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## Manipulation As an Ideological Tool in the Persian Translations of Ervand Abrahamian's *The Coup*: A Multimodal CDA Approach

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### Abstract

The present Critical Discourse Analysis (CDA) study aimed to explore the probable ideological manipulations exerted in three translations of an English political book entitled *The Coup* by Ervand Abrahamian. This comparative qualitative study was conducted based on Farahzad's three-dimensional CDA model. The textual, paratextual, and semiotic aspects were critically scrutinized in the text of the three translations (TT1, TT2, and TT3). The findings revealed that TT1 utilized more kinds of manipulations (lexical choices, nominalization, and paratextual level) and less foreignization compared to the other two translations. Considering the amount of lexical choices, addition, and foreignization, TT3 was ranked the second; at the semiotic level, the third translator exercised greater manipulations in comparison to the first one. For TT2, however, only in terms of deletion, passivization, and covering page significant changes could be spotted. TT2's stance was apparently similar to that of the original author through adopting more neutral vocabulary items, passive structures, and a less neutral cover picture. As the findings of the present study illustrated, translators can achieve certain ideological goals by employing a myriad of discursive strategies and structures. The findings are discussed in light of the implications of multimodal analysis of multiple translations for political translation theory and practice.

**Keywords:** Critical Discourse Analysis (CDA); Farahzad's Model; Ideology; Manipulation; Translation

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### INTRODUCTION

The concept of ideology and its importance for translation studies is realized as a "set of ideas which organize our lives and help us understand the relationship to our environment" (Perez, 2003, p. 5); this is because translation studies

scholars, including Schäffner (2003), want to extend the concept of ideology beyond political province. It is believed that certain ideologies become naturalized or common, while some others become marginalized. In this view, some ideologies are dominant; they are more acceptable in the public sphere and societies, whereas others

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change in domestic settings and among minorities (Perez, 2003).

Translation as an integral part of the discourse development and a bridge between different discourses can make information available beyond borders; however, more than often, the reactions in the target community to the source community statements are in fact reactions to the information (and ensuing ideologies) packaged in the translated version (Mahdiyan, Rahbar, & Hosseini-Maasoum, 2013; Schäffner, 2004). In other words, translation can be taken as “a communicative event in which the socio-cultural and ideological trends of the translator’s social context are manifested”; consequently, “translators not only transmit the source text’s original ideological aspects, but also they may leave some ideological traces of their own” (Keshavarz & Alimadadi, 2011, p. 2).

### **Review of the Related Literature**

As Schäffner (2003) states, the “relationship between ideology and translations is multifarious”. Particularly, it can be said that “any translation is ideological since the choice of a source text and the use to which the subsequent target text is put, is determined by the interests, aims and objectives of social agents” (p. 23). Fawcett (1998) also adds that, “throughout the centuries, individuals and institutions have applied their particular beliefs to the production of certain effects in translation” (p. 108).

Schäffner (2003) holds that the obviousness of the ideological aspects of the text depends on its genre, topic, and communicative purpose. She adds that translation is more and more “an aspect of international communication and intercultural relationship, including ideological relationships” (p. 24).

Venuti (2018) refers to the relationship between the fluent strategy and ideology in translation. When this strategy leads to the effacement of the “linguistic and cultural differences of the foreign text” (p. 5) which is reproduced in the “discourse dominating the target language culture and is inevitably coded with other target language values, beliefs, and social representations, impli-

cating the translation in ideologies that figure social differences” (p. 5). He also points that, translation functions as “a cultural political practice, constructing or critiquing ideology, stamped identities for foreign cultures, contributing to the formation or subversion of literary canons, affirming or transgressing institutional limits” (p. 9).

Venuti (2018, p. 11) regards the translator as “the agent of cultural practice that is conducted under continuous self-monitoring.” He thinks, through the analysis of translation, one can include its ideological and institutional determinations (p. 10), and to the extent that these “rules and resources are specific to target language culture and operative in social institutions, the translation is located in an intertextual and ideological configuration,” which can lead to change (p. 11).

Shahsavari and Mehdizadeh Naderi (2015) adopted Fairclough’s (2001) CDA approach to study the effect of ideology on translations from English into Persian. Their corpus consisted of *A Tale of Two Cities* by Charles Dickens along with its two Persian translations. Experiential values depicting the text producer’s experience of the natural and social world were of interest to them. Shahsavari and Mehdizadeh Naderi were able to highlight a “significant difference between classification schemes, ideological contested words, overwordings and meaning relations of the source book and its two Persian translations” (p. 35).

Adopting Fairclough’s (2001) CDA framework and utilizing the notions of Halliday’s SFL (1994), Mahdiyan et al. (2013) studied the relationship between language and ideology in translation. For the corpus, the researchers used President Bush’s 2005 speeches (in English) on Iran’s nuclear program and their corresponding Persian translations. Their findings suggested that the application of CDA for comparing the ST and TT “helps the translator to become aware of the genre conventions, social and situational context of the ST and TT, and outlines the formation of power and ideological relations on the text-Linguistic level” (p. 35).

An insightful study which gave rise to several other issues and question, Amiri and Baradaran (2015) investigated ideological manipulation in the translations of Chomsky's *Media Control*. They adopted the CDA approach proposed by Farahzad (2012) and picked "the three categories of textual, paratextual, and semiotic elements and the subcategories of addition, deletion, foreignization, domestication, passivization, and nominalization ... due to their recurrent use" (p. 34). The researchers' thorough analysis confirmed the existence and application of various such manipulative strategies at different analysis levels in the three translations which could indicate the line of thoughts and ideologies of the respective translators. Highlighting implications of studies of this nature, their investigation suggests future researchers conduct other similar studies drawing on different or similar frameworks.

### The current study

As argued in the previous sub-sections, in the process of translating any given text, not only semantic meaning but also ideological meanings are reproduced by translators. Frameworks proposed by critical discourse analysts are widely utilized to reveal and explain the existence of such ideological influences in translated texts (e.g. Amiri & Baradaran, 2015; Aslani & Salmani, 2015; Keshavarz & Alimadadi, 2011; Mahdian et al., 2013). This study draws upon one such attested framework elaborated on below (Farahzad, 1998, 2007, 2009, 2012) to critically analyze three Persian translations of an English political book entitled *The Coup* by Ervand Abrahamian. More specifically, the present study sets out to find the answer to the following questions:

1. To what extent the translators have imposed/exerted their ideologies on/in the translations of *The Coup*?
2. Is there any indication of non-linguistic manipulations in the selected translation corpus?

### Theoretical framework

Inspired by Fairclough's (1995a, 1995b, 2001) approach to intertextuality and CDA, Farahzad (1998, 2007) is considered to be among the few scholars who have pioneered the application of CDA in analyzing translation in the Iranian context (Keshavarz & Alimadadi, 2011). The model's being pertinent to translation studies, its multimodal orientation, and its being indigenous motivated its application in the current study. Farahzad (2009, 2012) proposes a three dimensional model for criticizing translation; these dimensions are Intertextuality, CDA, and translational choices (Fig. 1).

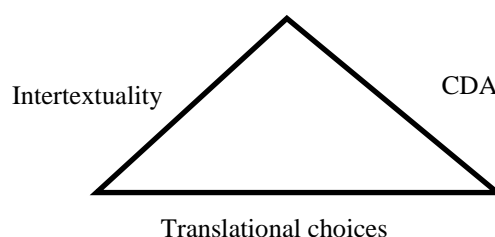


Figure 1. The three dimensions of Farahzad's model (Farahzad, 2012, p. 29).

Intertextuality in translation, as Farahzad (2012) claims, explains that a relation between the prototext and its metatext(s) and between the metatexts themselves is not of equivalence type, i.e. the prototext is not considered as the origin and the metatext not as reproduction. The texts relate to each other without looking for the origin and sameness. As such, a text is an intertext, referring endlessly to prior texts and forming part of the chain of other texts to come (Farahzad, 2012). CDA, as the second dimension of this model, can serve translation studies by providing ways of looking critically into translations to identify power relations, identity politics, and ideologies (Farahzad, 2012). The third dimension, *translational choices*, which is roughly the basis for our analysis in this paper and methodologically overlaps the second dimension, compares the metatext with its corresponding prototext(s) at textual, paratextual, and semiotic level (Farahzad, 2012).

The textual level covers lexical and grammatical choices, as well as the choice of translation strategies. Lexical choices and word combinations are checked for their meaning and possible ideological values. Grammatical choices are also checked for agency, modality, tense, voice, nominalization, change of word order, point of view, etc. (Farahzad, 2012). The choice of translation strategies namely addition/deletion, foreignization, substitution, literal translation is tabulated to see elements of bias and if any of all the above choices gets repeated as a pattern, then they can be claimed to be ideologically significant (Farahzad, 2009).

The paratextual level covers everything about the text such as footnotes, endnotes, comments, judgments, translator/publisher prefaces, epilogues and comments (Farahzad, 2012) because these sections can show traces of ideological implications. The semiotic level is about the nonverbal, visual signs such as typographical features (type of font, its size and style), designs, illustrations, layout, and colors, among others. These features give extra information about the text and they are also representation means, hence may carry ideological prominence (Farahzad, 2009, 2012). The main reason for preferring Farahzad's model over other CDA models could be its comprehensiveness and "that establishes an applicable relation between CDA and translation criticism" as emphasized by Yazdanimogaddam and Fakher (2011, p. 28) as well as other recent related studies (Beiglari, 2018; Boostani, 2015; Pirhayati & Haratyan, 2018).

## Method

### Corpus of the Study

The source material selected for this research was the English political-historical book specification of which is as follows.

"The Coup 1953, THE CIA, AND THE ROOTS OF MODERN U.S IRANIAN RELATIONS" by ERVAND ABRAHAMIAN (2013), first edition, published by The New

Press, 2015. Along with its three Persian translations as follows. Target text 1 (TT1):

"کودتا ۲۸ مرداد، سازمان سیا و ریشه های روابط ایران و آمریکا در عصر مدرن"

Translated by Mohammad Ebrahim Fattahi (2013), first edition, published by Nay Publication. And target text 2 (TT2):

"کودتای ۱۳۳۲ سازمان سیا و ریشه های روابط نوین ایران و آمریکا"

Translated by Dr. Ali Behforooz (2014), first edition, published by Samadieh Publication. And target text 3 (TT3):

"کودتا ۱۳۳۲ سیا و ریشه های روابط ایران و ایالات متحده در عصر جدید"

Translated by Nasser Zarafshan (2014), fourth edition, published by Negah Publication.

There are several reasons motivating the selection of this political book and its three translations for the current CDA-driven study. Firstly, what makes *The Coup* special is its being an English book written out of today's Iranian context (i.e. supposedly more objective). Being written by Abrahamian who is a scholar of modern Iran, *The Coup* draws on a wide range of Persian-language sources, including published primary documents, memories and firsthand accounts, oral histories, newspapers and secondary works. Furthermore, the book enjoys historical significance due to its focus on one of the turning points in the Iranian nation's history. The existence of three separate translations with possible different orientations makes it also a plausible target of analysis for the current research. In addition, numerous myths about the 1951-1953 Iranian crisis as well as the August 1953 Coup, originally propagated to justify or cover the US-led and state-supported coup at the time, have continued to taint both scholarly studies and popular accounts. As iterated in the comments and reviews published on the source book's back cover, *The Coup* is believed to be a successful scholarly attempt in complementing previous works and a meaningful contribution to Iranian history. Given the significance of the era and its events—then, now, and even in the future—for the lives of Ira-

nians and their international relations and policies, the book and its various translations can be regarded as the best candidates depicting the interplay of ideology and translation.

### Data Analysis Procedure

The contents of all four books mentioned in the corpus section were examined critically both at textual and paratextual levels to find out the ideologically noteworthy items. To fully consider these aspects, after reading the four books completely, the researchers focused on 236 sentences, in which signs of manipulation were manifested. Given the qualitative and descriptive nature of the study, the researchers needed to ensure consensus among themselves about the model components and its application. Through several discussion sessions and iterative analyses of (problematic) cases, a high level of initial agreement was reached. The accuracy of analyses was later rechecked and renegotiated by two of the authors apart from the initial. These sentences were analyzed in terms of grammatical structures (e.g. passivization and nominalization) and four major discursive structures of manipulation, i.e. addition, deletion, foreignization, and domestication (the other grammatical choices and strategies were excluded from our analysis mainly because they were not as salient as the reported ones in our sample); the frequencies and percentages of which were presented in table figures. Vocabularies bearing ideological connotations were also

scrutinized using Farahzad's (2012) CDA framework. However, the results of lexical choices, foreignization, and domestication were descriptively explained. At the paratextual level, the researchers emphasized footnotes due to their significance. Finally, at the semiotic level, the cover of the books and combination of colors were taken into consideration.

## RESULTS

### Textual Level Analysis

At the textual level, the researchers examined the ideological loaded terms. At this level, the translations were compared with the prototext and analyzed in terms of lexical, grammatical, and translational strategy choices based on Farahzad's model. In the following sub-sections some representative examples of each category are elaborated.

### Lexical choices

As reviewed before, lexical choices can have an ideological effect. By analyzing the data, it was revealed that TT1 and TT3 are more SL-oriented in translating the studied ideology-bearing words, while TT2 is TL-oriented. That is, TT1 and TT3, by literal translation, maintain (and manifest) the negative attitude (including their own attitudes) towards the coup's contributors and a positive attitude towards Mossadeq and his democratic government.

### Example 1

<b>ST:</b>	Working like a beaver among the deputies with a view of getting rid of Mossadeq. (p.136)
<b>TT1</b>	برای خلاص شدن از مصدق مثل یک سگ آبی در میان نمایندگان مجلس در تکاپو بود. (p. 196)
<b>TT2</b>	میان وکلا، با هدف خلاصی از دست مصدق، سخت در جوش و خروش بود. (p. 207)
<b>TT3</b>	برای رهایی از دست مصدق مثل یکبیدستر بین نمایندگان این طرف و آن طرف می رود. (p. 184)

In example (1), resorting to Persian words like “سگ آبی” (TT1) and “بیدستر” (TT3), which both literally refer to the same animal, i.e. beaver, rather than using its implicit meaning (as a *hard working person* in the SL), there seems to be a greater tendency in showing a negative attitude towards “chief of court protocol” unlike TT2

which uses sense for sense translation (i.e. *hard* as an intensifier). TT2's choice seems to be more neutral toward Mossadeq's opponent. It should also be noted that “بیدستر” in TT3 is very uncommon and is rarely used in everyday Persian. Using a range of complex and intangible words is a frequent strategy applied in TT3.



**Example 2**

<b>ST:</b>	The “ <u>dog</u> ” however, did not oblige. (p.67)
<b>TT1</b>	اما این “ <u>تیر</u> ” اصلاً از سر شرکت کم نشد (p. 108)
<b>TT2</b>	اما این “ <u>تیر</u> ” از سر شرکت کم نشد. (p. 115)
<b>TT3</b>	اما “ <u>سگ</u> ها” رام و مطیع نبودند. (p. 98)

This example (2) highlights the translation of the source word ‘dog’ in Persian as a ‘menace’ in TT1 and TT2 as contrasted with its literal translation into the non-obliging animal in TT3.

Through such examples, one can claim that the translator of TT3 is pursuing a rough literal translation. This is a reminder of Newmark’s (1981) semantic translation where he believes political texts and sentences are better to be translated literally or word-for-word. In such a translation, the

translator is advised to lean towards the ST and let the structures and words be the same as what appeared in the ST.

The opposite strategy can be seen in example 3 in which TT2 uses a more literal translation (that is a very strange modifier in the TL culture) while the other two translators prefer a sense for sense translation which makes it more readable in TL and again they ideologically favor Mossad-eq’s stance.

**Example 3**

<b>ST:</b>	He has a martyr’s <u>temerity</u> , marred by nervous instability and he can shed tears as a result of it. (p.102)
<b>TT1</b>	او جسارت و پروای یک شهید را دارد که با بی ثباتی عصبی، دچار پریشانی شده و در نتیجه برخورداری از این خصلت، اشکش درمی آید. (p. 153)
<b>TT2</b>	او جسارت و گستاخی یک شهید را دارد که همراه با بی ثباتی عصبی است به خاطر این مسئله می تواند اشک بریزد (p. 109)
<b>TT3</b>	او تهور یک شهید را دارد که عدم ثبات عصبی اش آن را ضایع کرده است و در نتیجه این حالت می تواند اشک بریزد. (p. 141)

Here, obviously the word “گستاخ” may represent a negative meaning (a rude or impolite person) at the very first sight, although it can also bear the connotation ‘bold and brave’. Hence, using such elusive, superfluous modifiers for ‘martyr’ can considerably underestimate the eminent values of ‘martyr’ and martyrdom in the Islamic, Iranian culture. But it seems that the other two translators have used better verbatim equivalents as تهور و جسارت (bravery) in a general view.

**Grammatical choices**

In this part, ST and TTs are analyzed from two important grammatical points of view, namely passivization/activization and nominalization.

**Passivization/Activization:** The passive voice is normally used when “the action” is prominent, not ‘the agent’. According to Fairclough (1995a), passive sentences leave “causality and agency” unclear (p. 130). When passivization/activation

strategy is used deliberately as a pattern, it becomes ideologically significant because the sentences become either biased or unbiased, hence revealing something is going on in the writer’s consciousness or unconsciousness. For instance:

**Example 4**

<b>ST:</b>	Oil <u>was struck</u> in 1908 at Masjed-e Suleiman in the south western province of <u>Arabestan-later renamed Khuzestan</u> . (p.9)
<b>TT1</b>	در سال ۱۹۰۸ نخستین چاه نفت ایران در مسجد سلیمان در استانی در جنوب غربی ایران که در آن زمان عربستان نامیده می شد و بعدها به خوزستان تغییر نام کرد فوراً <u>کرد</u> . (p. 36)
<b>TT2</b>	سال ۱۹۰۸ (۱۲۸۷) بود که در مسجد سلیمان، واقع در جنوب غربی <u>استان خوزستان فعلی</u> ، کارکنان <u>داری</u> به نفت <u>رسیدند</u> . (p. 48)
<b>TT3</b>	نفت در سال ۱۹۰۸ در مسجد سلیمان در استان عربستان ایران در جنوب غربی ایران که بعداً خوزستان نام گرفت <u>کشف شد</u> . (p. 30)

By comparing the prototext and the metatexts, it was revealed that TT1 consisted of 7.6% (18 items), TT2 included 13.9% (33 items), and TT3 had 4.2% (10 items) passive structures in the selected 236 sentences (Table 1).

**Table 1.****Frequency and Percentage of passivization/activation**

	TT1	TT2	TT3
Frequency	18	33	10
Percentage	7.6%	13.9%	4.2%

$$\text{Percentage}(p) = \frac{F}{N} (100) \quad (n = 236)$$

Adopting the passive voice or unidentified agent shows a greater emphasis on the action of oil eruption (TT1) or exploration (TT3) in Khuzestan comparable to passivization in the ST. Notwithstanding the ST and the other translations, TT2 explicitly declares the role of Britain and specifically D'Arcy Company in exploring oil in Iran by applying active structure for the sentence. In this translation, TT2 has intentional-

**Table 2.****Frequency and Percentage of Nominalization**

	TT1	TT2	TT3	Total
Frequency	44	21	25	90
Percentage	48.8	23.3	27.7	100

In example 5, TT2 highlights the mysterious action of "hidden" by turning the nominal structure in English sentence to a verbal form unlike

ly replaced the whole phrase 'Arabestan-later renamed Khuzestan' with 'Khuzestan-now' to downplay a ST part sensitive to both Iranian government and the local residents. This omission and manipulation reflects the effect of political and ideological stance of the writer. The active structure has helped the translator, to some extent, to deviate ideologically from the prototext.

**Nominalization:** Nominalization occurs when an event or action is expressed in a reduced form, with no agent and tense, and is less forceful than a verb and can also deemphasize some arguments of the sentences. If it is used as a recurrent pattern, this can become ideologically significant. Analyses show that TT1 comprised of 48.8% (44 cases), TT2 included 23.3% (21 items), and TT3 had 27.7% (25 items) of the identified nominalized structures (See table 2). TT1 appears to display more tendencies to nominalize.

TT1 and TT3 that draw readers' attention more to the ST.

**Example 5**

**ST:** The suspicion that Britain was the hidden hand did not diminish even after the emergence of Reza Shah (p.27)

**TT1** این بدگمانی بزرگ که بریتانیا «دست پنهان» پشت تمامی تحولات است حتی با ظهور رضاشاه نیز کاهش نیافت (p. 59)

**TT2** این حس شکاکیت که انگلیس در هر رخدادی «دست مخفی بود» بعد از ظهور شاه نیز از میان نرفت (p. 69)

**TT3** این سوء ظن که انگلیسی ها دست پنهان پشت رویدادها هستند، حتی پس از پیدایش رضا شاه نیز کاهش نیافت. (p. 52)

**Translation strategies**

In this section among various strategies used in a translation, addition, deletion, foreignization and domestication were investigated due to their recurrent use.

**Addition:** In this part of the analysis, it was found that TT3 had added lots of information to the prototext in comparison with the other two

through which a trace of ideology change can be found. The percentages of addition for each of the TTs are TT1 (15.7%), TT2 (19.7%), and TT3 (64.6%) (See table 3) of the total observed insertion cases. As mentioned before, in Fairclough's view, the expressive value of words tends to persuade others to believe something, mostly an idea.

**Table 3.**

*Frequency and Percentage of Addition*

	TT1	TT2	TT3	Total
<b>Frequency</b>	20	25	82	127
<b>Percentage</b>	15.7	19.7	64.6	100

As it can be observed from examples 6 and 7, TT3 tries to instill its ideas in the readers' mind by adding some information that has not been mentioned in the prototext by inserting some words into the translated sentences to emphasize the *sly* and *hidden* role of the U.S. and British governments in establishing the coup. The percentage of using this strategy is more prominent in TT3 in comparison with two other translation.

**Example 6**

**ST:** It was rumored its well across the border in Iraq siphoned off oil from Qaser-e-shirin. (p.16)

**TT3** شایع بود که چاه نفت این شرکت در عراق در مجاورت مرز ایران مخفیانه نفت قصر شیرین را استخراج می‌کند. (p. 38)

**Example 7**

**ST** Their diplomats in Tehran were deemed to be the real power behind the throne. (p.24)

**TT3** دیپلمات های آنها در تهران قدرت واقعی و پنهان در پس تاج و تخت شناخته می‌شدند. (p. 49)

**Deletion:** Numerous instances indicate that TT2 has used the strategy of deletion far more than the other two translations. Actually, it can be stipulated that TT2, probably by applying the strategy, intends to depict a more favorable image of Mossadeq, even more likeable than the one depicted in the original text. By and large, TT2's deletion strategy seems to follow two possible goals; first, some words, phrases or sentences are omitted to

reduce the extremeness and sharpness of the words, to make the text less partial, and to purposefully draw more attention towards specific aspects of the text. Secondly, the translator has more tendency to simplify the sentences and make them shorter by deleting the synonymous sentences. Totally, the percentages of deletion for each of the TTs (as compared with the total observed deletion cases) are as follows: TT1 (6.7%), TT2 (11%), TT3 (2.9%) (See table 4).

**Table 4.**

*Frequency and Percentage of deletion*

	TT1	TT2	TT3	Total
<b>Frequency</b>	16	26	7	49
<b>Percentage</b>	32.6	53.1	14.3	100

The phrase "was Mossadeq's fatal mistake" has been totally omitted in TT2 (example 8). As mentioned above, it can be argued that the translator did not want to put much emphasis on Mossadeq's fatal mistake while trying to reduce the extremeness of the words. Examples of this nature bear witness to the possibility of TT2 partiality towards Mossadeq. The translator, on the other hand, seems to challenge the readers' mind with other unrelated political problems using a range of complicated and vague vocabulary.

**Example 8**

**ST:** That call, turning the army loose on the most powerful street support he had, was Mossadeq's fatal mistake. (p.190)

**TT1** این تلفیق، ارتش را به جان قدرتمندترین پشتیبانان خیابانی انداخت که بزرگترین وحیاتی ترین اشتباه مصدق بود. (p. 288)

**TT2** این فرمان، عملاً دست ارتش را برای سرکوب قدرتمندترین حامیان مصدق در خیابانها بازگذاشت. (p.264)

**TT3** این تلفیق که دست ارتش را کاملاً باز می‌کرد تا نسبت به قدرتمندترین پشتیبانان خیابانی مصدق آنچه را که می‌خواستید انجام دهد، اشتباه مهلک مصدق بود. (p. 250)

**Foreignization / Domestication:** After checking this category, it was revealed that TT1 shows more tendency towards domestication strategy, while TT3 by applying foreignization strategy conformed to the source culture/language and retained information from the source text as far



as possible. TT2 seems to be vacillating between foreignization and domestication while slanting more towards domestication.

### Example 9

	The company was highly unpopular since it considered everyone east of Calais to be a <u>wog</u> . (p.17)
ST:	شرکت به شدت مورد نفرت عمومی است زیرا تمامی افراد اهل شرق کاله را <u>کاکاسیا</u> می بیند. (p. 45)
TT1	شرکت تا اندازه زیادی هویت خود را از دست داده است، برای این که مدیران آن فکر می کنند، تمام کسانی که در شرق کاله هستند، <u>کاکاسیا</u> می باشند. (p. 56)
TT2	شرکت در بین مردم شدیداً منفور است زیرا هر کسی را که از شرق بندرکاله باشد یک <u>وگ</u> به حساب می آورد. (p. 40)

Accordingly, here, the TT1 and TT2 translators are evidently trying to move the writer and his concepts towards the readers' mindset and their cultural, ideological and social backgrounds as the word "کاکاسیا" (comparable to the derogatory word *nigger* and not the real equivalent of the word which could be "غربتی") is a lot more common in Persian literature than "وگ", which is an unusual exact borrowing (transliteration) from the source text. The equivalent of this term in TT1 and TT2 is a Persian colloquial word and has a discriminating connotation in the Iranian context, hence emphasizing the belittling, disparaging attitude of the company.

TT3, unlike the two other translations, has a great tendency to apply foreignization strategy rather than domestication. In other examples as the following this intention is quite clear where "Battle" is being transliterated.

### Example 10

	Henderson was instructed to read Mossadeq the " <u>Battle Act</u> ". (p.130)
ST:	به هندرسون گوشزد شد که قانون کمک های متقابل <u>دفاعی</u> را برای مصدق بخواند. (p. 189)
TT1	به هندرسون دستور داده شد که قانون کمک های متقابل <u>دفاعی</u> را برای مصدق بخواند. (p. 201)
TT2	به هندرسون دستور داده شده بود که قانون <u>باتل</u> را برای مصدق بخواند. (p. 176)
TT3	

### Textual level

One part of the Paratextual level is footnotes. At the paratextual level which concerns everything about the text, the presence of long and rich footnotes on most pages of TT1 was remarkable. Footnotes can be useful, as providing helpful supplementary information and citations, but long explanatory notes can be distracting to the reader. TT1 has provided long footnotes (Fig 2) to fill the gaps as well as to insert the translator's point of view, and hence ideology.



Figure 2. A sample of lengthy footnote in TT1.

### Semiotic level

Semiotics, as the study of sign processes and meaningful communication, is "concerned with everything that can be taken as a sign" as emphasized by Umberto Eco (1976, p. 7). In this section, the non-linguistic signs of the cover of the books are touched upon to trace other possible manipulations. On the cover of the English ST book, the background color of the picture, referring to the coup, is brown which can make the symbolic picture of the coup opaque (see Figure 3). The main title is also red with a white subtitle color. Colors sometimes are used to represent a political stance or ideology. For example, red has historically been "associated with socialism, communism", fire, war, danger and power

(Guarneri, 2016). So, the writer is probably using the red color, to indicate the Americans' concern for the then-plausible threat of communism in Iran and repercussions that oil-induced nationalization could have in many countries. Furthermore, the language of the cold war, related directly to the red color, is utilized to justify the coup inasmuch as all these issues were on the agenda and raised directly or indirectly in the book, which in turn suggests the American government's fear of transformation of Iran into a Communist society.

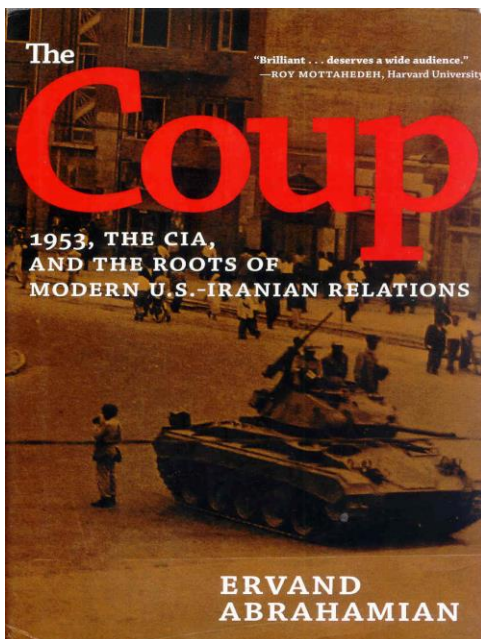


Figure3. Cover of the ST book

Among these three translations, the TT1 cover (Fig 4) bears the most resemblance to the original book, although minor changes can be seen in the picture's focus, background and font colors. The background color seems to have the same saturation and sense as represented by the original cover. The main difference is with the color of the main title which is black in the TT1 cover. In the Iranian culture, the black color can denote conspiracy or doomed incidents (e.g. death); interestingly, the Iranian state accounts still recall the incident as a "Black coup". It, therefore, can be a nonverbal minor sign of domestication because the translator shows an attempt in rendering the foreign symbols to more domestic ones.

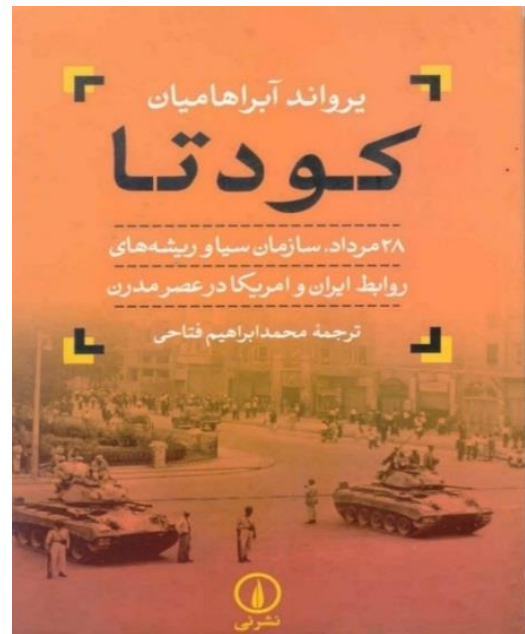


Figure4. Cover of TT1

The colors used on the TT2 front cover largely differ from the original cover. The font color or the main title is yellow while the subtitle is written in white (see Fig 5). These all have been accompanied by a wide close-up of Mossadeq. As the psychology of color suggests, yellow is a color in great association with the mental aspect of life, and offers new ideas. It is also believed that yellow helps individuals find new ways of doing things. Additionally, it is claimed to be a symbol of high intellect. Therefore, it is sensible to come to the conclusion that by using yellow in the title along with a photo of Mossadeq, instead of the original image of the Coup, TT2 introduces Mossadeq as a national, reflective and intellectual figure. Although not reported in this paper, this was also mentioned in the interview conducted with the translator as part of a more comprehensive study on the topic. Here the setting is darker than the foreground so that it gains an 'overexposed', 'ethereal' look; while in the case of the blue haze, this scene (which is taken from a famous photo of the court after the coup) can symbolize coldness and desolation (Kress & Van Leeuwen, 1996) of the aftermaths of the coup.

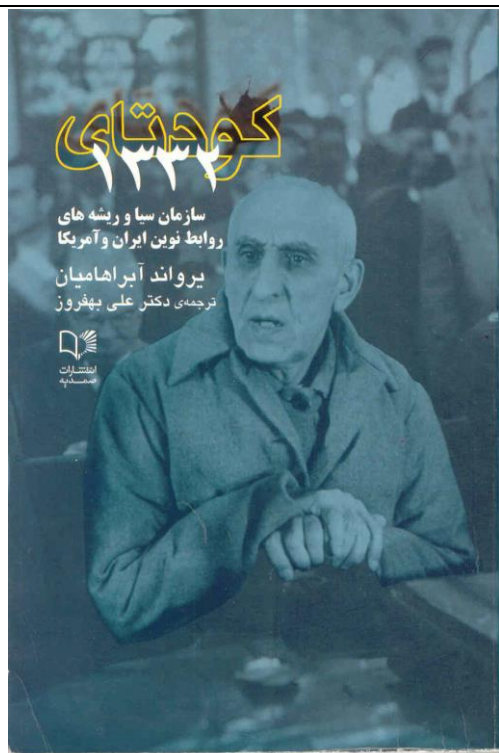


Figure 5. Cover of TT2

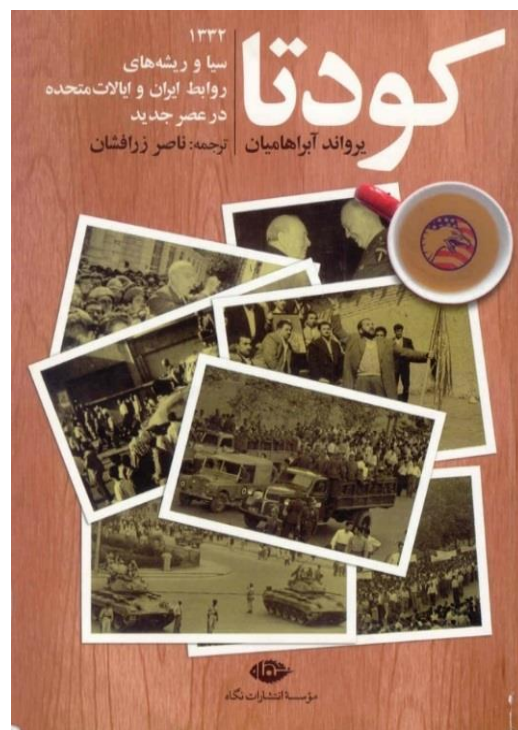


Figure 6. Cover of TT3

TT3 has used brown for the background of the cover similar to the original book with some additional pictures which seem to be associated with the events of the coup (Fig. 6). The cover actually shows a coffee table with some photos beside a cup of coffee. An exponent of American's flag with an eagle on it in the cup indicates that United States is the symbol of strength, authority and power in establishment of a turmoil to destabilize each incompatible government. This emphasizes more on the US role in the coup's plan and its aftermaths. Therefore, the strategy of addition of signs is used even on the cover just the same as the translation of the original book to include the translator's ideology. These pictures are a quick review of the factors causing the coup from the point of view of the translator. One of the pictures belongs to the American president and British prime minister, Eisenhower and Churchill. This image may have been deliberately located behind all other images to infuse the idea that these two had a hand in engineering the coup and played a crucial role in the overthrow of Mossadeq's popular government since it is located below the other photos of the coup.

## DISCUSSION AND CONCLUSION

Fairclough (2001) maintains that the text does not necessarily convey meaning through linguistic features but it is generated and realized by its discursive formations reflecting certain ideologies. Therefore, it can be stipulated that each text has probably some hidden ideology, especially political texts where the ideas behind the word choice, structure and message of the texts are more complicated and subtle. Similarly, van Dijk (2011) contends that a text is like an iceberg and it is only the tip which is really expressed in words and sentences. Therefore, the analysis of a text is very helpful in the study of the underlying ideologies. One of the ways of analyzing data is examining the use of strategies by the translator in the process of translation. Loescher (1991, p. 8) defines translation strategy "as a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it"; therefore, the notion of consciousness is significant in distinguishing strategies which are used by translators.

In the present study, we embarked on the task of finding out the extent to which the three



Persian translators of Ervand Abrahamian's *The Coup* had imposed/exerted their ideologies on/in the translations of the English ST. Additionally, we intended to see if there were any indications of non-linguistic manipulations in the selected translation corpus. We adopted Farahzad's (Farahzad, 2009, 2012) CDA framework, which was in turn inspired by previous critical models and theories of van Dijk (2011) and Fairclough (1995a, 1995b, 2001), to qualitatively address these questions.

Considering the findings for lexical choices, nominalization, paratextual level, and even underuse of foreignization, it can be concluded that TT1 employed more varied types of manipulations in comparison to other TTs. TT3, on the other hand, is in the second place considering lexical choices, addition, and foreignization; even at the semiotic level it has more manipulations in comparison to TT1.

While TT2's outlook is not very much different from the original author's, only in terms of deletion, passivization and covering page, more changes can be spotted. Some of his omissions are partial and may indicate particular aims while others are less biased and were intended to alleviate the critical property of the English text. TT2's stance is apparently similar to the original author. His more neutral attitude towards the ST can be traced in using less biased vocabularies, using more passive structures, and even using a less neutral cover picture.

As the findings of the present study illustrated, translators can achieve some ideological goals through employing discursive strategies and structures. This finding is similar to the study conducted by Kuo and Nakamura (2005); they reflect and construct the underlying opposed ideologies between the two texts under scrutiny. Shamlou's (2007) findings to unveil the role of ideology that emanates from the dominant socio-cultural norms in shaping political journalistic texts, was in line with the findings of this research where it was shown that the ideologically manipulative shifts seem to be a common strategy used by the translators.

In TT1, the presence of ideologically-loaded words with almost negative conceptions was noticeable. To recreate the ideology of the author and his own translation, TT1 has used suitable words. He has also presented his own explanatory comments in the footnotes through which he expresses his own critical viewpoint while providing more history for the events and characters that formed the counterfeit revolt; even by introducing different books in the footnote, the author refers the readers to creditable documents about the mystery of the coup, that was the overthrow of the democratically elected prime minister of Iran, Mohammad Mossadeq, on August 1953, masterminded by the United States (under the name TPAJAX ) and backed by the United Kingdom (under the name "Operation Boot"). Although these footnotes are to some extent long, none of them, allegedly, aimed at weakening the author's position, and their sole purpose was explanation of the coup and its events. Furthermore, he has attempted to find Persian equivalents for those English words which were fairly common in Persian by applying the domestication strategy.

Secondly, it was found that there were some levels of manipulation in TT3, too. By using addition, he added a remarkable number of words for a better perception of his ideology and viewpoint. He also emphasized the hidden role of Britain and the United States and those behind the curtain planning this coup. He used more images for the cover of his book than the original book to more vividly bring the readers' attention to the pictures. As the results demonstrated, TT3 had more tendency to apply foreignization; as revealed during his interview, he believed that some words and expressions lacked an exact and recognizable equivalent in the target language and could not transfer the original concept to the target reader directly, hence his choice of foreignization.

Finally, it would not be an overstatement to claim that some evidence of partiality could also be seen in TT2. In his equivalent choices, TT2 was willing to lead the reader towards the political challenges which were fairly unrelated to the

text itself. Actually, he was trying to instill his own critical attitude at some points. Even the front cover of the book which is totally different from the original book, and the other translations, would be a good case in point. There was some sort of fluctuation in applying domestication and foreignization strategies in TT2, although in general he is more inclined towards domesticating his work. Because, as mentioned in the interview (conducted for another phase of the study), he believes that a good translator should find an acceptable equivalent in the TL for some words. Finally, the most frequent strategy that could be seen in TT2 was deletion which seemed to purposefully draw the readers' attention towards some aspects of the text. In some cases, he has also attempted to simplify the sentences and make them shorter utilizing more understandable synonymous statements.

This study, like other studies, has been developed under certain limitations. Since it was a CDA work and the purpose was to uncover the ideological implications of the metatexts in comparison to those of the prototext (Bloor & Bloor, 2007), the work could be even more fruitful if the researchers could have unlimited access to the translators during the process of analysis. Although an online interview was conducted with each of the three translators of this book, utilizing a detailed, in-depth questionnaire followed by several interviews could shed more light on the translators' horizons, worldviews and ideologies.

Studies of this nature can be beneficial for translator trainers and translation curriculum planners and course developers as well as users of the translated passages including publishers and political-historical researchers. Other researchers including those with an interest in working in the field of translation studies, translation quality assessment, and particularly CDA can benefit from the findings of this research.

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