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TRANSLATOR ETHICS IN NON-CENSORED TRANSLATIONS OF PRESS ARTICLES FROM ENGLISH INTO POLISH IN POST-COMMUNIST POLAND

The paper aims to test a hypothesis of introducing free speech in Polish translations instead of censored renderings typical of post-World War II reality after 1989 when communists lost the parliamentary elections (4th June) and stopped ruling Poland. The new political reality of a democratic system was reasserted by abolishing the censorship apparatus in 1990.

The analysis is based on articles from a magazine *Forum. Przegląd Prasy Światowej*, which are Polish translations of 10 source texts (STs) - selected articles concerning Polish issues from *The New York Times*. The STs and their Polish translations have been compared in detail to be able to evaluate the target texts (TTs) according to their correspondence with the STs.

In lieu of the censorship rule of hiding unwanted content and manipulating the audience, also with the propaganda language (*Newspeak*), after 1990, the only remaining type of information flow blockage was self-censorship or superiors' interference. The analysis will discover how topics changed, what happened to the language of propaganda, how the contents of STs are revealed in translations, and what translation techniques are applied in the process of transferring the ST message. The questions posed are, first, how accurate the translations after 1990 are, and second, what reasons might have occurred to have avoided the publication of some contents.

The analysis will be the basis for evaluating translators' ethics in ST content delivery by reference to Andrew Chesterman (1997, 2001, 2018), Anthony Pym (2001, 2012), Jeremy Munday (2012), Juliane House (2015), and others.

Keywords: non-censored translations, translator ethics, translation techniques, political correctness, free speech

1. Introduction

Different factors come into play in performing the task of translation. On the one hand, there are theoretical issues that every professional translator must know. Even here, there are numerous availabilities at translators' disposal to choose strategies for a translation that is to be performed. However, on the other hand, there are practical reasons that lead even a trained and/or experienced translator to act according to rules that are not included in the commonly applied theories. Such reasons might be censorship, political correctness, the common good, or any factor causing a translator to treat the ST in a selective or totally free way.

In the late 1970s, responding to dilemmas connected with translators' choices, issues referring to the TT, its requirements and relation to the ST started to be discussed in a different way than before. The *Skopos Theory* and the Manipulation School appeared, then evaluation in translation came up, and translator ethics became an issue. As a result, not only did the translators' task become challenging but also an analytical job proved to be satisfying.

The aim of this paper is to assess the Polish translations for the magazine *Forum. Przegląd Prasy Światowej* of 10 original articles in English concerning Polish matters, published in *The New York Times* after the year 1990 so translated without the intervention of the communist censorship apparatus after its liquidation (the STs and the TTs are listed in detail in Appendix 1). The method used in the analysis is a comparative study of the STs and the TTs, and the research question posed is whether the content of the TTs is completely free of manipulation and based on free speech, and if not, what reasons could decide about any modifications of the STs' contents. The hypothesis at the core of the research is that there were no external reasons known to manipulate the contents of the STs in the TTs apart from the natural presence of some remnants of Newspeak, and, thus, if profound changes should appear, they must be ascribed to some kind of ethics of translators or editors.

To check what attitudes translators represented and how translations correspond to the STs, some theoretical issues have first to be introduced.

2. The idea of translator ethics and its factors

In order to discuss the ethics in the translation of the STs being analysed, it is necessary to establish the factors that condition it and refer it to the TTs' quality assessment. There have been different attitudes relating to the perception of TTs' quality over the years based on equivalence and the treatment of STs and TTs in the process of translation. They are gathered and grouped into several categories by House (2015), among which she mentions:

- response-based approaches - behavioural views, enabling researchers to formulate less subjective statements concerning translation quality, tested in various ways, based on the ‘equivalence of response’, a criterion linked to Nida’s famous principle of *dynamic equivalence*, i.e., that the manner in which the recipients of a translation respond to the translation should be equivalent to the manner in which the ST’s recipients respond to the ST,
- post-structuralist and postmodern approaches - the so-called functionalistic, ‘skopos’-related attitudes, inspired by Reiss’s and Vermeer’s theories from the 1980s questioning or abandoning equivalence and replacing it with the function of translations,
- text- and discourse-based approaches - extending the notion of translation even further to include ‘assumed translations’ (Toury 1985: 31), with equivalence being unimportant because translations are evaluated in terms of their functions inside the system of the target culture and treated as its products,
- philosophical and socio-cultural approaches - investigating translations through a philosophical and socio-political perspective, referring to unequal power relations and manipulations of translations, connected with making translators more ‘visible’ as described by Venuti (1995), for whom power-related motives are recognizable in translations.

Regarding the *Forum* translations, manipulation is a feature observable from the commencement of the magazine’s publication in 1965 up to 1989 due to standard censorship practices (see Appendix 2, based on Żrałka 2019: 200). However, when the official structure of communist rule was knocked down and the censorship institutions were dismantled in Poland, it seemed natural that there would be no more reasons to manipulate translations in order to force some socio-political interests. But was this really the case? What should we ascribe the TTs’ possible deviations to? A necessary element in the discussion concerning TT quality here is the so-called *translator ethics*, which is a notion that has evolved from translation quality assessment.

2.1. Equivalence and its types in judging ethics in translation

The idea of ethics in translation evolved together with the understanding of the notion of equivalence and its treatment in the TT, as described in the previous section. According to Chesterman’s concise definition:

“Translation ethics” (or “translator ethics”) refers to the set of accepted principles according to which translation should be done (and, *mutatis mutandis*, interpreting), and hence the norms governing what translations should be like. As translating is a form of linguistic behaviour, translation ethics can also be seen as embedded in an ethics of language or communication more generally. (Chesterman 2018: 443)

Initially, ethics in translation was assessed based on translators' attitudes toward merely the textual content of STs. The evolution of perceiving ethics ranged from possibly very literal translations (e.g., of the Bible) to, e.g., what, these days, is known as intersemiotic translation. The level of equivalence (or its type) and the way of achieving it in TTs produced a set of dichotomous theories based on the idea of literal and free translation, such as Nida's *formal and dynamic equivalence*, of which the former "focuses attention on the message itself, in both form and content," whereas in the latter type "one is not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship" (Nida 1964: 159).

Quite a similar view was presented by Newmark (1982), who differentiates between *communicative translations* aiming "to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original," and *semantic translation*, which "attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original" (Newmark 1982: 39).

There are still more theories rooted in the literal/free opposition, such as House's *overt* and *covert translation* (1981), in which the first "is overtly a translation, not a 'second original'," and the second "enjoys the status of an original source text in the target culture" (House 2015: 65-66), and Venuti's *domestication*, focusing on minimizing strangeness by introducing common linguistic items used in the TL, and *foreignisation*, based on retaining the culture-specific items of the original (Venuti 1995: 20). It is worth noting here that much of Venuti's concern is with advocating "minoritizing", "exoticizing", and "abusive fidelity" towards the ST and making the translator visible (Chesterman 2018: 445).

An important breakthrough in the attitude to equivalence is represented by the functionalists' approach toward translation. Functionalism, as presented by Reiss (1971, 1984) and Nord (1997), and Vermeer's *Skopos Theory* (1989), changed the orientation in translation from concentration on the ST towards the TT and its assumed function. Skopos theory turned to non-textual elements of translation, assigning value to translator-client relations and trust (Chesterman 2018: 446), and laid the foundation for the idea of manipulation in translation, which gave rise to the Manipulation School of the 1970s and 1980s with Hermans' manipulation hypothesis (Dukate 2009: 15), stating that "from the point of view of the target literature all translation implies a degree of manipulation of the ST for a certain purpose" (1985: 11). This "manipulation" takes place during the selection of a text for translation (pre-production stage), establishing guidelines, indications, and hints about the way a text should be translated, with language-related, ideological and psychological factors taken into account (production stage), and finally is exemplified in the way the text is presented and reflected in metatexts and discourse (post-production stage).

According to Lefevere (1992: 26), ideology and so-called “patronage” (persons, institutions, including religious bodies, political parties, social classes, a royal court, publishers, the media, etc.) are decisive factors that can promote or hinder the reading, writing and rewriting of literary and any other kind of texts. The effect of this proposition on the understanding of translation and its ethics is discussed by scholars. Chesterman observes that:

One focus in contemporary Translation Studies is on the translators/interpreters themselves, rather than the texts they produce. If we want to explore how all kinds of translation agents work, what motivates them, how they make decisions, then we must also take account of axiological issues – and thus of ethics, both professional and personal. Debates about translation ethics have started with the question “how should one translate?”, but then other questions also arise: “should one translate this?” (2018: 444)

Such an approach evolved in Pym, who proposes an “ethics of service” - cooperation resulting from translators’ negotiations with translation recipients/clients based on cross-cultural concerns. This approach, having its roots in Skopos theory, also runs counter to a tradition that judges the translator’s performance based on his or her “representing a source text or author,” which led to the view that “If something is in the source but not in the translation, the translator is at fault and is thus somehow unethical” (Pym 2001: 130). Pym also represents an attitude to ethics different from the traditional one, which was based on equivalence, because he sees translation “as an art of sacrifice, of knowing what to omit and what to retain, in a situation of inevitable loss and axiomatic inferiority. Ethics would then reside in having some kind of principle able to justify making the sacrifice one way or another” (Pym 2001: 131).

Both Pym and Chesterman refer to this type of ethics as “translator ethics” and call Translation Studies by the name Translator Studies because the type of studies in mind no longer concerns only translation and should be treated as a subtype of Translation Studies (Chesterman 2009: 13). This attitude could be explained by Chesterman’s argument that:

Sociological work on the *telo* of translators (and, of course, interpreters) might make worthwhile contributions to a better understanding of their attitudes and personal goals and ethics, and how these are realized in what and how they translate. (Chesterman 2009: 19)

The idea of “translator ethics” and cooperation in translation based on cross-cultural principles of ethics consists, in Pym’s view, in reducing misunderstanding through different means. He states that:

[...] the minimization of misunderstanding does not mean you should always translate everything. It could equally involve the non-translation of certain texts or parts of texts,

the extra-translational explanation of certain others, the teaching of certain languages, and many other modes of cross-cultural communication. (Pym 2012: 149)

Pym's principle of the intercultural nature of translation can be observed in his belief that "We should translate in certain circumstances only, investing variable effort, in order to promote long-term cooperation between cultures." (Pym 2012: 10). He also believes that such an understanding of translator ethics consists in the fact that:

Translators can put a lot of real effort into reducing the quantity, density, and complexity of their products. This is the sense of the omissions, simplifications, normalizations, and explicitations that are sometimes considered to characterize all translations. The translator invests more effort so that knowledge-use will require less effort; the translator works so that the reader does not have to. This may be the economic logic of the "fluent" translations. (Pym 2012: 143)

All these methods are used in order to find a way to show what the ST really implies, as "to base an ethics on non-deception, means assuming access to the text's one true meaning, its transcendental signified" (Pym 2012: 163).

Consequently, Chesterman, in his discussion on translation ethics, goes still further, referring to "committed" or "interventionist" approaches, in which "the translator's personal ethics is given priority, together with the value of justice" (2018: 447-448). The examples are feminist translation ethics, postcolonial views of translation, and contemporary "activist translation". This is what Koskinen concluded even before stating that "In today's discussion, fidelity can be defined in whatever way the speaker feels preferable" (2000: 20), and subsequently citing attitudes that subordinate ethics to a cultural context and a translator's own assumptions (Arrojo 1994: 160).

The ethics of dealing with translation seen through the perspective of the translator ethics gives translators a great scope of opportunities to develop their perception of the ST "true meaning". It must be borne in mind, however, that this ethics is closely associated with the idea of translation quality assessment. The goals of translation, based on various principles and interests, normally condition translators' choices, and they are normally analysed by both translators and recipients, and evaluated.

2.2. Evaluation of translator ethics based on translation quality assessment

The idea of equivalence and ethics in translation was discussed together with translation quality assessment, and there have been different concepts of TTs' evaluation associated with what is considered ethical in translation. Chesterman claims that:

Since ideas about ethics have to do with our understanding of the concept “good”, translation ethics overlaps with issues of quality. Some recent work has aimed to expand the notion of “translation quality” to include ethical aspects of a translator’s working conditions. (2018: 443)

House, introducing the idea of translation quality assessment (1990s), proposes a model of evaluation connected with the linguistic approaches of, e.g., Baker (1992/2011), Hatim and Mason (1997), Munday and Hatim (2004), and Munday (2008), who include speech act theory, discourse analysis, pragmalinguistics and sociopragmatics in their quality assessment views. House’s approach incorporates the interconnectedness of context and text in translation evaluation and marks the link between language and the real world in meaning making and in translation, which is about recontextualisation of the ST meanings (House 2015: 14).

The basic understanding of the idea of changes in the TT through translation of the ST is also developed in the work of Munday (2012) who seeks analogies between translation or interpretation and *the appraisal theory* (Martin and White 2005). This theory is found in the Systemic Functional Linguistic paradigm (e.g., Halliday 1994/2004), which points out the importance of lexicogrammatical choices and analyzes their functions, identifying three simultaneous modes of meaning – the textual, ideational and interpersonal (Martin and White 2005: 1, 7). According to Munday, evaluation is typical of all the choices we make in communication, starting with words, syntax, intonation, etc. It is subjective in nature and matched with the values of the wider social and ideological context. Discourse, in which the speaker or translator is engaged, can be characterized by two factors – ideological, relating to ideas and beliefs (the speaker’s or translator’s perspective), and axiological, incorporating values and negotiating solidarity or community among the participants of the discourse (Munday 2012: 11-12, 16).

Dependence on extralinguistic conditions is typical of the translator or interpreter, who actively takes part in a communication process and evaluates even before the translation is performed and submitted to the recipient’s assessment. The attitude is not transparent in the rendering of ST meanings, but is directed by some extratextual factors (commissioner, brief, purpose, audience expectation, TT function, and the translator’s own sociocultural and educational background, ideological preferences, etc.), and thus the attitude embodies the so-called interpersonal function of language which deals with the relationship between the writer and the reader, a relationship in our case mediated by the translator. His or her intervention in the ST is judged based on evaluation according to the appraisal theory (Munday 2012: 2, 9). Such an attitude is an initial step in a translator’s judgment concerning what translational decisions to take and what ethics to incorporate in the translation. It can be matched with

Pym's idea of intercultural cooperation mentioned in the previous section (Pym 2012: 10).

A fortiori, Chesterman refers to two different types of philosophical theories of ethics and states that we find both of them in translation ethics:

- utilitarian or consequentialist, in which results determine the ethical status of an act,
- and contractual, or duty-based, where an ethical act is one that conforms to a contract (2018: 443).

In such a view, attitudes to ethics resulting from socio-cultural background will come into play to a considerable degree. Such an idea of ethics is adopted in the research.

Based on all the above considerations, we can conclude that translators' ethics, their perception of equivalence and decisions on the content of any TT are always a matter of mediation and that their individual choices are normally conditioned by the working and living environment they exist in. Then, the translations performed according to the conditions described undergo the translation quality assessment process on the part of the recipient.

3. Evaluation of *Forum* translations after 1990 and the translators' ethics

When evaluating press translations, it is necessary to take into consideration all their elements, namely the topics selected, the visual representation of contents (images, headings, subheadings, summaries of the contents), and, finally, what is stated in the STs and should be rendered in the TTs based on translators' ideas of ethics. The most crucial of those elements are the topics and the treatment of ST content by translators, so these two aspects will be discussed in detail.

After the liquidation of the *GUKPPiW* ("The Main Office for the Control of Press, Publications and Public Performances") and the dissolution of the censorship institution on June 6, 1990, by the implementation of the Press Law Act of April 11 of the same year, *Forum* ceased to include coverage of some issues that had been commonly discussed earlier (mainly because of their obsolescence). These were, e.g.:

- topics related to the pre-1989 political order and the activities of organizations trying to oppose it ("Solidarity" and others);
- information evaluating communist governments and the leadership of Russia in the communist bloc;
- information on the economic crisis and the national debt.

Translators had no external obligation to serve any controlling body, which means that their ethics ought to have become directed exclusively by their personal beliefs in a professional ethos and well-understood fidelity to the source message. However, their attitude to the STs is not uniform, and the reason for that should be sought in theoretical concerns discussed in the previous sections.

3.1. Topics after the year 1990 chosen for *Forum* articles

In agreement with the cross-cultural principle of ethics given by Pym, which states that “We should translate in certain circumstances only, investing variable effort, in order to promote long-term cooperation between cultures” (2012: 10), before 1989 it was excusable not to mention in *Forum* some of the topics that were of mainstream interest to the authors of the foreign press. One thing is certain – under censorship, many such topics were ignored, and articles discussing them were not translated.

After 1990, instead, topics that had been regularly overlooked or consistently censored until then began to appear in *Forum*. Among these were:

- topics concerning Russia's policy towards the countries of the former communist bloc and the declining influence of Russian power, especially in connection with plans to extend NATO to the countries of Eastern Europe;
- Jewish issues;
- attitudes criticizing the government for its failure to deal with economic and social issues (the bad situation of farmers, miners, steelworkers, teachers, and nurses, and their protests);
- issues relating to events and activities that had a negative impact on society;
- articles negatively reflecting on the lack of enterprise among members of old privileged professional groups (miners) in new economic surroundings (closing unprofitable mines),
- the problem of unemployment;
- opinions critical of certain behaviours (e.g., alcoholism, violation of women's rights);
- information about the activities of the Pope and the Vatican.

The switch in topic selection after 1990, compared with the communist period, is quite unmistakable.

3.2. Translation strategies and techniques used by *Forum* translators after the transformation of 1990

When it comes to the strategies and techniques *Forum* translators apply starting in 1990 in order to negotiate the meanings of the STs and the TTs, there is a substantial reduction of the manipulative strategy, which aims to hide or

change some contents, and the techniques that are used to perform it. The use of omission, a dominant technique to reach the functional aim of obscuring unwelcome ST facts and opinions in communist Poland, gradually disappears. There are often stylistic deletions or omissions, probably made due to the limited length of the allowed TTs, because they usually relate to irrelevant information in the STs (descriptions and comments). But there are still a few cases when the deleted text bears the hallmark of intentionality, and these omissions were possibly done for reasons of the political correctness promoted then, or to protect people from various dangers resulting from the spread of sensitive information, according to principles included in *The IFJ Global Charter of Ethics for Journalists* (2019) anticipated by *The IFJ Declaration of Principles on the Conduct of Journalists* (1954), known as *The Bordeaux Declaration*. The said principles are stipulated explicitly in point 9:

9. Journalists shall ensure that the dissemination of information or opinion does not contribute to hatred or prejudice and shall do their utmost to avoid facilitating the spread of discrimination on grounds such as geographical, social or ethnic origin, race, gender, sexual orientation, language, religion, disability, political and other opinions. (*The IFJ Global Charter of Ethics for Journalists*, 2019)¹

Such situations when *Forum* translators seem to use omissions deliberately occur:

– when ST parts refer to sensitive contacts with Russia, as in the following examples:

(1)

a. „Russia opposed the expansion plan, but NATO has tried to reassure Moscow that it should not feel threatened by it and has set up a consultative council of the NATO and Russian foreign ministers.” (a ST quotation omitted from TT in *Forum* 1998, No. 3 (1694), p. 5),

and:

b. “In addition, the Russian crisis has hit Poland hard, effectively removing an important export market for farm goods and other products, and cutting off what was known as "the unofficial market." This consisted of itinerant Russians traveling to Warsaw and other cities to buy Polish goods for resale at home” (a ST quotation omitted from TT in *Forum* 1999, No. 41 (1784), p. 2);

– when ST issues concern a controversial acceptance of remnants of the communist system, e.g.:

¹ <https://www.ifj.org/who/rules-and-policy/global-charter-of-ethics-for-journalists.html> (accessed February 18th 2020)

- c. "A critic of the Hungarian intelligence services, Ferenc Koszeg, who is deputy chairman of the oversight committee in the Hungarian Parliament, said that when the Communists fell, he believed that the senior people in the intelligence agencies should have been dismissed. He was still uneasy that old timers were in charge, he said. [...] But even some advocates of NATO expansion who believe that the intelligence agencies in the three countries are not particularly competent or trustworthy argue that working with them is worth the risk" (a ST part omitted from TT in *Forum* 1998, No. 3 (1694), p. 5);

– when the figures referred to in STs are popular and reputable in some circles, e.g.:

- d. "They also enjoy being able to say what they think about the far-away world in Warsaw. A favorite target of the station has been Hanna Gronkiewicz Waltz, the head of Poland's central bank. Listeners have described Mrs. Gronkiewicz Waltz as a Jew, a Freemason and as a woman who «got married only recently». In fact, the banker is a Roman Catholic who ran two years ago as a center-right party's candidate for President. She was backed by the Roman Catholic hierarchy in her presidential campaign." (a ST part omitted from TT in *Forum* 1998, No. 1 (1692), p. 5);

– when STs unmask institutions which are in conflict with Jews, e.g.:

- e. "The acting Secretary of the Warsaw episcopate, Bishop Tadeusz Pieronek, said in an interview published in a Polish newspaper today before the release of the Pope's letter that the church was not «in unison» on the nuns' moving. «You cannot liquidate a convent with a bulldozer,» the bishop said in the interview", a reference to the convent being removed from premises associated with the Jewish martyrdom (a ST part omitted from TT in *Forum* 1993, No. 18 (1449), p. 4);

– when other problems connected with poor institutional functioning are mentioned in STs, e.g.:

- f. "A new computer system has proved incapable of discovering which companies are not paying premiums, and payments to many pensioners have been delayed by administrative confusion. An abruptly discovered shortfall of about \$1 billion will have to be plugged from the state budget" (a ST part omitted from TT in *Forum* 1999, No. 41 (1784), p. 2).

Omissions also occur when potentially shameful social issues are discussed in STs, e.g.:

- g. "One day two years ago, she realized she could no longer endure her husband's beatings and forced sex ('exercise his rights,' was how she expressed it). When she defied him, she said, he turned on their two boys and

in front of her, thrashed them with their pants removed for half an hour. She went to the prosecutor's office here in Pruszkow, a town about 30 miles west of Warsaw. [...] Her husband then switched tactics again: he left the sons alone but kept beating Bozena. At Easter two years ago, Caesar almost strangled her, shouting: 'Next time I'll do it for real.' The police came and, after Caesar was abusive toward them, they put him into protective custody in a hospital." (a ST quotation excluded from TT in *Forum* 1998, No. 21 (1712), p. 4);

– or omissions are used when deceitful practices are described in STs, e.g.:

- h. "At issue is a group of drugs called antineoplastons, developed by Dr. Burzynski, which he says are based on naturally occurring substances in urine and are effective in combating a variety of ailments, most notably a number of cancers. The trial, before Judge Simeon T. Lake of Federal District Court here, is the latest in a series of legal skirmishes that has continued for 14 years" (a ST part omitted from TT in *Forum* 1997, No. 1 (22), p. 8).

However, despite the practice of using omission to preserve the good name of individuals, state organs or institutions, there are people treated in the translations of *Forum* in a manner devoid of subtlety in the transmission of information, e.g., Father Tadeusz Rydzyk and Andrzej Gołota, in whose cases information having a negative impact on the perception of them is passed along in full, e.g.:

(2)

- a. "It was 11 o'clock in the morning the appointed time he was to arrive at a gym and begin a light workout – then 5 after 11, 10 after and 11:30, and still there was no Andrew Golota." (a direct quotation from *The New York Times*, Feb. 10, 1997), translated without almost any omissions, but the phrase "5 after 11" appeared in *Forum* as: "Była jedenasta przed południem – ustalona pora, w której miał przyjść do sali gimnastycznej i zacząć lekki trening, potem 10 po jedenastej, potem jedenasta trzydzieści, a Andrzeja Gołoty wciąż nie było" (*Forum* 1997, No. 8 (1647), p. 11, with back translation into English: "It was eleven o'clock in the morning - the set time for him to come to the gym and start a light workout, then ten past eleven, then eleven thirty, and Andrew Golota was still not there."),

and:

- b. „The Rev. Tadeusz Rydzyk says politicians who favor liberalizing the abortion law should have their heads shaved, just as Poles shaved the heads of women who slept with German soldiers during World War II. He accused a famous Solidarity leader of being a tool of Stalin. Expressions of anti-

Semitism are regular fare.” (a ST part from *The New York Times* Dec. 14, 1997), rendered fully in *Forum* as: „Ojciec Tadeusz Rydzyk mówi, że politykom opowiadającym się za liberalizacją ustawy dotyczącej aborcji należy ogolić głowy, tak jak Polacy golili je kobietom sypiającym podczas II wojny światowej z Niemcami. Oskarżył jednego ze słynnych przywódców <<Solidarności>>, że był narzędziem Stalina. Regularnie dopuszcza się wypowiedzi antysemickich.” (*Forum* 1998, No. 1 (1692), p. 5, with back translation into English: “The Rev. Tadeusz Rydzyk says that politicians who are in favor of liberalizing the abortion law should have their heads shaved, just as Poles shaved the heads of women who slept with Germans during World War II. He accused one of the famous leaders of “Solidarity” of being a tool of Stalin. Anti-Semitic statements are regularly made by Rev. Rydzyk.”).

In the articles of *Forum* published after 1990, apart from omissions, there are few translation techniques that deform the contents of the STs, such as e.g., additions and substitutions, which are essentially non-manipulative and most often refer to deictic expressions. Still, though, some translators decide to manipulate the TT’s contents by substituting words and expressions used in the STs when the ST elements offend the correctness of political relations, social order or someone’s reputation. Among such substitutions are, e.g.:

(3)

- a. „the hostile Russian threat” (literally: „wrogie zagrożenie ze strony Rosji”) translated in *Forum* (1998, No. 3 (1694), p. 5) as: „niebezpieczeństwa z ich strony” (back translation into English: ‘dangers on their [the Russians’] part’);
- b. „she has brought criminal charges against him” (literally: “wniosła przeciwko niemu oskarżenie”), translated in *Forum* (1998, No. 21 (1712), p. 4) as: “złożyła na męża skargę” (back translation into English: ‘She has brought a complaint about her husband’);
- c. „big swipes” (literally: “wielkie ciosy”), translated in *Forum* (1997, No. 46 (1685), p. 4) as: “wielkie zwolnienia” (back translation into English: ‘big layoffs’);
- d. “The priest turned up for an interview at the prosecutor’s office early this month” (literally: “Ksiądz pojawił się na przesłuchaniu w prokuraturze na początku tego miesiąca”), translated in *Forum* (1998, No. 46 (1692), p. 5) as: “Ksiądz stawił się w grudniu na rozmowę z prokuratorem” (back translation into English: ‘The priest turned up to have a conversation with the prosecutor in December’, where the word *rozmowa* – ‘conversation’, is used to soften the tone instead of *przesłuchanie* – ‘interview/hearing’, commonly used in similar cases).

Additions are rare in the examined material, but if used, they are of manipulative rather than neutral character, e.g.:

(4) “under Communism” (literally: “w komunizmie”), translated in *Forum* (1997, No. 46 (1685), p. 4) as: „w reżimie komunistycznym” (back translation into English: ‘in the communist regime’, which is a new way of referring to the times deservedly gone in Poland, but the character of the times expressed by the added word *regime* is not openly expressed in the ST).

All these examples show that rules for caring about the “good name” of institutions or individuals, or protecting the public from the dangerous consequences of what the translations might provoke, govern translators’ choices. The principles applied, unfortunately, are not consistent, which means, on the one hand, that translators are creative in their interventions in the STs, but on the other hand that they adjust their ethics to politically imposed trends or, possibly, also directions taken by the editors of *Forum*, even if institutional censorship does not exist anymore.

3.3. Features of language and layout in translations after the year 1990

When it comes to the features of the language applied by *Forum* translators, these, too, were gradually changing in the 1990s. So-called *Newspeak*, so common in the communist system with all its typical features – most frequently word-labels, metaphors (often of war and road), specific vocabulary, and atypical syntax (e.g., adjectives following nouns), all of which were intended to serve the purpose of propaganda – was disappearing. While its features can still quite often be found in articles from the first half of the 1990s, in the later TTs there are not many of them, though some are employed for longer, e.g.:

- word-labels like *twardogłowi* (for “hard-liners”), used in *Forum* 1999, No. 41 (1784), p. 2 (ST: “vocal Solidarity hard-liners”, TT: „hałaśliwi solidarnościowi twardogłowi”), or *środki bezpieczeństwa/problematyka bezpieczeństwa*, used in *Forum* 1994, No. 50 (1533), p. 8 (ST: “security arrangements”, TT: „rozwiązanie problemów bezpieczeństwa”),
- or post-position of adjectives in noun phrases, e.g., in “a questionable idea” – “pomysł wątpliwy”, not a natural sequence “wątpliwy pomysł”, or “the biggest question” – “pytanie najważniejsze”, not “najważniejsze pytanie” (*Forum* 1994, No. 50 (1533), p. 8).

An important editorial change is adding to the articles’ titles that characterise their subject matter, along with the name of the column “Echa polskie” (“Polish Echoes”), which was the way the articles appeared before 1990. Comments highlighted in the texts as subtitles or headline announcements are also added to the titles, which gives the reader an opportunity to scan the contents and decide if the topic would be of interest to him or her. It is also a kind of cooperation

between the translator and a reader of the TT. It is the translator who chooses the contents based on his or her ethics, but a reader may either read it or not.

The examples of techniques applied by *Forum* translators after 1990, their frequency of occurrence in translations, and the topics of articles chosen for translation in the magazine issues exemplify an important change in translators' attitudes towards ST message selection and delivery. There are traces of translators' intervention in the STs, but the changes are presumably introduced to the TTs due to translators' personal ethics or editorial directives, and are not imposed in advance or intended to cause consistent blocking of unwanted content.

4. Conclusions

The study carried out shows that the situation after the liquidation of the censorship apparatus in 1990 gradually led to the adoption of the strategy of STs equivalent rendering by *Forum* translators and avoiding the language of propaganda. During the period of communist influence in Poland, there was a general rule of censoring any information that could potentially harm the communist authorities or their effort to promote the image of an infallible and perfectly managed political apparatus. It could be observed not only in common omissions, substitutions and additions but also applying *Newspeak*. In principle, the authors of the translations after 1990 convey the contents faithfully, using translation techniques for the purpose of a reasonable search for typical equivalents in the target language, and the features of *Newspeak* within the language of translations are getting scarce. In this respect, our hypothesis that no serious changes should be expected in translations has generally appeared true. However, the principle of political correctness (as it is commonly understood) and protection from harm and discrimination applies to the translations, as regards both the choice of strands and the omission of contents that could impair the dignity of individuals or institutions, or threaten public safety, which, on the other hand, seems a matter concerning only some individuals or institutional units.

Based on the examples quoted, we can, however, still find cases when translators take a more active role in modifying the contents of STs and shaping the public's attitudes, possibly motivated by their understanding of translation ethics or being under the influence of a publisher or any other person on whom they might have been dependent. Such strategies are described in contemporary theories of translation, giving emphasis to functional aims rather than formal correctness. The ethics presented in the analysed *Forum* translations should then be perceived as Pym understands it, or Munday describes in the context of translation evaluation, by seeing a translator as a mediator between cultures

putting all possible effort into reaching a compromise between the ST and the TT and satisfying all translation participants' needs in the best interest of all (Pym's "ethics of cooperation").

Therefore, as a decisive factor in the choice of translation equivalents, the freedom of speech in force after 1990 should be recognised in the analysed texts, but it is not without traces of contemporarily promoted political sympathies and individual perceptions of translator ethics.

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Appendix 1: List of ST articles and TT translations discussed in the paper

1. *The New York Times* – April 15, 1993, p. A00013 – “Pope orders nuns out of Auschwitz” by Jane Perlez;
Forum No. 18 (1419), May 2, 1993, p. 4 – “Echa polskie - The New York Times, 15 IV”.
2. *The New York Times* – November 30, 1994, p. A00022 – „ Don't Rush to Expand NATO”;
Forum No. 50 (1533), December 11, 1994, p. 8 – “NATO, Bośnia i ... Czy rozszerzenie paktu północnoatlantyckiego zgubi go, czy uratuje - The New York Times, 1 XII”.
3. *The New York Times* – January 8, 1997, p. A00013 – “Doctor Who Offers Untested Cancer Drug Is on Trial in Texas”;
Forum No. 1 (22), January 19, 1997, p. VIII – “Dylematy – Sprawa Burzyńskiego. Proces lekarza rodem z Polski oskarżonego o leczenie nielegalnymi metodami chorych na raka - The New York Times, 8 I”.
4. *The New York Times* – February 10, 1997, p. C00002 “Aiming for the Belt” by Ira Berkow;
Forum No. 8 (1647), February 23, 1997, p. 11 – “Gołota kontra Gołota – the New York Times o perypetiach polskiego boksera – The New York Times, 12II”.
5. *The New York Times* – June 10, 1997, p. A00016 “Pope's Less Confrontational Tone Pleases Friends in Cracow” by Celestine Bohlen;
Forum No. 25 (1664), June 22, 1997, p. 4 – “Echa polskie - Po pielgrzymce - The New York Times, 11 VI”.
6. *The New York Times* – November 2, 1997, p. 1001 “Poland's Coal Miners, Once Stars, Are Now Surplus” by Jane Perlez;
Forum No. 46 (1685), November 16, 1997, p.5 – “Echa polskie –Dylematy nowego rządu -The New York Times, 4XI”.
7. *The New York Times* – December 14, 1997, p. 1018 “As a Priest Gives Poles Hate Radio, Rome Stirs” by Jane Perlez;
Forum No. 1 (1692), January 4, 1998, p. 5 – “Echa polskie - The New York Times, 15 XII”.
8. *The New York Times* – January 5, 1998, p. A00003 – “Touchy Issue of Bigger NATO: Spy Agencies” by Jane Perlez;

Forum No. 3 (1694), January 18, 1998, p. 5 – “Echa polskie – Ufać, nie ufać. Czy NATO może wierzyć środkowoeuropejskim służbom specjalnym? – The New York Times, 6 I”.

9. *The New York Times* – May 8, 1998, p. A00001 – “Dark Underside of Polish Family Life: Violence” by Jane Perlez;

Forum No. 21 (1712), May 24, 1998, p.4 – “Echa polskie – Bo zupa była za słona – The New York Times, 9-10 V”.

10. *New York Times* – September 30, 1999, p. A00001 – “Poland's Glossy Capitalism Displays a Darker Underside” by Roger Cohen;

Forum No 41 (1784), October 10, p. 2 – „Echa polskie – Prognozy: Starcie z Europą. Nie wszystko idzie dobrze – The New York Times, 29 IX”.

**Appendix 2: Balance of translation techniques
used in the analytical corpus of 50 translations of English STs
for *Forum. Przegląd prasy światowej* under the communist rule
and censorship**

Translation techniques used	Manipulative	Neutral	Context dependent	Percentage within the whole range of techniques enumerated (835 + 185 = 1020)
Omissions	210	42		24,7%
Omissions of whole passages	195			19,11%
Similarity of contents	33			3,23%
Additions	70	37		10,49%
Attenuations	12			1,17%
Modulations	47			4,6%
Reductions	17			1,66%
Simplifications	1			0,09%
Substitutions	94			9,21%
Transpositions	21			2,05%
Adaptations		2		0,19%
Amplifications		1		0,09%
Archaisms		1		0,09%
Diffusions		1		0,09%
Explicitations		68		6,66%
Hypernyms		6		0,58%
Naturalisations		3		0,29%
Paraphrases		5		0,49%
Glosses			7	0,68%
Reorderings			12	1,17%
Newspeak	135			13,23%
Total	835	166	19	
	81,86%	16,27%	1,86%	