation of pictures in the audience mind and by shaping the desired image of the events affect people in the way that is

wished by the media. These agenda setting and gate keeping activities all are controlled and determined by people who hold power in the society (Wilson & Wilson, 2001).

Finally, apart from the entire above mentioned gatekeeping activities, the very language of the news contributes in giving a subjective picture of reality. This is because the news language is aimed at achieving some desired effects on its targeted audience (van Dijk, 1988; Bell, 1991). Fowler (1991) mentions that content of news is not fact, but ideas. He adds that because news is socially constructed, both selection and transformation are guided according to a set of ideas and beliefs that tend to be consonant with the beliefs and ideas of controlling groups. Fowler (1991:42) concludes that news is a discursive practice that makes 'the social construction of reality'.

According to Fowler (1991:10-11), having the news selected, it is transferred and presented according to a variety of political, economic and social factors. As a result, what we receive as news, according to his term, is a 'bias' version of real events which is 'skewed' and 'judged'.

Besides that, closer analyses by discourse analysts and particularly critical discourse analysts, such as van Dijk (1988), Fairclough (2001), and Fowler (1991), on textual level analysis, have shown that news media manipulates the language via its discursive practices to inject an ideology into the text, so that it can achieve its desired effect on the society. This ideology is at the service of the power holders of a society and is embedded into the news text via discourse.

This is because classification and structuring of viewpoints make a specific version of the world for a particular audience (Fowler, 1991). Therefore, within the language of the news media we can expect to find evidences of how meaning and

values are produced which reflect and construct the dominant social and political frameworks of the media institutions themselves and wider society to which they belong. The main function of news is not simply presenting what is new in the world, but more significantly enabling a regular audience to make sense of what is new in the world in terms of what they already understand about that world through the medium of the news provider.

Also, in such a context of news making and its language, the significance of translation and the mediatory role which is played by translators per se must be reconsidered. Even though, translation has been seen as a channel through which communication between two languages and as the result two cultures take place, the ideological intervention that translation per se may make cannot be denied (Hatim & Mason, 1997). Genzler and Tymoczko (2002: xxi) state:

Translation thus is not simply an act of faithful reproduction, but, rather, a deliberate and conscious act of selection, assemblage, structuration, and fabrication – and even in some cases, of falsification, refusal of information, counterfeiting, and creation of secret codes. In these ways translators, as much as creative writers and politicians, participate in the powerful acts that create knowledge and shape culture.

With this in mind, in the new globalized era of mass communication, the increasing demand for transmission of news events, in general, and political news events, in particular, beyond the linguistic and cultural boundaries of a particular geographical domain has highlighted the crucial role of translation (Schäffner, 2004, 2010a, 2012). In fact, an event has been reported via a specific discursive practice to be consumed in a specific society. When the already shaped discourse of a source text which belongs to its own particular context is translated to another language, to be

consumed in a new society, it needs to be re-contextualized (Kang, 2007; Schäffner & Bassnett, 2010).

This “recontextualization” (Kang, 2007:221; Fairclough, 2008:67) makes translation go through transformations which are determined by institutional policies and ideologies. These policies and ideologies belong to the goals, values and interests of the target society to which they belong (Schäffner, 2004, 2010a; Schäffner & Bassnett, 2010).

Iranian researchers have currently conducted a few studies in the field of CDA. However, they have been predisposed at looking at the influence of context on reporting news language; specifically the points of conflicts between Iran and the Western world (see 2.10). They have looked at the negative representation of Iran by the foreign media (e.g. Behnam, 2008; Shojaie & etal, 2013; Ataie, 2013) and have neglected the mediation done by the domestic media active in Iran covering international events. Moreover, in contrary to what would be expected, these works have not been done by comparing translated texts. Instead, the corpuses have been made of monolingual texts, where the objective of analysis have been the way each side of the conflict have been portrayed based on the ideological stance of the news institutions. Therefore, a study is needed to look at how international news is mediated when being translated in the socio-political context of Iran.

To better understand the socio-political system of Iran, one needs to look back at the history of the country. Before the revolution in Iran in 1978, Iran used to be ruled by the kingdom system for 2500 years. As the result of the people’s discontent with Mohammad Reza Shah, who was running the country before the revolution, a series of

strikes and demonstration took place. Consequently, the king lost his power and the country's power was taken over by the *Rowhanioon* (clergymen) (Kurzman, 1996). At the time, there were a few alternative groups which had the same opportunity to take over the power. The main reason for the dominance of this group (*Rowhanioon*) was the shared ideology by all the opposition groups. They believed that to bring about justice to the society, Islamic laws should be implemented (Laker, 2009). In addition, the presence of Shia Islam in Iran was a synergic factor to leave the power with them. According to Islamic Shia's belief, the last Imam of Shia is still alive and in occultation (hidden) (Shadmehr, 2010). It is believed that, one day he will appear and implement justice to the whole world. However, until that time it is the duty of the clerics to deal with the current society issues from the Islamic perspective, by referring to the Islamic resources, such as Quran and Hadith. Therefore, the *Rowhanioon*, with the leadership of *Ayatollah Khomeini*, took power (Akhavi, 1983). In 1979, a referendum was held and the Islamic Republic of Iran as the socio-political system of Iran was officially recognized. Accordingly, in the same year a new constitution was made to adjust the newly established system with the Islamic principles and norms. The constitution includes 14 chapters which sets laws on several issues of the society<sup>1</sup>.

Many scholars (e.g Almadari, 2008; Laker, 2009; Shadmehr, 2011) believe that the constitution of Iran has created an authoritarian system in which the behaviour of the people is strictly controlled by the government. According to Linz (2000:58), a democratic political system allows [...] free formulation of political preferences, through the basic use of freedom of association, information, and communication [...]. If one compares the political system of Iran with the definition of Linz (2000:58), one

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<sup>1</sup> Retrieved from [https://www.constituteproject.org/constitution/Iran\\_1989.pdf](https://www.constituteproject.org/constitution/Iran_1989.pdf) on 14th, August 2014

may conclude that the Islamic Republic of Iran is not a democratic system. This is confirmed by Chehabi (2001) who concludes that the best description for the political system in Iran is authoritarian.

The political system of the Islamic Republic of Iran is based on the 1979 Constitution. In this system, the religious authorities govern the country (Alamdari, 2005; Shadmehr, 2011). The supreme leader (*Ayatollah Ali Khamenei*) holds the highest power in the system. The leader of the revolution commonly called "Supreme Leader" is responsible for delineation and supervision of the general policies of the Islamic Republic of Iran. He appoints the head of radio and TV. After the supreme leader the structure of power, in general, comprises elected and unelected institutions. The elected institutions include the president, the cabinet (*Majlis*) and the assembly of experts. The members of each institution are elected for a certain period of time and the unelected institutions, holding a parallel power with the elected ones, are designed to check the elected institutions and make sure that they perform in accordance with the major ideology and policies of the government (Almadari, 2005).

Elected institutions consist of four governmental sections: The first is the President who is elected for a period of four years by the public vote. According to the constitution, he is considered as the second highest official of the country. Based on the Iranian Constitution, there are three main branches, namely legislative, executive and judiciary bodies which form the government and power. The second is the cabinet. After the president is elected, he chooses the members of the cabinet or ministers. The ministers need to be approved by the parliament (*Majlis*) (Alamdari, 2005; Shadmehr, 2011).

Apart from the elected institution there are three institutions which are unelected. They are the Guardian Council, Expediency Council and Judiciary. Of the three institutions only the Judiciary affects the media. In view of this fact, the other two institutions have been excluded from this study. The head of the judiciary is appointed by the supreme leader for a period of five years. Since the revolution in 1977, the judicial system has been based on Sharia law (Almadari, 2005).

IRIB, the state radio and the television of Iran, is the only broad casting station which exists in the country so far. As it was mentioned before, the appointment or dismissal of the head of this organization rests with the supreme leader. Yet, this organization performs under the supervision of another organization, which is called *The Supervision Council over Islamic Republic of Iran Broadcasting*. The supervision council consists of six members, two members from the legislative body elected by the parliament, two from the executive body elected by the president and two from the judiciary body elected by the judiciary body's head<sup>2</sup>. As it was mentioned before, all these bodies together form the government and power under the leadership of the supreme leader. Based on "Act 175" of the constitution,<sup>3</sup> "[...] in Islamic Republic of Iran the freedom of speech and publication of thoughts must be in accordance with the Islamic principles as well as the interests of the country". The main duty of this council is to oversee the performance of IRIB and make sure that they are in accordance with the major principles, policies and ideologies of this law.

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<sup>2</sup> [https://www.constituteproject.org/constitution/Iran\\_1989.pdf](https://www.constituteproject.org/constitution/Iran_1989.pdf). Retrieved on 23<sup>rd</sup> June, 2013

<sup>3</sup> [https://www.constituteproject.org/constitution/Iran\\_1989.pdf](https://www.constituteproject.org/constitution/Iran_1989.pdf). Retrieved on 23<sup>rd</sup> June, 2013

In the introduction to the major policies and principles which has been made as a 9 chapter law in the parliament in 1981, the role of IRIB in achieving the goals of the Islamic Revolution<sup>4</sup> is stressed:

[...]one of the roles of IRIB is to contribute to the maintenance and continuity of the (Islamic) revolution via feeding people with ideological, political, social information; creating sense of responsibility; disclosing the conspiracies and plans of domestic and foreign enemies[...]

In chapter 8 of this law, which covers the major policies and principles toward the political programmes of IRIB, the article 50 refers to the role of IRIB as an organization which<sup>5</sup> “[...] attempts to provide people the political ideology; to familiarize people with the international political situation and the position of the world imperiousness and the poor nations”.

Also, in article number 56 of the same chapter which deals with the “political publicity policies”, the position of foreign governments in relation to Iran has been divided into six categories. 1) world devourers and hostile governments, 2) multi facial governments which apparently appear as allies, but in fact help the Islamic revolution hostiles, 3) neutral governments toward the Islamic revolution, 4) ally governments, 5) Moslem governments, 6) the revolts seeking freedom.

It needs to be mentioned that category 1, based on the Iranian government, mainly refers to the USA, the U.K and Israel. In this article (56) the role of IRIB toward category 1 has been stated as “[...]to disclose the hostile nature and position of these governments; the hegemonistic policies and the economic and military polarizations

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<sup>4</sup> [www.nezarat.irib](http://www.nezarat.irib). Retrieved on 25<sup>th</sup> June, 2013

<sup>5</sup> [www.nezarat.irib](http://www.nezarat.irib). Retrieved on 25<sup>th</sup> June, 2013

which contribute to these policies [...]”. Besides that, this has been stressed in the Iranian media law.

The media law <sup>6</sup> which includes 8 chapters predefines the limitations for the media. Chapter 4 states the policies of publicizing ideas and beliefs. This chapter bans several cases among which are the following which noticeably: 1) promoting ideas which hurts the image of the Islamic Republic of Iran, 2) insulting the officials of the country, specifically the Supreme Leader, 3) propagating against the policies of the Islamic Republic of Iran. The Islamic Republic of Iran policies include political, social, economic and cultural policies.

In addition, the Chapter 2 of the media law states the mission of the media. Among the articles described in this chapter, the media missions are those that: 1) promote the goals which are stated in the constitution of the Islamic Republic of Iran, 2) disclose the hostile nature and the position of the Western governments; their hegemonistic policies and the economic and military polarizations which contribute to these policies. 3) promote the policies of the Islamic Republic of Iran not only for the nation, but also the whole world.

On top of that, these policies have been formed due to the relationship of Iran with foreign countries (Mearsheimer & Walt, 2006). The major policy makers of the Islamic Republic of Iran (IRI), with regards to foreign policy, are the Supreme Leader, the President, the Foreign Minister and the *Majlis*. However, the Supreme Leader has the final say. He has the power to approve or disapprove the major policies (Laker, 2009). Laker (2009) divides the foreign policy of IRI toward the West into two eras. During the first era, from 1989 to 2005, the two Presidents, *Rafsanjani* and *Khatami*

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<sup>6</sup> Retrieved from [http://www.zums.ac.ir/files/law/user\\_folders/matboat.pdf](http://www.zums.ac.ir/files/law/user_folders/matboat.pdf) on 2nd September, 2014

followed a pragmatist approach. However, with the presidency of *Ahamdinejad*, a new era began, in which the government took a hostile stance toward the West, specifically the USA and Israel. Even though Israel is not a western country, it has the support of the Democrats of the USA (Mearsheimer & Walt, 2006). During his presidency, *Ahmadinejad* questioned Israel's occupation of Palestine. Further, he raised doubt about the truth of the Holocaust (Michael, 2007). This was not a new issue. Iran's Supreme Leader, *Khamenei* had suggested that the holocaust had been exaggerated. However, Ahmadinejad called it a "myth" and made this denial the central policy towards Israel (Michael, 2007).

As for the USA, the short term policy of the American government has been stopping Iran from uranium enrichment; nonetheless, its long term policy has been changing the regime of Iran (Laker, 2009). Since the Islamic revolution in Iran, the USA has been deprived of the benefits it used to get from engineering Iran's oil industry (Mearsheimer & Walt, 2006). From 1978, when the *Shah* (King) of Iran lost power and the American government lost its control over Iran, it has been attempting to apply several strategies to weaken Iran. In order to do this, the American government has managed to have the cooperation of the world powers (5+1) to go against the nuclear programme of Iran. The 5+1 refers to the five permanent members of the *UN Security Council*; China, Russia, France, the United Kingdom, and the United States plus Germany<sup>7</sup>.

Due to the hostility between Iran and the USA, Iran has been led to alliance with China and Russia (Laker, 2009). Iran has been having a good relationship with China and Russia. China is one of the major trade partners of Iran. Russia and Iran share the

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<sup>7</sup> <http://www.un.org/en/sc/members/> Retrieved on 25th November, 2015

same interest with regards to limiting the influence of the USA in the Middle East and Central Asia.

In spite of its good relationship with France and Germany, due to past economic cooperation, the nuclear programme of Iran has currently caused tension between Iran and these two countries. As for the U.K; even though the country has not had a great relationship with Iran, due to some minor conflicts, the support of the U.K for the sanctions which was enforced by the USA on Iran worsened the relationship. This issue was intensified with the attack to the British embassy in Tehran by a group of protestors who were not happy with this support. Consequently, the embassies of both countries were closed down in Iran and Britain in 2012 (BBC, 2014).

As for the USA, before the revolution of 1979, Iran and the USA used to have a better relationship compared to now. During Mohammad Reza Shah era, the king of Iran from 1941 until 1979, Iran was considered as one of the USA allies in the Middle East (Kurzman, 1996). With the occurrence of the 1979 Iranian revolution, the regime of the so called pro-American Shah of Iran was replaced by the Islamic Republic of Iran under the leadership of the Supreme Leader *Ayatollah Khomeini*. After a few months, when the revolution was stabilized, the former Shah entered the USA. This incident led the revolutionists to believe that the USA was trying to cooperate with the Shah to return him to power. Consequently, on November 4, 1979, a group of Iranian students occupied the American embassy in Tehran and took 52 Americans hostage. However, the diplomats were released after 444 days<sup>8</sup> . On April 7 1980, the diplomatic relationship between the countries totally broke and the embassies of both countries were closed down.

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<sup>8</sup> <http://www.unc.edu/depts/diplomat>. Retrieved on 22th June, 2012

After this incident, two other significant occurrences have happened that worsened the relationship between the two countries, i.e. the American-supported war between Iraq and Iran, and the shooting down of the Iranian Airbus by the US Navy missiles. However, the nuclear programme of Iran has been the main point of conflict between Iran and the USA (BBC, 2014).

The nuclear programme of Iran is not new. It was launched in 1957 with the support of the USA as part of the “Atoms for Peace” programme during the Shah of Iran government<sup>9</sup>. The Tehran Nuclear Research Centre (TNRC) was established in 1967 and it was one year later that Iran signed the Nuclear Non-Proliferation Treaty (NPT), making Iran’s nuclear programme subject to the International Atomic Energy Agency (IAEA) verification. However, the USA and the Western countries stopped their support in 1979 when the Shah collapsed. It was at this point that Iran found foreign facilities and fuel supplies unreliable<sup>10</sup>. Whereas, Iran was a joint owner in the French Eurodif international enrichment facility, the company stopped supplying enriched uranium to Iran.

After the Islamic revolution of Iran, the programme did not enjoy a fast progress, due to a few reasons until the 1990’s. First, the Iranian government decided to continue the programme and it was welcomed by IAEA, but the USA intervened and discouraged IAEA assistance. Second, the bilateral cooperation between Iran and China for nuclear commerce was dropped by China due to US pressure<sup>11</sup>. Finally, the Bushehr’s reactor was damaged by the French made missiles.

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<sup>9</sup> [http://www.iranaffairs.com/iran\\_affairs/2006/05/blasts\\_from\\_the.html](http://www.iranaffairs.com/iran_affairs/2006/05/blasts_from_the.html). Retrieved on 7th July, 2012

<sup>10</sup> <http://books.nap.edu/openbook>. Retrieved on 8th July, 2012

<sup>11</sup> <http://cns.miis.edu/wmdme/flow/iran/reactor.html>. Retrieved on 8th July, 2012

In 2002 Iran announced the opening of two new nuclear sites under construction. The IAEA requested to visit the facilities and Iran allowed them access to them<sup>12</sup>. One year after, France, Germany and the UK, the so called EU-3, started to take a diplomatic mediation to resolve questions, mostly from the USA, about Iran's nuclear programme. According to an agreement which was made between Iran and EU-3, Iran accepted to suspend its nuclear enrichment during the course of negotiation as a confidence building action. In a short time after the agreement, the IAEA visited Iran's nuclear sites one more time and found no evidence of any hidden nuclear weapons programme was there was "no evidence" for any nuclear weapons programme<sup>13</sup>. However, as the negotiations between Iran and EU-3 did not come into any conclusion, the nuclear programme of Iran was reactivated by the Iranian officials.

After the election of *Mahmoud Ahmadinejad* the former President of Iran in 2005, the Iranian officials and *Ahmadinejad* himself did not compromise with the western negotiators any more. In 2005 Iran reactivated its uranium enrichment programme in Isfahan. The British officials requested Iran for permanent cessation of the programme in exchange for some benefits and non-aggression of the Western powers, but not the USA. Iran refused to accept this.

From 2006 until now, Iran has let the IAEA inspectors to visit the nuclear sites for several times and there has been no report showing Iran's deviation from its peaceful track of enriching uranium. Iran has been insisting for a long time that its nuclear programme is totally peaceful. However, the USA and other western countries,

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<sup>12</sup> <http://guests.armscontrolwonk.com/archive/517/exiles-and-iran-intel>. Retrieved on 10th July, 2012

<sup>13</sup> [http://www.iaea.org/newscenter/focus/iaeaيران/statement\\_iran](http://www.iaea.org/newscenter/focus/iaeaيران/statement_iran). Retrieved on 11th July, 2012

i.e. France, Germany and England have been demanding Iran to stop its nuclear activities, saying that Iran's nuclear enrichment programme may lead to an atomic weapon.

Whereas, the US and its allies have been silent on Israel's storage of nuclear bombs, Iran has been deprived from its peaceful nuclear enrichment programme. The USA and its allies including Israel have been trying to stop Iran's programme through different ways such as, attacks on Iranian nuclear scientists<sup>14</sup>, cyber-attacks and infecting the computers engaged in nuclear sites<sup>15</sup>, putting Iran on sanction and even proposing an air strike to Iran as an option on the table mostly insisted by Israel. Iran on its side has been trying to prove and convince them that there is no bad intention behind the programme, while defending its nuclear enrichment right for peaceful purposes as an NPT member. Finally, in July 2015, a breakthrough was achieved by which the Western powers, including the USA, agreed to recognize Iran's nuclear programme subject to some conditions. In addition, it was agreed that all the sanctions would be lifted under a mutually agreed framework<sup>16</sup>.

## 1.2 Statement of the Problem

In the process of translation, the translator is permanently affected by belief systems such as, the source texts author's belief, the ideological expectations of the target text and even the translator's own beliefs. All these factors, including the purpose of translation, not only affect the translator's choices, but also lead him/her into

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<sup>14</sup> <http://www.bbc.com/news/world-middle-east-16519304> Retrieved on 26th September, 2014

<sup>15</sup> <http://www.bbc.com/news/world-middle-east-20842113> Retrieved on 26th September, 2014

<sup>16</sup> <http://presstv.com/Detail/2015/07/14/420151/Iran-P51-JCPOA-Vienna> Retrieved on 15th November, 2015

employment of certain strategies of translation (Schäffner, 2003). In news agencies and networks, this effect gets stronger, whereby translators have to produce a target text in accordance with the ideology and the belief system of the commissioner of translation which is the news agency (Alshehari, 2007). In such a situation, even, the translation would go through the ideological filtering of the translator or chief editor/editor (Bell, 1991; Bielsa & Bassnett, 2009). According to Schäffner (2003), apart from these social factors which influence translation, the ideological aspect is also determined by a text itself, both at the lexical and grammatical levels. The translator is often caught between a) the source writer's intention, b) the target reader's needs, and c) the complexities of ideologies in discourse. The translator is expected to match the expectations of both the original writer by transferring his/her message and of the target audience. In other words, the translator is not a person who deals only with languages, but with cultures and ideologies as well. Apart from this, in news translation environments, besides the translator, the hand of other people is engaged in the final produced version of translation (Bell, 1991; Bielsa & Bassnett, 2009). This potentiality brings up the probability of mediatory role which is played by other news institution staff beside the translator (Bell, 1991; Bielsa & Bassnett, 2009).

With the emergence of the cultural turn in translation studies, the study of translation shifted its focus from the debates on linguistic "equivalence" unit in translation into a new paradigm which considered the significance of a wider concept than language. This so called "context of culture" which was introduced by Bassnet and Lefever (1990) placed Translation Studies into a new perspective from which translation is viewed as a process/product which is influenced by cultural context. The

newly introduced perspective resulted in conducting studies which looked at translator and translation in a more dynamic way, such as the effect of exercise of power on translation, the impact of discourse changes that translators make on translation (Kwong Leung, 2006). Even it led into a track that saw the translator as a rewriter of the source text (see Lefevere, 1992). Thus, in the new era of translation studies, it is no longer only a matter of text, but the function of translation needs to be considered in the context of the target society as well. Besides that, the exercise of power and its relation to translation and ideology has been studied by some scholars, such as Alvarez and Vidal (1996), Hatim and Mason (1990, 1997), Hatim and Munday (2004), Darwish (2006, 2010), Valdeon (2007, 2008), Hatim (2007), Mason (2010), Schäffner (2010a), and Tymoczko (2010).

The value of this strand of research is undeniable because of the new perspective which they have introduced into translation studies; seeing translation in relation to some new factors such as ideology, power, discourse, politics and etc. However, the problem is that some of these scholars do not use a specific approach to support their text related evidence. Also, the explanations that they have provided to support their claims seem not to be very objective. In addition, those who have taken systematic text linguistic approaches such as, Hatim and Mason (1990, 1997), Hatim (2007), and Baker (2006) use different text linguistic approaches to examine their data. Hatim and Mason (1990, 1997) consider genre, text and discourse, whereas Baker (2006) applies narrative theory. Consequently, the patterns of ideological manipulations is yet to be systematized

The study of news texts and its ideological implication has been the focus of Critical Discourse Analysis (CDA) for the past few decades (Fowler, 1991; Fairclough, 1995, 1998, 2001; Hodge & Kress, 1993; van Dijk, 1991, 1998a, b, 2001). The main argument has been that news texts, in general, and political news texts, in particular, are not ideologically free, but are the (manipulated thus) constructed version of reality. Due to the power which is exercised over the media and the patronage that monitors it, the ideology of the power holders is embedded into the news text to achieve the desired effects on the public.

In this context, where the news translator acts as the mediator, the significance of mediation is seen from two aspects. On the one hand, translation is seen as a channel through which linguistic and cultural barriers are broken and communication is facilitated to conform to the norms of the target society. Some examples are Farghal, 1995), Samanieo (2001), Katan (2004), Orengo (2005), Schäffner (2005), Bassnett (2005), and Valdeon (2006). On the other hand, translation is seen as a filter through which a specific representation of the “Other” is promoted. Some examples are Hatim and Mason (1990, 1997), Valdeon (2007, 2008), Darwish (2006, 2010), and Loupaki (2010). As a result, translation becomes a socio-political act, as is defined by Venuti, (2008), by which the goals, values and interests of a particular party are attempted to be achieved through discourse manipulations (Schäffner & Bassnett, 2010). A review of the literature shows that, despite the great recent interest of translation scholars in both aspects of mediation, the Iranian scholars have been predisposed in studying news translation in Iran. While a number of studies have been carried out with the former aspect in mind, the latter view has been left under researched. The problem is that the

Iranian scholars have looked at the negative representation of Iran by the foreign media, Behnam (2008), Shojaie and etal,( 2013), Ataie (2013) and have neglected the mediation done by the domestic media active in Iran covering international events. Thus, this study is an attempt to look at how international news is made and translated for the Iranian people with respect to the socio-political context of Iran. For this purpose, first, the state ideology and the socio-political context governing the process of news making and news translation is investigated.

Also, the strategies that have been used by journalist in one language have been investigated by some scholars. For instance, the works of Bell (1991) and van Dijk (1988) provide these strategies in detail. Even though, translation scholars have made some advancement in introducing some classifications of strategies for instance Vinay and Darbelnet (1958 in Pym, 2010), Malone (1988 in Pym, 2010), Catford (1965 in Munday, 2008), and Chesterman (1997), in news translation, the matter of strategy is still under researched. This problem has been highlighted by Bielsa and Bassnett (2009) as well. It seems that their study and the strategies that they have proposed are rarely specified to ideological intervention in news translation. As a result, a closer analysis of news text and the differences that manipulations strategies may make ideologically is needed.

With the tools that CDA provides, this research does a close analysis of ideologically loaded items of the news language and their translation in a systematic way, so that it would be able to see, apart from the changes that translators may make culturally to provide an understandable target text, to what extent their mediation may lead to a different picture of the source text. In addition, by the end of the study, this

research proposes a new classification of strategies and procedures which would explain the shifts which take place in mediation of ideology in the context of news translation in Iran.

### **1.3 Objectives of the Study**

Based on the statement of the problem, the following objectives are determined for this research:

1. To identify the procedures which are employed in mediation of English-Persian news translation;
2. To examine the influence of the socio-political factors of Iran in mediation of English-Persian news translation;
3. To investigate the adequateness of Critical Discourse Analysis models in accommodating the analysis of mediation in news translation.

### **1.4 Research Questions**

To achieve the objectives of this study, the following research questions are addressed:

1. What procedures do the translators employ to mediate in translation of English news into Persian and with what frequency?
2. How and to what extent do the socio-political factors of Iran influence the mediation of news in translation from English into Persian?
3. To what extent do the present Critical Discourse Analysis models adequately accommodate the analysis of mediation in news translation?

## **1.5 Significance of the Study**

This study is significant because of several reasons. First of all, to date, few studies have looked at news translation from the perspective of CDA. Furthermore, this is an initial attempt to look at mediation in English-Persian news translation from a CDA approach, which is not addressed in the originally monolingual studies of CDA.

Secondly, the research, taking a descriptive-explanatory approach, merges the linguistic toolkits of different CDA models; therefore, it would bring the field of translation studies into closer contact with CDA. Next, this study provides English-Persian news translators with some discursive patterns which may be formed via mediation of news translation. As a result, the news translators would be more aware of the mediatory possibilities in the action of translation.

Then, the study would bring in more compatible mediatory procedures into news translation, in general, and English-Persian news translation, in particular. Consequently, a taxonomy of purpose-based mediation procedures is provided which could explain ideological interventions/manipulations. Finally, this research would bring a new pedagogical perspective into the field of news translation. Teaching news translation, as a relatively new and dependent field of study in Iran, may benefit from the findings of this study.

## **1.6 Scope of the Study**

A number of limitations narrow the scope of this research. Firstly, the study is limited to one pair of languages (English and Persian). Accordingly, the findings of the study may not be applicable to news translation in the context of other languages. Furthermore, the

direction of translation is from English into Persian. As a result, the findings of the study may not work for the opposite direction.

A further limitation is related to the analysis of the source text. Even though, for the target texts, the analysis includes the context as well as the texts, for the source text the analysis is limited to the text. This is because the source news texts have been taken from several news agencies and networks. Therefore, the contextual analysis is excluded from the scope of the study. The contextual analysis of the source text would include, based on van Dijk's CDA model, socio-cognitive analysis. This has affected the study by restricting a model that would have been proposed to explain manipulation from a more comprehensive perspective (see figure 5.8).

Another limitation of the study is related to the theme of the studied news texts. The study deals with the news on the major conflict between Iran and the west, Iran's nuclear programme. The reason is that this issue has currently led to coverage of the events related to the conflict by the Western as well as Iranian news media. As a result, there is a proliferation of news production, which provides the study with sufficient data.

## 1.7 Definitions of Key Terms

**Critical Discourse Analysis:** probably the most comprehensive and common definition of CDA is presented by Fairclough and Wodak (1997:258) as:

CDA sees discourse – language use in speech and writing – as a form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it: The discursive event is shaped by them, but it also shapes them.

**Ideology:** the term ideology has been defined by different scholars from different perspectives. However, the agreement among the CDA scholars is that ideology is a set of shared beliefs among a group and not individual ideologies, nor the ideologies which are visible at the outer layer of cultures. Fairclough (2001) and van Dijk (1988b), see ideology as shared ideas and beliefs between a group of people who hold power to control the beliefs and attitude towards a certain group and their features. This way of looking at ideology is in line with political ideology. This study adopts the definitions of political ideology by Freedon (2003:32) as:

[...] a set of ideas, beliefs, opinions and values that, (1) exhibit a recurring pattern, (2) are held by significant groups, (3) compete over providing and controlling plans for public policy, and (4) do so with the aim of justifying, contesting, or changing the social and political arrangements and processes of a political community.

**Mediation:** The term “mediation” is certainly not new and has appeared in several disciplines other than in the field of translation. When it is applied in the bilingual context of translation, the significance of the translator as a mediator rests with his / her ability to, as Katan (2004: 171) expressly points out, “understand and recreate culture-bound frames wherever necessary.” However, the mediator intervenes in the translation process by guiding it in favour of particular translating parties when necessary, and the particular ways of mediation in translation represent ideological orientations of particular translating parties. Thus, this research adopts the definition of Hatim and Mason (1997:122) that is “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text”.

**News:** the term news has appeared with different definitions, based on several approaches. For example, Bell (1991) has defined news based on different genres of

news. However, in the view of the critical linguists such as, Hodge and Kress (1993), Fowler (1991) and Conboy (2007), news is not simply whatever which is reported as a new event, but they take a different approach to define news. This research adopts the definition of Fowler (1991: 4) as:

News is a representation of the world in language; because language is a semiotic code, it imposes a structure of values, social and economic in origin, on whatever is represented; and so inevitably news, like every discourse, constructively patterns that of which it speaks. News is a representation in this sense of construction; it is not a value free reflection of facts. ... There are always different ways of saying the same thing, and they are not random, accidental alternatives. Differences in expression carry ideological distinctions (and thus differences in representation).

**News Translation:** is a kind of translation which needs to be done under the strict norms of news agencies to meet the cultural and functional needs of the new audience for whom the news is being translated. In such a context, translation is not considered as an action that only passes information between cultures through news agencies, but as Bielsa and Bassnett (2009:2) put it in their introduction: “it is reshaped, edited, synthesized and transformed for the consumption of a new set of readers”.

## **1.8 Organization of the Study**

The present thesis is organized in six chapters. In the first chapter, an introduction to the topic, statement of the problem, significance and objectives of the study and accordingly the research questions are discussed. A brief definition of some related concepts as well as the scope and limitations which the study is subject to are also discussed in Chapter 1.

In Chapter 2, the most relevant literature on the topic of the research is reviewed so as to establish evidence for the significance of the study as well as the

contributions that the study makes to the gap. Another purpose of this chapter is to identify the important approaches that guide the study, thereby developing a conceptual framework which is designed for the study.

Chapter 3 deals mainly with the theoretical framework underlying the study as well as the research methodology. As such, the source of data, the method of data collection, data analysis as well as the research design and procedures for the study are described in detail.

Chapter 4 provides the main contribution to the body of relevant knowledge. Taking into consideration the theoretical framework developed in chapter 3, in this chapter, the specified data are analysed from micro as well as macro perspectives. The result of the analysed data is classified and described in chapter 5. Then, considering the reviewed literature and the theories which are applied in the study, the responses to the research questions are provided in this chapter.

Chapter 6, as the final chapter, puts forth a summary of the main findings and conclusions of the research. Also, the contributions of the study are highlighted. In addition, the necessity of further and future research, due to the limitations of the present thesis, and recommendations are presented in this chapter.