Discourse analysis of texts on Iraq-Iran War: A case study of Persian to English narrations

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Abstract: While critical discourse analysis has gained solid ground in war literature and narratives, few studies have used this analytical tool to scrutinize the translation of ideology in the literature relating to war. This study aimed to analyze how ideology was (re)produced and translated in the Iraq-Iran War narrations. To this end, a sample from a corpus of such narrations was selected and analyzed based on Farahzad's (2012) CDA model. The results showed that ideologies produced in the proto-texts were rendered in the meta-texts with a few alterations at the textual level and with no change at the semiotic level. The findings indicated the role of ideology in shaping the translated text and revealed how language can be manipulated as a social practice to support ideologies, maintain power, and serve the interests of powerful groups in society. Such materials could also shape the reader's mind about war. Parallel studies would shed more light on the function of ideology in war literature, narratives and translation processes. This research has implications for professional translators, translation educators, translation teachers and students as well as policymakers for publications of translated texts loaded with ideologies, raising their awareness regarding the importance of critical discourse analysis in translation studies to trace hidden ideologies in texts and meta-texts.

Keywords: critical discourse analysis; war literature; war narrations; ideology translation

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1. Introduction

According to Weil (2018), translation serves as a primary conduit for conveying ideas, emotions, and information between individuals of diverse cultures and nationalities. The globalized nature of contemporary society has made translation an indispensable instrument for facilitating cross-cultural communication, enabling individuals and organizations to interact with individuals from varying linguistic and cultural communities. As a result, translation has progressed from a purely linguistic activity to an ideological matter, given its pivotal role in negotiations and communication. The process of translating is susceptible to diverse influences, comprising the ideologies and concealed intentions of the author of the source text. This phenomenon underscores the complex nature of translation and its potential impact on the meaning and interpretation of the target text. Translation theorists such as Pym (2016) generally believed that translation is a subjective, complex, conscious

and purposeful activity. Throughout history, translation has played a central role in the life of societies as a means of exchanging ideas and contributing to human knowledge (Ahmadian and Farahani, 2014). It is a common occurrence in the field of translation studies to encounter dichotomous categorizations wherein translation critics place the translator's output at either end of a spectrum. This includes but is not limited to distinctions such as free translation versus word-for-word translation and communicative versus semantic translation (Abdalla and Ali, 2021). Nevertheless, Hedayati and Yazdani (2020) speculated that the translator's choices in the translation process can affect the viewpoints of the original text.

One of the difficulties of translation is to deal with the ideologies revealed by the texts. Translators are believed to be influenced by the ideologies of translation agents and the ideologies embedded in a particular text (Munday, 2008). In general, the translation of a text usually goes beyond the mere transfer of the source text content. Hatim and Mason (2014) argue that selection of translation strategies by translators to render a text are contingent upon the ideological inclinations that surround the text in question. According to Farahzad (2012), translation is not simply a mechanical process of reproducing a text in another language, but rather an act with ideological implications. The translator, as the agent responsible for using language to convey meaning, inevitably engages in the articulation of a particular ideological perspective. The current study focuses on examining a selection of translated texts from the Iran-Iraq War. The significance of discourse and its communicative functions have been well-established in shaping the intended purpose of language exchange (Ghajarieh et al., 2019). In the process of translation, the linguistic features and ideologies that emerge as a manifestation of discourse need to be taken into account to ensure effective communication. Previous studies have utilized critical discourse analysis (CDA) to examine diverse genres of texts and investigate their linguistic characteristics, primarily focusing on issues such as politics and gender (e.g., Audin, 2019; Ghajarieh and Salami, 2016; Malimas et al., 2018; Sajjad, 2015; Shah et al., 2021), with a central focus on discourse, ideology, and power (Van Dijk, 1998, 2008). However, there remains a lack of empirical evidence surrounding the translation of ideologies produced in war literature, particularly in the context of the English translation of narratives originating from Persian. Therefore, this study aims to investigate the ideologies embedded within the translation of texts relating to the Iran-Iraq War to enhance our understanding of their communicative value. This study strives to show how the narrations produced around the Iran-Iraq War reflect the cultural, historical, and social dynamics of the time in which they were produced. The article also demonstrates that the translated texts are reflective of the attitudes and beliefs that were pervasive in the 1980 Iran-Iraq War. The article further shows how the texts and context highlight the importance of self-reflexivity in analysis of sociocultural discourse in translation. It also seeks to contribute to the growing visibility of translation within the humanities and the social sciences more broadly, fostering new research that reveals the social relevance of translation in a wide variety of domains, while promoting at the same time self-reflexivity on the translational aspects of knowledge-production in war-literature as it is covertly related to politics and political discourses.

In this research, discourse analysis of translated texts sheds light on the role of translation in shaping the societal discourse surrounding the narration of Iraq-Iran War. By examining the ideologies present in the Persian to English narrations, this research contributes to a greater understanding of how translation impacts the ways in which society constructs and interprets historical events. This study has the potential to contribute to a deeper understanding of the complex interplay be-

tween translation and social discourse. To the best of the researchers' knowledge, after reviewing the relevant literature, few studies (if any) have examined the ideology of narrative translations on Iran-Iraq War. Therefore, this study is an attempt to fill this gap in the literature.

Consistent with the purpose, the research questions forming the basis of this study are:

RQ1: To what extent, did the Persian to English translators manipulate the ideology produced in 60 Iraq-Iran War narrations in their meta-texts?

RQ2: How did the translated texts (re)produce ideology at the level of semiotics?

2. Literature review

Critical discourse analysis (CDA) is an interdisciplinary research approach that aims to analyze and understand how discourse functions in society and which considers "language as a form of social practice" (Fairclough, 1989: 20). The interconnection of "discourse, power, ideology and social structure can be found in the large and loosely grouped body of work collectively referred to as critical discourse analysis" (Simpson and Mayr, 2009: 51). Simpson and Mayr (2010: 5) also noted that discourse is what happens when the language "gets done. It refers to the instantiation of the language patterns in real context of use".

Mason (2010: 86) views the concept of ideology as "the set of beliefs and values which inform an individual's or institution's view of the world and assist their interpretation of events, facts and other aspects of experience". In addition, Hezaveh (2016) stated that human beings think ideologically through consciousness.

Language as a basic concept and one of the important realities has played a crucial role in human life as long as it existed. With the passing of time and the development of the human interactional level, language has become more important than ever before. In contemporary times, language holds a multifaceted role that surpasses its function as a mere medium for communication. It serves as a vehicle for the transmission of meaning, and at times, the message it conveys can have profound implications on power and ideology.

Moreover, translation, which involves the transfer of information from one language into another, is not a neutral activity when it occurs within the context of discourse. Critical discourse analysis (CDA) is a critical branch that has gained prominence in the realm of language-related studies, particularly in the field of translation. CDA is an analytical approach that goes beyond the surface-level interpretation of language, aiming to unveil the underlying power relations and ideologies that shape discourse in various contexts. Its usefulness in translation lies in its ability to expose the linguistic and cultural nuances that impact the translation process and influence the communication of meaning. After considering the process of translation, it becomes clear that it is more than simply decoding meaning from the source to the target language. Translation is a communicative activity that involves a range of discourse and ideological aspects related to society, culture, and psychology. Therefore, investigating translation as a discursive practice is necessary to incorporate different actions and reflections.

It is important to note that translation as a reproduction of one language into another is not neu-

tral and contains elements of ideology to varying degrees. This is where critical discourse analysis (CDA) comes into play as a valuable tool for examining the ideological implications of translation. As a critical branch in language-related studies, CDA asserts that translation, like any other form of language use, is ideological. In this study, CDA is viewed as a three-dimensional model, as proposed by linguist Norman Fairclough in 1995 (Fairclough, 1995). As for related studies on ideology in translated texts, Pirhayati (2019) studied a bestseller book titled *A Hole No More* and compared its Persian translations to specify the types of manipulation strategies used in the Persian translations. The results showed that Islamic attitudes and ideologies and cultural issues influenced translation.

Damaskinidis (2017) examined shifts in European Union texts through CDA. The study tried to find manipulation strategies and ideologies of the translation. The study indicated that European officials influenced the target translations through involvement in the process of translation. Accordingly, the role and ideology of a translator is subordinated to the role of institutions in the process of translation.

Amirdabbaghian and Shunmugam (2019) compared the introduction of three translations in the Persian language. Three translations were done by Mehdi Bahremand in 1976, Zhila Sazegar in 1980, and Saleh Hosseini in 1982. This study was conducted using Farahzad's (2012) model and showed how the ideology of the paratexts is produced. Groce and Hoodkinson (2019) also studied a context in which intertextuality is represented through using slang expressions in the source text and revealed that the use of slang terms in the target text no longer represented the intertextuality of the main text. The results obtained from this study suggest that the communicative function of the source text is compromised, leading to a deficit in intertextuality in the target text. In a study conducted by Hejazi and Jahanipour (2020), they shed light on the impact of the translator's ideology on their translation, taking into consideration their personal beliefs and situational context. These factors can potentially lead to modifications in the meaning of the text, particularly when internal and external forces act upon the translation process. The strategies employed by translators can also affect how their ideas are conveyed. Pirhayati and Haratyan (2018) used CDA to examine three translations of Virginia Woolf's *One's Own Room* after the Islamic Republic of Iran. The study revealed socio-political as well as cultural factors brought in manipulations and modifications. Farhan (2017) explained that ideology could influence translators' language choices, which in turn can shape the worldview of the recipients. In this study, 20 speeches delivered by the former Egyptian President Mohamed Morsi have been analyzed. To ensure diverse perspectives, five proficient translators with varying political stances have rendered the speeches into English. In the context of the Turkish language, Sertkan (2012) studied five Turkish translations by Oliver Twist to examine how ideology is represented within the texts, especially the religious-conservative ideology. The results showed that the intervention of that ideology in the Turkish versions distorts the source text.

Within the context of Iranian political discourse, Keshavarz and Alimadadi Zonoozi (2011) conducted a study that scrutinized the manipulation of ideologies in the translation of political texts. Employing micro and macro analytical frameworks from critical discourse analysis (CDA), the researchers examined three political English books and their meta-texts in Persian. The findings revealed the use of specific grammatical and lexical strategies by translators for the manipulation of ideologies. Similarly, Shojaei and Laheghi (2012) examined political ideology and control factors that impose restrictions and direct the translator in an article entitled "Critical discourse analysis of political and control factors in news translation". Notably, their study concluded that, among other

possible issues, ideology significantly governs translated material with regard to translation factors. Studies conducted by Richardson (2019), Zhang (2019) and Guo (2019, 2022) are among recent investigations in translation studies that focused on power, ideology and translation. They highlighted the interface between translation and inequality.

In a related study to the theme of the present research, Etemadifar and Azimi (2020) examined the CDA of the Iran-Iraq War in selected Iranian plays. In this study, based on the analysis of critical discourse, the main characters of the series "Time of Presence" (Hossein Jafari), "Drop of the Sound of the Sea" (Mohammad Mehdi Rasouli), "Kamil Network" (Seyed Hossein Fadaei Hossein), and "31/6/77" (Alireza Naderi) which were written between 1981 and 2006, with the aim of achieving the basic components of discourse and how they interact with the critical conditions of war. The results of this study indicated that emerging discourses on the portrayal of combatants and the war crisis were related to ideologies on war, Islam and revolution, the defense itself, and post-war.

3. Research method

The present study is an analytic-descriptive research study, adopting a qualitative approach to analyzing data. The qualitative nature of the study is due to the fact that the data are words, sentences and texts rather than numbers and should be analyzed based on a theoretical model. The analytical aspect of this study which is grounded on CDA provides a deeper understanding of ideology in the translated texts. Critical discourse analysis (CDA) is a critical branch that has gained prominence in the realm of language-related studies, particularly in the field of translation. CDA is an analytical approach that goes beyond the surface-level interpretation of language, aiming to unveil the underlying power relations and ideologies that shape discourse in various contexts. Its usefulness in translation lies in its ability to expose the linguistic and cultural nuances that impact the translation process and influence the communication of meaning.

The current investigation is grounded in a collection of narrations pertaining to the Holy Defense, which refers to the Iran-Iraq War that spanned eight years. The present corpus includes both the original narrations and their English translations, providing accurate and factual depictions of the conditions that prevailed during the conflict, as well as the dynamics that characterized the frontlines of the battlefield. These narrations serve as authentic accounts of the Iran-Iraq War imposed upon Iran, making them particularly salient for the present study. The texts were selected due to their ideological bent, which is heavily influenced by Iranian culture, tradition, politics, and religion, as exemplified by the overarching theme of the eight-year Iran-Iraq War. A total of sixty narrations comprising 15,000 words and their translations were retrieved from the website of the Preservation of the Relics and Values of the Holy Defense Foundation, specifically for the purposes of this investigation. The current research utilized sixty texts from the Holy Defense Narrations, a collection of reports on the eight-year Iran-Iraq War, and their English translations for the purpose of analysis. The study employed Farahzad's model (2012) at the text and semiotic level to analyze the obtained data. Two English translation MA holders with at least six years of experience acted as coders in the research and were provided with detailed explanations of the model's components and subcategories. The team piloted 20% of the data to identify ideology in the source and target texts, and the findings were shared with two additional experts for feedback. Based on these comments, the coders identified ideologically-laden terms and structures through close reading of both texts. Discrepan-

cies between the coders' analyses were discussed, and the identified cases were either retained or discarded. Finally, the cases were mapped with their equivalents in the meta-texts, and the findings of both coders were compared for consistency of interpretation. Different translation strategies such as omission, addition, substitution, lexical and grammatical choices were identified for rendering ideologically-laden words, phrases, and structures. Farahzad's CDA model was applied to analyze the translator's choices in the translation process. The study highlighted the potential differences in ideological implications that could arise due to the translator's lexical choices and emphasized the importance of considering the ideological values behind the chosen language for consistent meaning in the target text. Additionally, the present study has delved into the domain of translation criticism within the framework of critical discourse analysis (CDA). The former includes vocabulary, grammar and multimodal effects which encompasses non-textual elements. The latter, among other features, focuses on ideologies produced through texts.

The present study analyzes the use of nominalization to convey events or actions in a less forceful manner within the model. Additionally, the shift from active to passive voice is examined in terms of its effect on the prominence of agency and action, which holds ideological implications. The study also scrutinizes positive and negative sentences in order to verify that the intended meanings of these sentences were accurately captured during the translation process. Further analysis of tense ensures consistency between the source and target texts. Modality, including the use of modal auxiliaries and simple present verbs, is also considered significant in expressing the speaker's degree of certainty or possibility. Shifting the agency and applying shifts from the main category can be categorized as grammatical choices or translation strategies, which may be either obligatory or optional. Optional shifts in the specific process-participants formulation, in particular, can reveal ideological considerations. For example, temporal shifts can change the sequence of events and states of affairs, resulting in ideological implications being conveyed in the target text. The term "proto-text" is utilized to refer to the original text that serves as the source of translation, while "meta-text" refers to any translation of the original text. The semiotic level denotes translation between different sign systems including images. Transition choices in this model refer to the techniques employed by translators to render the source text into the target language. One such strategy is transliteration, which involves translation without adapting or modifying the original text to suit the target language. However, this approach risks producing a text that sounds unnatural in the target language, and which may be difficult for the target audience to comprehend. To avoid such drawbacks, another strategy involves the omission of certain parts of the original text that may not be essential to the target audience. Alternatively, the adaptation of the original text to better suit the cultural and linguistic norms of the target audience is another technique. Such an approach facilitates the creation of a text that is culturally appropriate and more understandable to the target audience, while either reproducing the same or different ideologies found in the source text.

Omission also involves leaving out some parts of the original text that may not be relevant to the target audience. Adaptation, as another strategy, involves modifying the original text to better suit the cultural and linguistic norms of the target audience. This strategy can produce a text that is culturally appropriate and more understandable to the target audience while reproducing the same or different ideologies existing in the source text.

The utilization of these strategies could potentially align with the foreignization approach to translation, as posited by Venuti (1995), which aims to narrow the gap between the reader and the

original text. The use of academic language can enhance the veracity of a text, but it may also render it more inaccessible to the intended readership. Additionally, the practice of translation involves the integration of target language elements that were not formerly present in the source text but which enhance its comprehensibility. Adequate comprehension of both the target culture and socio-linguistic milieu is fundamental to competently implementing these techniques in translations, as defined by Hatim and Mason (2014) as a communicative interaction between the translator and discourse. Such strategies may be usefully applied to resolve challenges arising from idiomatic expressions, cultural allusions, and other linguistic obstacles.

4. Results and discussion

4.1. Textual level

At this level, a comprehensive analysis was conducted that encompassed all aspects of the text. The translations were meticulously compared to their proto-texts and examined with regard to the strategies, lexical choices, and grammatical patterns utilized. The selection of words in the translations could convey either connotative or denotative meanings, both of which were examined. An investigation of the sentences and their corresponding target texts revealed the occurrence of certain modifications in the lexicon, which played a significant role in conveying the intended meanings, be it connotative or denotative.

Table 1. (Re)production of ideology in the meta-text through lexical choices

No.	Source text	Target text	Connotative/ covert meaning	Denotative/ overt meaning
1	او عضویت در شورای فرماندهی سپاه پاسداران و مسئولیت واحد روابط عمومی را به عهده گرفت و فعالیت های خود را بعدی تازه بخشید. به دنبال غائله کردستان، در خرداد سال ۱۳۵۹ به منطقه کردستان و شهرستان پاوه عزیمت کرد و مسئولیت روابط عمومی سپاه آنجا را به عهده گرفت که بخش هایی از آن در چنگال گروهک های مزدور گرفتار شده بود. ایشان با توکل به خدا و عزمی راسخ مبارزه بی امان و همه جانبه ای را علیه عوامل استکبار جهانی و گروهک های خودفروخته در کردستان شروع کرد و هر روز عرصه را بر آنها تنگ تر نمود. Literal translation: He became a member of the Iranian revolution Guard Command Council and took charge of the public relations unit and renewed his activities later. Following the Battle of Kurdistan, in June 1980, he moved to the Kurdistan region and Paveh, where he assumed responsibility for the IRGC's public relations, parts of which were caught in the clutches of mercenary groups. Relying on God and determination, he began a relentless and comprehensive struggle against the agents of global arrogance and self-sold groups in Kurdistan and tightened the arena for them every day.	Following Kurdistan incidents, in 1980, he traveled to Kurdistan and Paveh and took responsibility of public relations of the corps. He began with a firm commitment to God and a determined intention to fight comprehensively and powerfully against all elements of global <u>imperialism</u> and Hireling groups in Kurdistan. On the other hand, he made a great deal of effort to resolve the problems of deprived Kurd people and remove the cultural poverty of the region.	✔	

Table 1. (*Continued*)

No.	Source text	Target text	Connotative/ covert meaning	Denotative/ overt meaning
2	در همین مدت توانست با برخی از جوانان روشنفکر و انقلابی مخالف رژیم ستم شاهی آشنا شود و به تعدادی از کتاب هایی که از نظر ساواک و دولت آن روز ممنوع به حساب می آمد، دست یابد. مطالعه آن کتاب ها به طور مخفیانه و توسط برخی از دوستان برایش فراهم می شد، تاثیری عمیق و سازنده در روح و جان او گذاشت و به روشنایی اندیشه اش کمک شایانی کرد. در سال ۱۳۵۶، پس از بازگشت به زادگاه و آغوش گرم و پر مهر خانواده، شغل معلمی را برگزید. او در روستا های محروم و طاغوت زده مشغول تدریس شد و به تعلیم فرزندان این مرز و بوم همت گماشت. با شخصیت ژرف حضرت امام خمینی (ره) آشنایی بیشتری پیدا کرد Literal translation: During this time, he was able to get to know some intellectual and revolutionary youths who were against the oppressive regime of Shahi and obtained a number of books that were considered forbidden by SAVAK and the government of that day. The reading of those books was provided to him secretly by some friends, it had a deep and productive impact on his soul and helped to enlighten his thoughts. In 1356, after returning to his hometown and the warm embrace of his family, he chose the job of a teacher. He taught in the underprivileged and oppressed villages and devoted himself to the education of the children of this region. He became close with the profound Imam Khomeini (RA) personality.	Meanwhile, he got acquainted with some open-minded and Intellectual and revolutionary youth who were against the monarchical oppressive regime. He could get a number of books considered by intelligent service and the government of that time as prohibited. The study of those books, which had been secretly provided by some of his friends, had a profound and constructive influence on his soul and mentality, and helped greatly in his spiritual illumination. He became more familiar with the profound personality of Imam Khomeini (PBUH).	✓	

Table 1 presents a sample of lexical covert meanings in the translated texts. Furthermore, the results show the predominance of connotative lexical choices, evident through the occurrence of 400 instances of connotation in compassion to 100 instances of denotation. This preponderance of connotation suggests that the aim of these lexical choices was to communicate an ideological message to the reader in a sublime manner. The chosen words convey and reproduce a particular ideology, with only a few exceptions, such as the use of "PBUH" for the late founder of the Islamic Revolution, Imam Khomeini. This honorific is typically reserved for the Prophet Muhammad; its use in this context indicates a lack of knowledge about the connotative meaning of such honorifics in English texts. This example demonstrates how ideology can be intensified in meta-texts through strategic lexical choices.

4.2. Syntactic choices/grammatical change

The present study involved a comparison of meta-proto texts, wherein observations were made regarding instances of passivization and activization, coordination/subordination, tense, positive/negative, and shift of agency in the translation of the narrations. The results of this analysis are presented in **Table 2**, which highlights a range of grammatical changes that reflect the lack of fidelity exhibited by the translator towards the source text with regard to its grammatical features.

Table 2. (Re)production of ideology in the meta-text through grammatical choices

No.	Source text	Target text	Tense
1	از طرف من به جوانان بگوئید چشم شهیدان و تبلور خونشان به شما دوخته شده است بپاخیزید و اسلام را و خود را دریابید نظیر انقلاب اسلامی ما در هیچ کجا پیدا نمی شود نه شرقی- نه غربی ای کاش ملت های تحت فشار مثلث زور و زر و تزویر به خود می آمدند و آنها نیز پوزه استکبار را بر خاک می مالیدند. Literal translation: On behalf my, tell the youth that the eyes of the martyrs and the crystallization of their blood are attached to you, wake up and discover Islam and yourself. The similarities of our Islamic Revolution cannot be found anywhere, not in the East not in the West. I wish nations under the pressure of the triangle of power and wealth and They came to their senses and they also rubbed their arrogant noses on the ground.	<u>**On my behalf**</u>, tell the youth that the eyes of the martyrs are on you and the crystallization of their blood is heavily dependent on you. Rise and find Islam and yourself, we cannot find similar to our Islamic revolution anywhere, neither in the east nor in the west. The nations under the pressure of the triangle of force and money and conspiracy came to believe in themselves and they also could defeat the imperialism	430 present tenses versus 192 past tenses
2	در همین مدت توانست با برخی از جوانان روشنفکر و انقلابی مخالف رژیم ستمشاهی آشنا شود و به تعدادی از کتاب هایی که از نظر ساواک و دولت آن روز ممنوع به حساب می آمد، دست یابد. مطالعه آن کتاب ها که به طور مخفیانه و توسط برخی از دوستان برایش فراهم می شد، تاثیری عمیق و سازنده در روح و جان او گذاشت و به روشنایی اندیشه اش کمک شایانی کرد. در سال ۱۳۵۶، پس از بازگشت به زادگاه و آغوش گرم و پر مهر خانواده، شغل معلمی را برگزید. او در روستای محروم و طاغوت زده مشغول تدریس شد و به تعلیم فرزندان این مرز و بوم همت گماشت. Literal translation: During this time, he was able to get to know some young intellectuals and revolutionaries against the oppressive regime and obtain a number of books that were considered forbidden by SAVAK and the government of that day. Studying those books, which were secretly provided to him by some friends, left a deep and productive impact on his soul and helped to clarify his thoughts. In 1356, after returning to his hometown and the warm embrace of his family, he chose the job of a teacher. He worked as a teacher in a deprived and bullied village and devoted himself to the education of the children of this region.	Meanwhile, he got acquainted with some open-minded and revolutionary young people who were <u>against the monarchical oppressive regime</u>. He could get a number of books considered by intelligence service and the government of that time as prohibited. The study of those books, which had been secretly provided by some of his friends, had a profound and constructive influence on his soul and thought, and the enlightenment of his thought helped a lot.	

An examination of grammatical changes in the narrations unveiled that the presence of 430 verbs in the present tense dwarfed that of 195 verbs in the past tense. Such a technique was also applied in the meta-text. If such distinctions occur extensively, they may yield a pattern that fosters a sense of contemporaneity with respect to the ideological trends of the source text. In contrast, the suppression of nouns and adjustments to process verbs could heighten the ideological elements in the meta-text. These two subdivisions in the translation from Persian to English have the potential to augment Farahzad's (2012) framework of ideological analysis.

4.3. Translation strategies

The level of analysis pertaining to the text is comprehensive, encompassing all aspects of the written work. With respect to the Persian translation, attention was directed towards the various strategies employed in rendering the original text into Persian. Specifically, the narrations were subjected to analysis, with emphasis placed on the translation strategies utilized. The most frequently utilized strategies were adaptation and addition, with 300 and 230 instances, respectively. It should be noted that the implementation of such strategies has the potential to heighten the intensity of ideological connotations within the target text. Conversely, the omission strategy was employed

relatively infrequently, with only 7 instances, primarily due to the necessity of preserving the ideological significance of the text. Furthermore, the transliteration of names pertaining to wartime operations (120 instances) was suboptimal in conveying the full extent of the text's ideological nuances in the meta-text, in a limited number of cases.

4.4. Ideology at the semiotic level

The utilization of visual illustration and photography as well as the implementation of color design prove to be pertinent components in semiotic discourse. These elements successfully function, in conjunction with translation practices, to mirror the underlying message and thereby, instill preconceived notions in readers while also conveying the intended ideology of the author and translator. A comparison and contrast of the source and target texts, along with their accompanying paratextual features, reveals a consistent recurrence of the source texts' photos, which perpetuate the same underlying ideology present in the proto-text. The recycling of these paratextual elements at a semiotic level is exemplified concretely in the following sample.

In most of the depicted images, a combination of red, gray, and green colors has been utilized to evoke a sense of religious devotion and symbolism, suggestive of a holy site that is obscured under the glare of sunlight. Red is also utilized as a psychological warning sign, urging caution and representing a metaphorical connection to martyrdom. The images also feature individuals from various professional backgrounds working together to achieve a shared ideological objective. The presence of uniforms and the corresponding sense of unity conveyed allude to the rejection of imperialism and Western ideologies. The ideological implications of the pictures are discernible in diverse contexts, including political, religious, and socio-cultural arenas. Schaffner (2004) contends that interpretation is primarily informed by the interests and objectives of the social actor involved in the process, indicating that all translations are inherently ideological.

The study reveals that translators have generally reproduced ideological notions expressed in the source text with comparable degrees of intensity, albeit with some variations in the utilization of strategies such as adaptations, additions, and lexical choices. In certain instances, such as with transliterations, the ideological load in the meta-text is comparatively minuscule. Interestingly, the

Source text/target text visual lustration

Figure 1. Semiotic implications of the visual illustrations.

same images have been repurposed to reflect the ideological tenets of the Islamic revolution, particularly the faith's principles of equality, justice, and resistance against imperialism. It is essential to note that the study's findings illustrate the co-occurrence of patriotism, justice, and religiosity, all of which contribute to the nuanced production of the Islamic revolution ideology situated at the conjunction of culture, religion, and nationalism.

The results of this study are aligned with those of previous analyses that underscore the importance of ideology in text interpretation, such as Chinaveh and Mirza Suzani (2015), Farhan (2017), Damaskinidis (2017), and Pirhayati and Haratyan (2018). Furthermore, the current study's findings are similar to those of Etemadifar and Azimi (2020), who highlighted the role of the discourse of holy defense in the translation of plays related to the Iraq-Iran War, stressing the concept of ideology's production in translation. This observation underscores the power imbalance in translation that has been highlighted in previous studies, such as Guo (2019, 2022).

5. Conclusion

Based on the research findings, the translator's discursive ideology was altered through the use of connotative equivalents instead of denotative ones, which resulted in several differences in comparison to the source text. Transliteration, transcreation, and addition were the most commonly used techniques, which resulted in the transfer of the ideological load of the source text. Furthermore, the use of specific lexical choices and foreignization could amplify the degree of ideological load transfer. The translators also demonstrated a lack of loyalty to the source text in certain grammatical features.

The study also explored the role of visual illustrations, photography, and color schemes in conveying semiotic messages. The combination of the visual illustration function with target text translation could effectively reflect the content of the message and create presuppositions in the reader's mind, while also reflecting the author/translator's ideology. The visual imagery of both the source and target texts was analyzed according to Farahzad's model, although no differences between the visual illustrations of the source and target texts were identified.

The reproduction of ideology in the text can significantly shape readers' mind, particularly when it comes to translated texts since readers may form stereotypes about the target culture reflected in the source text. The study suggests that future research should expand the corpus size and include a comparative analysis of war literature in Iran and other countries. Follow-up interviews with translators of war narrations could also uncover deeper insights into strategies used to render such narratives.

In light of these findings, it is recommended that critical analysis and cultural awareness be emphasized in translation pedagogy. This would be particularly relevant for educators who train future translators and interpreters, highlighting the intricate relationship between war literature and ideology. Furthermore, policy makers in publication houses and agencies that pay translators should collaborate more closely with translators to achieve a more balanced and nuanced effect on the readership. This study ultimately provides insight into the cultural and political factors at play in Persian and English war narratives and has implications for the work of professional translators.

Conflict of interest

All authors declare no conflict of interest.

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